



Class BS 2085

Book 1852

.N4

THE

NEW TESTAMENT

EXPOUNDED AND ILLUSTRATED,

According to the usual Marginal References,

164

1385

IN THE VERY WORDS OF HOLY SCRIPTURE.

TOGETHER WITH

THE NOTES AND TRANSLATIONS,

And a Complete

MARGINAL HARMONY OF THE GOSPELS.

BY

CLEMENT MOODY, M.A.,

MAGDALEN HALL, OXFORD; PERPETUAL CURATE OF SEBERGHAM.

New-York:

PUBLISHED BY GEORGE LANE & LEVI SCOTT,

200 Mulberry-street.

JOSEPH LONGKING, PRINTER.

1852.

BS2085
1852
N4

EXCHANGE.

Diex Theol. ~~1852~~

JAN 20 1850

P R E F A C E.

HOLY SCRIPTURE is the only form in which the Church of England professes to interpret her doctrine; she naturally goes back to the same source from which the doctrine was derived, for the truth and confirmation of it. In the interpretation of Scripture itself, holding God's word written to contain all things necessary to salvation, she presumes not to ordain anything that is contrary to the same, nor so to expound one place of Scripture that it be repugnant to another; for as the mind and intention of every branch of the catholic church should be sought in its declared official acts, so the mind of our common spiritual Head can only be ascertained from the revelation of God's will. Hence the Church of England, in a consistent course of faithfulness, has borne her testimony to the truth and all-sufficiency of the sacred canon by repeated efforts to make the Divine Author his own interpreter.

In the authorized Version of 1611, the references of one scripture to another are not so numerous as might be expected: but it should be recollected, that at that epoch of the church's history the one great boon to be secured was a translation of the Bible into the vulgar tongue. This was the all-absorbing thought of the day: for this, the national pulse was beating anxiously. Indeed, without a pure and accurate translation, the comparison of its several parts would have proved an uncertain, not to say, a dangerous, experiment. Yet this want was in some degree supplied by the practice of the divines of the seventeenth century, who, in assimilating their teaching to the word of God, as the groundwork of proof and argument, were gradually paving the way for further contributions to this department of Biblical knowledge. Accordingly we find, that in 1638 a Bible,^o with many references to parallel passages added, was published by the University printers of Cambridge; in 1683, another by Dr. Scattergood, of Oxford: and again in 1701, the good work was continued with renewed vigour and research, under the direction of Bishop Lloyd. For seventy years were the services of this eminent divine made available to advance the understanding of Holy Scripture, until the year 1769, when a new and decisive step was taken, partly to correct the numerous typographical errors of former editions, and partly to render this important branch of sacred learning more full and complete. For this, the Christian church at large, wherever the English language is spoken, is indebted to the extensive research, and the unremitting labour of Dr. Blayney, sometime Regius Professor of Hebrew in the University of Oxford. But let the learned professor speak for himself; and perhaps the interesting matter contained in his letter† may require no apology for inserting it at length:—

“TO THE REV. THE VICE-CHANCELLOR, AND THE OTHER DELEGATES OF THE CLARENDON PRESS.—The Editor of the two editions of the Bible lately printed at the Clarendon Press thinks it his duty, now that he has completed the whole in a course of between three and four years' close application, to make his report to the Delegates of the manner in which that work has been executed: and hopes for their approbation.

“In the first place, according to the instructions he received, the folio edition of 1611, that of 1701, published under the direction of Bishop Lloyd, and two Cambridge editions of a late date, one in quarto, the other in octavo, have been carefully collated, whereby many errors that were found in former editions have been corrected, and

^o Called Buck and Daniel's Bible.

† Published in the Gentleman's Magazine for November 1769, vol. xxxix.

PREFACE.

the text reformed to such a standard of purity as, it is presumed, is not to be met with in any other edition hitherto extant.

"The punctuation has been carefully attended to, not only with a view to preserve the true sense, but also to uniformity, as far as was possible.

"Frequent recourse has been had to the Hebrew and Greek originals: and, as on other occasions, so with a special regard to the words not expressed in the original language, but which our Translators have thought fit to insert in italics, in order to make out the sense after the English idiom, or to preserve the connexion; and though Dr. Paris made large corrections in this particular in an edition published at Cambridge, there still remain many necessary alterations, which escaped the Doctor's notice; in making which the Editor chose not to rely on his own judgment singly, but submitted them all to the previous examination of the Select Committee, and particularly of the Principal of Hertford College (now Magdalen Hall) and Mr. Professor Wheeler. A list of the above alterations was to have been given in to the vice-chancellor at this time, but the editor has not yet found time to make it completely out.

"Considerable alterations have been made in the heads or contents prefixed to the chapters, as will appear on inspection; and though the Editor is unwilling to enlarge upon the labour bestowed by himself in this particular, he cannot avoid taking notice of the peculiar obligations which both himself and the public lie under to the Principal of Hertford College, Mr. Griffith, of Pembroke College, Mr. Wheeler, Poetry Professor, and the late Warden of New College, so long as he lived to bear a part in it; who, with a prodigious expense of time, and inexpressible fatigue to themselves, judiciously corrected and improved the rude and imperfect draughts of the Editor.

"The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention.

"Many of the proper names being left untranslated, whose etymology was necessary to be known, in order to a more perfect comprehension of the allusions in the text, the translation of them, under the inspection of the above named Committee, has been, for the benefit of the unlearned, supplied in the margin.

"Some obvious and material errors in the chronology have been considered and rectified.

"The marginal references, even in Bishop Lloyd's Bible, had in many places suffered by the inaccuracy of the press; subsequent editions had copied those *errata*, and added many others of their own; so that it became absolutely necessary to turn to and compare the several passages; which has been done in every single instance, and by this precaution several false references brought to light, which would otherwise have passed unsuspected. It has been the care of the editor to rectify these, as far as he could, by critical conjecture where the copies universally failed him, as they did in most of the errors discovered in Bishop Lloyd's edition. In some few instances he confesses himself to have been at a loss in finding out the true reference, though the corruption was manifest in the want of any the most distant resemblance between the passages compared together. Cases of this sort indeed did not often occur; so that a very small number only of the old references are, with the sanction of the committee, omitted, and their places more usefully supplied.

"It had been suggested by the late Archbishop of Canterbury, that an improvement might be made in the present editions of the Bible, by taking in a number of additional references, of which many useful ones, as he supposed, might be furnished from other editions referred to by him, and particularly from a Scotch edition, of which the present vice-chancellor was kind enough to lend a copy. The references found in it, which were indeed very numerous, having been severally turned to and examined, such of them were selected as the editor judged most pertinent, together with others that occurred from his own reading and observation. In doing this, he has endeavoured to keep clear of mere fanciful allusions, of which too many presented themselves in the before-named Scotch edition, and to adhere as near as possible to the plan marked out in the former collection made by Bishop Lloyd; pointing out such passages chiefly where the same history or the same name was introduced, the same matter treated of, or sentiment expressed, or at least where parallels might fairly be drawn;* and sometimes where a similar use of a particular word or expression tended to illustrate the application of it on another occasion. The number of references being thus augmented considerably, the collection, upon the whole, will, it is hoped, be regarded as useful in the light of a Concordance, material as well as verbal, always at hand.

* Language to the same effect is adopted by another Bishop Lloyd, of later date, in the preface to his Greek Testament printed at the Clarendon press, Oxford: it is here translated for the benefit of the English reader:—"The use of parallel passages is of the greatest consequence in the interpretation of Holy Scripture; they very often show to the reader, when all other helps fail, the way he should follow. So true is it, even in the interpretation of His Own Word, that the word of God is a lamp unto our feet, and a light unto our path. . . . Those passages are to be pronounced strictly parallel, in which the writer either handles the same matter which he himself or

another has before treated of, or employs the same words, or even the same phrase or idiom: or where the writer makes mention of matters, if not the same, yet at least so similar to each other, as to afford room and occasion for a legitimate comparison." And as an excellent rule for the junior student, the bishop adds, that "He should learn from the use of parallel passages, before he leans upon human supports, first to bring together the various parts of Holy Scripture, and compare spiritual things with spiritual."—pp. vi.-vii. Some valuable hints will be found also in Bishop Horsley's "Nine Sermons on the Resurrection."

PREFACE.

"In this state, the quarto copy was sent to press: and the first proofs carefully collated with the copy, both text and margin; after which the second proofs were again read, and, generally speaking, the third likewise; not to mention the frequent revision of proofs besides, which are common in correcting the press. This proved indeed a very tiresome and tedious task; but was not more than was absolutely necessary in order to attain the degree of accuracy that was wished. A particular attention was required with respect to the figures belonging to the Marginal References, where errors were continually creeping in after a manner that would appear highly astonishing to those who have never been concerned in correcting multitudes of figures as they come from the press.

"When the quarto sheets were printed off, the forms were lengthened out in order to make up the folio edition; in doing which the parts were often so jumbled together, and such confusion introduced by misplacing the references and mistaking the etymology, that nothing else would suffice than a fresh collation of the whole with the quarto copy, and a repetition of almost the same trouble and care in the revisal and in making up the running titles anew, as had been used before. But the editor thinks he has just reason to congratulate himself on the opportunity hereby given him of discovering and correcting some few trivial inaccuracies which, in spite of all his vigilance, had escaped his notice in the quarto edition. So that the folio edition is rendered by this somewhat the more perfect of the two, and therefore more fit to be recommended for a standard copy.

"The editor humbly hopes this account of his proceedings will not be unacceptable to the board; and will think his time and pains not ill bestowed, if he shall have succeeded in his desire of giving satisfaction to those who honoured him with the employment, and of contributing in any wise to God's honour and the public utility.

B. BLAYNEY."

"Hertford College, Oct. 25, 1769."

This document bespeaks not only the care and judgment exercised in the appointment of proper persons to superintend the very important work of collation and revision, but also the indefatigable zeal, the scholarship, and the research which were brought to bear upon the execution of the plan. It affords a guaranty for honesty of purpose, free alike from party spirit and from controversy; and involves a high claim to a public reception of the References, a claim which is considerably strengthened by the fact, that they are virtually recognised in their increasing use and adoption by the laity as well as the clergy, and that large editions of the Marginal Reference Bible are annually issuing from the University presses of Oxford and Cambridge, and from that of the Queen's printer in London.

Great, however, as have been the additions to the original references, little has been published respecting the principles by which the compilers were severally guided in the selection. The information furnished above is so far valuable as to show, that in the separate labours of Bishop Lloyd and Dr. Blayney, there was a unity of design. From the account given by the latter divine, it would appear that the references may be comprehended under the general term *parallel*, understanding thereby those passages in which there is an identity, or a coincidence, in the language or the sentiment of the writers: so that the elements, of which the parallelism is made up, are the words and the sense of scripture. But in estimating the general bearing of the References, I am much mistaken if they do not possess a quality, not specially named in the learned professor's brief exposition of his plan, and yet not excluded: I allude to the *suggestive* character of many of them; suggestive, that is, of a probable construction, and so guarding against one which the words do not warrant; or at least of a construction that may be considered apposite, as a comment or illustration. Whether this were a third element in the system of Bishop Lloyd and Dr. Blayney, or whether it arise out of the nature of the subject, I will not pretend to determine. But I feel bound to lay some stress upon this feature, as intrinsically valuable to the Biblical student; and the more so, as it enables me to subjoin a caution, from the neglect of which the Marginal Reference Bible itself has been misunderstood and depreciated: the caution is, that he ascertain first, the *character* of the parallelism, whether it be verbal or material; and, secondly, the *extent* of it, that is, whether it affect the whole reference, or only a part: thus he will avoid confounding two things in themselves distinct, and, what is of still more consequence, he will not be betrayed into the fallacy of supposing, that a reference must always conduct to the literal sense of the

PREFACE.

passage: it is in many cases simply intended to afford a clue to a probable interpretation. Let me exemplify these statements. St. Paul says, (Rom. i. 13,) "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but ' was let hitherto,) that I might have some fruit among you," &c. The references are 'Acts xvi. 7, "After they [Paul and Timotheus] were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not:" and 1 Thess. ii. 18, "We would have come unto you, even I Paul, once and again; but Satan hindered us." They are not verbal, for the words, being different, are no guide to the *usus loquendi*: they are therefore material, and the common idea running through the parallelism "let," "suffered . . . not," "hindered," is that of *obstruction*: but here, in strictness, the analogy ceases. Beyond this, then, is the point which, in the example before us, seems to be so important as an hermeneutic aid, although diversity, and not resemblance, is the issue. St. Paul assigns no reason why he was hindered from going to Rome, nor have we any right for certain to assume one: but the references modestly suggest two opposite causes, which on other occasions operated as obstructions, either of which may be the probable one here, "the Spirit," or "Satan." Again, in Simeon's prophecy respecting the Virgin Mary, (Luke ii. 35,) he thus apostrophises her: "Yea, ' a sword shall pierce through thy own soul also." The reference is to a mere historical fact; John xix. 25, "There stood by the cross of Jesus His mother." Few readers, perhaps, will at first sight be struck with the point of the parallelism: yet it is close and evident, full of pathos, and inexpressibly beautiful. It is not meant, I apprehend, that there was any intended necessary connexion in the minds of Simeon and St. John: or, at least, the framers of the References do not vouch for so much: but only that the fact is an apt representation of the prophecy, as suggesting that the agonizing sufferings of the Son upon the cross may have occasioned the deepest pang, that afflicted the soul of the blessed mother. Well has it been remarked with respect to the juxtaposition of parallel passages, that it is often the best comment. A systematic adherence to Scripture, such as we find in the work we are considering, with the caution before given, will generally secure the student against wild theory and useless conjecture; and teach him the simple lesson, where scripture is silent, not to be wise above that which is written.

Notwithstanding these manifest advantages, the circulation of the Marginal Reference Bible, though increasing, is by no means equal to what it deserves; for which several reasons may be assigned. Many persons, doubtless through ignorance of its intrinsic usefulness, have never consulted it at all; and of those in possession of the volume, some from the awkwardness of turning to several passages at once, to say nothing, even then, of the difficulty of remembering them all; others from being unable to seize *the point* of resemblance or illustration in scattered fragments, have felt such a repugnance to the attention it demands, as to have been discouraged in the attempt. But there is yet another reason, amounting almost to a popular error: I mean the notion, that the references are *only verbal*, that is, are confined to the mere words or phrasology of Holy Scripture, without any bearing upon the history, the doctrine, or the moral precept involved. But nothing can be more erroneous than to regard this even as their common character; for the great bulk, as it seems, are *material*, affecting in some measure the sense or matter of the text; and as such, they have the nature of a commentary, the more highly to be appreciated as being scripture itself expounding or illustrating scripture—a mode of interpretation practised by our Lord and His apostles, who used to confirm, to prove, and elucidate truths of the gospel by direct appeals to the Old Testament. Hence it is concluded, that by so transcribing the words of Dr. Blayney's references as to spread them before the eye in the aggregate, their mutual connexion with one another and application to the text may be more readily traced; and to say the least, one general objection to them in their present form be obviated. It is hoped also, that this may be the means of exciting among the laity a greater personal interest in the study of God's

PREFACE.

word in its purity and simplicity, by the help, as it were, of an authorized interpretation. My labours are confined at present to the New Testament.

A few words are due as to the manner in which I have endeavoured to accomplish the task I have undertaken: and here I need hardly say, that I have not been satisfied with quoting merely the particular verses referred to, without increase or diminution, as if every reference must necessarily include a whole verse, neither more nor less. To go no further than the gospels, in cases innumerable a single reference rather serves for an index to the *subject*, than marks out its real limits: as in the account of the transfiguration, the leading reference, (Matt. xvii. 1,) includes seven verses; and so in most of the parables and other discourses of our Lord. It is the general spirit of a passage that must be the guide in ascertaining the value and extent of a reference. Again, the object of the references being to edify the student by throwing some light on the places to which they belong, they should first be made clear from their own context, and exhibit severally an independent sense, before they can be applied to the purposes of elucidation. I have therefore laid it down as a rule, in the execution of the work, to make the sense of each reference complete in itself, so as to save all further search on the part of the reader: and if he finds, as assuredly he will, that a quotation contains more than the parallelism seems to require, I would only observe, that it is often impossible, on account of the closeness of the grammatical connexion, to extricate with the *pen* just so much as is applicable, without degenerating into mere bald verbalism; and that this fault of redundancy, if fault it be, may readily be overcome by that quick and subtle agent the *eye*, which will abstract, as by an act of volition, all that is exegetically necessary. My difficulty, indeed, has been to avoid lengthy citations, especially from the prophetic works and St. Paul's epistles; where one is too apt to be hurried away by the magnificent language of the former, and by the long reasonings of the latter, interrupted as they are with sudden digressions.

When the language and the sentiment of both text and reference are the same, it would have been useless to encumber the work by repeating the words of the latter. This remark applies especially to all those portions of the gospels which, being identical as to the order of time and events, constitute what is called the Harmony of the Gospels; and as no one can write fully on any of the subjects which they embrace, unless he have each *as a whole* before the mind, so have I endeavoured to supply this desideratum as far as practicable, by keeping distinct from the rest of the references those which indicate the Harmony, notifying them by Greek letters. But here a difficulty soon presented itself, namely, how to distinguish in the Harmony that which is *peculiar*, or related by one evangelist but omitted by the rest; for this purpose I have had recourse to two asterisks [* *]; thus:—

MATT. XVI. 5, 6.

β Mark viii. 14. β And when His disciples were come to the other side,^o they had forgotten to take bread.

γ Mark viii. 15. γ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees^o and of the Sadducees.^o

MARK VIII. 14, 15.

β Now the disciples^o had forgotten to take bread,^o neither had they in the ship with them more than one loaf.^o

γ And He charged them, saying, γ Matt. xvi. 6. Take heed, beware of the leaven of the Pharisees,

^o and of the leaven of Herod.^o

In comparing these places, the student may discover at a glance what is peculiar in the narratives of St. Matthew and St. Mark, by its being enclosed within the asterisks; the rest, of course, being the Harmony. Important additions, or omissions, are noticed in the margin, distinguished thus [§.] In this part of the work, I have felt it necessary to follow the guidance of *some one* who has made the Harmony of the Gospels his especial study. I have there-

PREFACE.

fore been content to accept the guidance of the Rev. Mr. Greswell: not because I am convinced that the views of this learned and laborious writer are always correct; but because the *Harmonia Evangelica* enjoys such general favour among theological students.

In this attempt to shorten and simplify the way to Scriptural learning, I may be met with the objection, that I am doing for others what they are bound to do for themselves: and I grant there is much force in the observation, if it be restricted to those who have leisure and opportunity to search out the references: a practice which, if it become a habit, will indeed bring its own rich reward. But I fear there are not many who are enabled to adopt it to any extent. The working clergyman, sent into the streets and lanes of the city, or into the highways and hedges, has but few snatches of time, amidst much fatigue of mind and body, to compose a sermon for the Sunday: the statesman, the professional man, and the merchant, are early summoned to the business of the day: and even the literary man, seated quietly in his library, will often gladly be relieved from the task to which he must otherwise submit. It will be great joy to me, if this endeavour to make the knowledge contained in the best of all books more available, should prove an incentive to *search the Scriptures*, and *compare spiritual things with spiritual*, to any who now through want of such a help are deterred from so holy an exercise. But after all, the Marginal Reference Bible is essentially *a book of study*, not to be taken up and laid aside capriciously, but to be daily read with patient and devout attention. May the difficulty prove not a discouragement, but rather become a motive to drink more deeply at the sacred fountain!

I now commit these labours to the care of Him, without whom nothing is strong, nothing is holy; with the earnest prayer, that, so far as is agreeable to His will, they may be blessed both to the reader and myself: "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen."

I cannot close these prefatory remarks, without expressing my grateful thanks to my right reverend diocesan, for the kind and gracious interest which he has invariably taken in the work, and for the free access afforded me to his lordship's library: in short, had it not been for his encouragement, I should hardly have ventured upon the present publication.

THE GOSPEL

ACCORDING TO

SAINT MATTHEW.

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.*
18 *He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the Names of Christ.*

THE book of the generation of Jesus Christ, "the Son of David, the Son of Abraham.

2 "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;"

3 "And Judas begat Phares and Zara of Thamar;" and Phares begat Esrom; and Esrom begat Aram;

4 "And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

* *Psa. cxxxii. 11, "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne," [alluded to by Peter on the day of Pentecost,] Acts ii. 30. Isa. xi. 1, "There shall come forth a rod out of the stem of Jesse, [the father of David,] and a Branch shall grow out of his roots." Jer. xxiii. 5, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper." Matt. xxii. 41, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David." John vii. 41, "Some [of the people] said . . . Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Acts xiii. 23, "Paul . . . said . . . Of this man's [David's] seed hath God according to His promise raised unto Israel a Saviour, Jesus." Rom. i. 3, "Jesus Christ our Lord . . . was made of the seed of David according to the flesh."*

^b Gen. xii. 1, 3, [In Ur of the Chaldees,] "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." [And again by the angel, after his name was changed into Abraham, when tempted to offer his son Isaac on mount Moriah,] xxii. 18, "In thy Seed shall all the nations of the earth be blessed;" [referred to] Gal. iii. 16, "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ."

^c Gen. xxi. 2, "Sarah conceived, and bare Abraham a son in his old age . . . and Abraham called the name of

5 "And Salmon begat Booz * of Ræchab;" and Booz begat Obed * of Ruth;" and Obed begat Jesse;

^d *Luke 3. 32.*

6 "And Jesse begat David * the king; and David the king begat Solomon of her that had been the wife of Urias;"

^e *Luke 3. 32.*

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 "And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:"

^f *Some read, Josias begat Jabin, and Jabin begat Jechonias.*

his son that was born unto him, whom Sarah bare to him, Isaac."

^g Gen. xxv. 26, "After that [the birth of Esau, from Rebekah, Isaac's wife,] came his brother out . . . and his name was called Jacob."

^h Gen. xxix. 32, 35, "Leah [wife of Jacob] . . . bare a son: and . . . called his name Judah."

ⁱ Gen. xxxviii. 27, "In the time of her [Tamar's] travail . . . [by Judah,] behold, twins were in her womb . . . called Pharez, and . . . Zarah."

^j "Phares—Jesse." Ruth iv. 18, id. 1 Chr. ii. 5, 9, id.

^k 1 Sam. xvi. 1, 13, "The Lord said unto Samuel . . . Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided Me a king among his sons. And Samuel . . . anointed . . . David." xvii. 12, "Now David was the son of that Ephraimite of Bethlehem-judah, whose name was Jesse."

^l 2 Sam. xii. 24, "David comforted Bath-sheba his wife, [that had been the wife of Uriah,] and went in unto her, and lay with her: and she bare a son, and he called his name Solomon."

^m "Solomon—Ezekias." 1 Chr. iii. 10, id.: [but here note, that the reference contains three kings, omitted by Matthew between Joram and Ozias or Azariah; namely, "Abaziah, Joash, and Amaziah."]

ⁿ "Ezekias—Josias." 1 Chr. iii. 13, 14, id.—2 Kings xx. 21, "Manasseh his [Hezekiah's] son."

^o See 1 Chr. iii. 15, "The sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim: Jechoniah his son, Zedekiah his son."

^p Dan. i. 1, [B. C. about 606, beginning of seventy

12 And after they were brought to Babylon,

¹ *Luke 3. 27.* ² Jechonias begat Salathiel; ³ and Salathiel begat ⁴ Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

The fifth year before the common account called Anno Domini.

18 ¶ Now ¹ the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child ² of the Holy Ghost.

19 Then Joseph her husband, being a just man,

years' captivity, first year of Nebuchadnezzar:] "In the third year of the reign of Jehoiakim king of Judah [second son of Josias,] came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god." —2 Kings xxiv. 14, [B. C. 599, eighth year of Nebuchadnezzar:] "He carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin [i. e. Jechonias, son of Jehoiakim,] to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon: [confirmed by] Jer. xxvii. 20: and all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, *all that were* strong and apt for war, even them the king of Babylon brought captive to Babylon:" 2 Chr. xxxvi. 10, "and made Zedekiah [third son of Josias] his brother king over Judah and Jerusalem." —2 Chr. xxxvi. 20, [B. C. 588, nineteenth year of Nebuchadnezzar, in Zedekiah's reign:] "And them that had escaped from the sword carried he away to Babylon, 'by Nebuzar-adan, captain of the guard,' 2 Kings xxv. 11, Jer. xxxix. 9, and lii. 15, where they were servants to him and his sons until the reign of the kingdom of Persia." Jer. lii. 11, "Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death." [Note. The above are the three great captivities of Judah: but there were three other minor deportations into Babylon, thus summarily alluded to,] Jer. lii. 28, "This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty: in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons: in the three and twentieth year of Nebuchadnezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred."

¹ 1 Chr. iii. 17, "The sons of Jechoniah; Assir, Sala-

and not willing ¹ to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: 'for that which is ¹ conceived in her is of the Holy Ghost. ² *Gr. begotten.*

21 And "she shall bring forth a Son, and thou shalt call His Name ¹ JESUS: for ² He shall save His people from their sins. ³ *That is, Saviour, Heb.*

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 "Behold, a virgin shall be with child, and shall bring forth a Son, and ¹ they shall call his name Emmanuel, which being ² interpreted is, God with us. ³ *Or, His Name shall be called.*

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth ¹ her first-born Son: ² and he called his name JESUS. ³ *Luke 2. 21.*

thiel his son, Malchiram also, and Pedaiiah . . and the sons of Pedaiiah *were*, Zerubbabel, &c."

¹ Ezra iii. 2, "Zerubbabel the son of Shealtiel," [same as Salathiel.] v. 2, id. Neh. xii. 1, id. Hag. i. 1, id.

² Luke i. 27, [The conception and birth of Jesus are foretold by the angel Gabriel,] "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

³ Luke i. 35, "The angel answered and said unto her, [Mary,] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God."

¹ Deut. xxiv. 1, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife."

² Luke i. 35, see the latter part of verse 18.

³ "And—JESUS:" [foretold to Mary by the angel,] Luke i. 31.

¹ Acts iv. 12, [Peter, with John, before the rulers and elders:] "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." v. 29, 31, "Peter and the other apostles . . said . . Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." xiii. 16, 23, 38, "Paul . . said, Men of Israel, and ye that fear God . . Of this man's [David's] seed hath God according to His promise raised unto Israel a Saviour, Jesus . . Be it known unto you . . that through this Man [Jesus] is preached unto you the forgiveness of sins."

² "Behold—Emmanuel." Isa. vii. 14, id., [foretold to king Ahaz when afraid of enemies, as a sign to strengthen his faith in God's promise of deliverance.]

³ Exod. xiii. 1, "The Lord spake unto Moses, saying, Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine." Luke ii. 7, 21, "She [Mary] brought forth her first-born Son . . and . . His Name was called JESUS."

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship Him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and His mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

The fourth year before the common account called Anno Domini.

NOW when ^aJesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men ^bfrom the east to Jerusalem,

2 Saying, ^cWhere is He that is born King of the Jews? for we have seen ^dHis star in the east, and are come to worship Him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all ^ethe chief priests and ^fscribes of the people together, ^ghe demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 ^aAnd thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, ^bthat shall ^crule My people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young Child with Mary His mother,

CHAP. II.—^a Luke ii. 4, 6, 7, "Joseph . . . went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem . . . and so it was, that, while they [he and Mary] were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son."

^b Gen. x. 30, "Their dwelling [of the sons of Joktan, son of Eber], was from Mesha, as thou goest unto Sephar a mount of the east." xxv. 6, "Unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." 1 Kings iv. 30, "Solomon's wisdom excelled the wisdom of all the children of the east country."

^c Luke ii. 10, "The angel said unto them, [the shepherds of Bethlehem.] Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

^d Numb. xxiv. 15, 17, "Balaam . . . said . . . I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Isa. lx. 3, "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising."

^e 2 Chron. xxxvi. 14, "chief of the priests." ^f 2 Chron. xxxiv. 1, 12, "Josiah . . . reigned in Jerusalem . . . The Levites . . . were overseers of all that

and fell down, and worshipped Him: and when they had opened their treasures, ^athey ^bpresented unto Him gifts; gold, and frankincense, ^cand myrrh.

^c Or, *frised*.

12 And being warned of God ^din a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

14 When he arose, he took the young Child and His mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, ^aOut of Egypt have I called my Son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by ^aJeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

The third year before the account called Anno Domini.

20 Saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.

21 And he arose, and took the young Child and His mother, and came into the land of Israel.

wrought the work in any manner of service, [in repairing the temple:] and of the Levites *there were* scribes, and officers, and porters."

^a Mal. ii. 7, "The priest's lips should keep knowledge, and they [the people] should seek the law at his mouth: for he is the messenger of the Lord of hosts."

^b Mic. v. 2, id.—John vii. 41, "Some [of the people] said . . . hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

^c Rev. ii. 26, "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."

^d Psa. lxxii. 10, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him." Isa. lx. 6, "All they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord."

^e Matt. i. 20.

^f Hos. xi. 1, "When Israel was a child, then I loved him, and called my son out of Egypt."

^g Jer. xxxi. 15, id.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, ^ahe turned aside ^ainto the parts of Galilee:

23 ^aAnd he came and dwelt in a city called ^aNazareth: ^athat it might be fulfilled ^awhich was spoken by the prophets, He shall be called a Nazarene.*

CHAPTER III.

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

A.D. 26. **I**N ^athose days ^bcame ^aJohn the Baptist, preaching in the wilderness ^aof Judea.*

^a cf. Luke 3. 1, 2. ^b cf. Mk. 1. 4. cf. Luke 3. 3.

2 ^aAnd saying, Repent ye: ^afor ^athe kingdom of heaven is at hand.

3 ^aFor this is he that was spoken of by the prophet Esaias, saying, ^aThe voice of one crying in the wilderness, ^aPrepare ye the way of the Lord, make His paths straight.

^a Luke 3. 4. ^a Mark 1. 6.

4 ^aAnd the same John ^ahad his rai-

ment of camel's hair, and a leathern girdle ^aA.D. 26. about his loins; and his meat was ^alocusts and ^awild honey.

5 ^aThen went out to him Jerusalem, and all Judea, ^aand all the region round about Jordan,* ^a Mark 1. 5.

6 ^aAnd were ^abaptized of him in Jordan, confessing their sins.

7 ^aBut when he saw ^amany of the Pharisees and Sadducees come to his baptism, he said unto them, ^aO generation of vipers, who hath warned you to flee from ^athe wrath to come? ^a Luke 3. 7.

8 ^aBring forth therefore fruits ^ameet ^afor repentance: ^a Luke 2. 8. ^b Or, answerable to amendment of life.

9 ^aAnd think not to say within yourselves, ^aWe have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 ^aAnd now also the axe is laid unto the root of the trees: ^atherefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. ^a Luke 3. 9.

* Matt. iii. 13.

^a John i. 45, "Jesus of Nazareth, the son of Joseph."

^a Judg. xiii. 3, 5, [To the wife of Manoah:] "The angel of the LORD . . . said unto her . . . Lo, thou shalt conceive, and bear a son [called Samson:] and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb." 1 Sam. i. 10, "Hannah [wife of Elkanah, a Levite,] prayed unto the LORD, and . . . vowed a vow, and said, O LORD of hosts, if Thou . . . wilt give unto Thine handmaid a man child, [called Samuel,] then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

CHAP. III.—^a Mark i. 14, "Jesus came . . . preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." John i. 28, "In Bethabara beyond Jordan . . . John was baptizing."

^a Matt. iv. 17, id., [by Jesus,] x. 7, id., [by the twelve, when they severally began to preach.] Dan. ii. 44, "The God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all . . . kingdoms, and it shall stand for ever."

^a "The voice—straight," Isa. xl. 3, id., Mark i. 3, John i. 23, id.

^a Luke i. 67, 76, "His father Zacharias was filled with the Holy Ghost, and prophesied, saying . . . Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways."

^a 2 Kings i. 8, "He was an hairy man, and girt with a girdle of leather about his loins . . . it is Elijah the Tishbite." Zech. xiii. 4, "Neither shall they [the lying prophets] wear a rough garment to deceive."

^a Lev. xi. 21, "These may ye eat, of every flying creeping thing that goeth upon all four . . . the locust after his kind, and the bald locust," &c.

^a 1 Sam. xiv. 25, [In Judea, in the time of Saul:] "All they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped."

^a Acts xix. 4, 18, [To certain disciples at Ephesus,

who had been baptized only unto John's baptism:] "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus." "Many that believed came, and confessed, and showed their deeds."

^a Matt. xii. 34, [Jesus saith unto the scribes and Pharisees who charged Him with casting out devils by Beelzebub:] "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." xxiii. 33, [Again, for their blindness and hypocrisy:] "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

^a Rom. v. 9, "Being now justified by His blood, we shall be saved from wrath through Him." 1 Thes. i. 10, "Jesus . . . delivered us from the wrath to come."

^a John viii. 33, 39, [As some of the Jews actually did answer our Lord:] "We be Abraham's seed . . . Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me . . . this did not Abraham." Acts xiii. 26, [Paul calleth the Jewish hearers at Antioch,] "Men and brethren, children of the stock of Abraham." Rom. iv. 1, 11, &c., "What shall we say then that Abraham, our father as pertaining to the flesh, hath found? . . . He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also . . . For the promise, that he should be the heir of the world . . . is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

^a Matt. vii. 19, id., [applied by Jesus to false prophets.] Luke xiii. 7, "Then said he [a certain man] unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he an-

A.D. 26.

11 ^a I indeed baptize you with water *unto repentance: * but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^b He shall baptize you with the Holy Ghost, and with fire:

12 ^c Whose fan *is* in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will ^d burn up the chaff with unquenchable fire.

A.D. 27.

13 ^e ¶ Then ^f cometh Jesus ^g from Galilee to Jordan ^h unto John, to be baptized of him.*

14 But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.

b Mark 1, 9.

16 ⁱ And Jesus, when He was baptized, ^j went up straightway out of the

water: ^k and, ^l lo, the heavens were opened unto Him, and he saw ^m the Spirit of God descending like a dove, ⁿ and lighting ^o upon Him:

17 ^p And ^q lo a voice from heaven, saying, ^r This is My beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth, and is tempted. 11 The angels minister unto Him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.*

THEN ^s was Jesus led up of ^t the spirit into the wilderness ^u to be tempted of the devil.*

2 ^v And when He had fasted forty days and forty nights, He was afterward an hungered.

3 ^w And ^x when the tempter came ^y to

* Mal. iv. 1, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." Matt. xiii. 30, [Parable of the tares:] "In the time of harvest I [the householder] will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

* Matt. ii. 22, "Being warned of God in a dream, he [Joseph, with the young Child and His mother, from Egypt] turned aside into the parts of Galilee."

* Isa. xi. 2, "The Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." Isa. xlii. 1, "I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles." John i. 32, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him." 33, on ^z above.

* John xii. 28, [Jesus saith] "Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

* Psa. ii. 7, "I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee." Isa. xlii. 1, [quoted] Matt. xii. 18, "Behold . . . Mine Elect, in whom My soul delighteth." Matt. xvii. 1, 2, 5, "Jesus . . . was transfigured . . . and beheld a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased: hear ye Him." with Luke ix. 35. 2 Pet. i. 17, [alluding to this event,] "He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." Eph. i. 6, "He [the Father] hath made us accepted in the beloved." Col. i. 13, "— His dear Son."

CHAP. IV.—See 1 Kings xviii. 7, 12, "Elijah met him, [Obadiah:] and he . . . said . . . the Spirit of the LORD shall carry thee whither I know not." Ezek. iii. 14, "The spirit lifted me up, and took me away:" xi. 1, xl. 2, and xliii. 5. viii. 3, "The spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." xi. 24, "The spirit took me up, and brought me in a vision by the Spirit of God into Chaldaea." Acts viii. 39, "The Spirit of the Lord caught away Philip, that the eunuch saw him no more . . . Philip was found at Azotus."

A. D. 27. Him, he said, If Thou be the Son of God, command that these stones be made bread.

^d Luke 4. 4. ⁴ But He answered and said, It is written, ^b Man shall not live by bread alone, but by every word ^a that proceedeth out of the mouth ^c of God.

^e Luke 4. 9. ^f Lu. 4. 10, 11. ⁵ Then the devil taketh Him up ^a into ^b the holy city, and setteth Him on a pinnacle ^c of the temple,

⁶ And saith unto Him, If Thou be the Son of God, cast Thyself down: ^a for it is written, ^b He shall give His angels charge concerning Thee: and in ^c their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

⁷ Jesus said unto him, It is written ^a again, ^b Thou shalt not tempt the Lord thy God.

⁸ Again, ^a the devil taketh Him up into an exceeding high mountain, ^b and sheweth Him all the kingdoms of the world, ^c and the glory of them; ^d

⁹ And saith unto Him, All these things will I give Thee, if Thou wilt ^a fall down and ^b worship me.

¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^a Thou shalt worship the Lord thy God, and Him only shalt thou serve.

¹¹ Then the devil leaveth Him, ^a and, behold, ^b angels ^c came and ^d ministered unto Him.

A. D. 31. ¹² ¶ Now when ^a Jesus had heard that ^b John was ^c cast into prison, He departed into Galilee;

¹³ And ^a leaving Nazareth, ^b He came and dwelt in Capernaum, ^c which is upon the sea

coast, in the borders of Zabulon and Nephthaliim. ^{A. D. 31.}

¹⁴ That it might be fulfilled which was spoken by Esaias the prophet, saying,

¹⁵ The land of Zabulon, and the land of Nephthaliim, ^a by the way of the sea, beyond Jordan, Galilee of the Gentiles;

¹⁶ The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

¹⁷ ¶ From that time Jesus began to ^a preach, and to say, ^b Repent: for the kingdom of heaven is at hand. ^c Mark 1. 14, 15.

¹⁸ ¶ And ^a Jesus, walking by the sea of Galilee, saw two brethren, Simon, ^b called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ^c Mark 1. 16.

¹⁹ And He saith unto them, Follow Me, ^a and I will make you fishers of men.

²⁰ And they straightway ^a left their nets, and followed Him. ^b Mark 1. 17.

²¹ And going on from thence, He saw ^a other two brethren, ^b James the son of Zebedee, and John his brother, in a ship ^c with Zebedee their father, ^d mending their nets; ^e and he called them. ^f Mark 1. 19, 20.

²² And they immediately left ^a the ship and ^b their father, and followed Him.

²³ ¶ And Jesus went about all Galilee, ^a teaching in their synagogues, and preaching ^b the ^c gospel of the kingdom, ^d and ^e healing all manner of sickness and all manner of disease among the people. ^f Mark 1. 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

²⁴ And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those

^b Deut. viii. 3, id.

^c "The holy city." Neh. xi. 18, id. Isa. xlviii. 2, id. Matt. xxvii. 53, id. Rev. xi. 2, id.—Neh. xi. 1, and Isa. lii. 1, "Jerusalem, the holy city."

^d Psal. xci. 11, 12, id.; but Matt. omits "to keep Thee in all Thy ways." ^e Deut. vi. 16, id.

^f Deut. vi. 13, and x. 20, "Thou shalt fear the LORD thy God, and serve Him in sincerity and truth," Josh. xxiv. 14, id.—1 Sam. vii. 3, "Prepare your hearts unto the LORD, and serve Him only."

^g Heb. i. 13, "The angels . . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

^h Luke iii. 19, "Herod the tetrarch . . . shut up John in prison." iv. 14, "Jesus returned in the power of the Spirit into Galilee." John iv. 43, "He departed thence, [from Sychar, a city of Samaria], and went into Galilee." ⁱ 15, 16. Isa. ix. 1, 2, id.

^j Isa. xlii. 6, "I the LORD have called Thee in righteousness . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Luke ii. 32, [Simeon prophesieth of Christ:] "A light to lighten the Gentiles, and the glory of Thy people Israel."

^k Matt. iii. 2, id., [by John the Baptist].—x. 5, 7, "These twelve Jesus sent forth, and commanded them . . . As ye go, preach, saying, The kingdom of heaven is at hand."

^l Luke v. 2-11, [In a miraculous taking of fishes, Jesus sheweth how He will make Peter and his partners fishers of men.]

^m John i. 42, "When Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone," [margin, or, Peter.]

ⁿ Luke v. 10, "James and John, the sons of Zebedee . . . were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him." [See on "above."] ^o Mark x. 28, and Luke xviii. 28, "Peter began to say unto Him, Lo, we have left all, and have followed Thee."

^p Luke v. 10, see "above."

^q Matt. ix. 35, id., [second circuit of Galilee].—Mark i. 21, 39, "They went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught . . . He preached in their synagogues throughout all Galilee, and cast out devils." Luke iv. 15, 44, [in Galilee:] "He taught in their synagogues, being glorified of all . . . He preached in the synagogues of Galilee."

^r Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Mark i. 14, "Jesus came into Galilee, preaching the gospel of the kingdom of God."

^s Mark i. 34, id., [in Capernaum.]

A.D. 31. which were lunatic, and those that had the palsy; and He healed them.

25 "And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

1 Christ beginneth His sermon in the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle: 17 that He came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

AND seeing the multitudes, "He went up into a mountain: and when He was set, His disciples came unto Him:

2 And He opened His mouth, and taught them, saying,

3 "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Mark iii. 7, "A great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him."

CHAP. V.—"The—mountain." Mark iii. 13, id., [where, out of His disciples, He ordained twelve to be apostles.]

4 Luke vi. 20, "Blessed be ye poor: for yours is the kingdom of God." See Psa. li. 17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Prov. xvi. 19, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." xxix. 23, "Honour shall uphold the humble in spirit." Isa. lvii. 15, "Thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." lvi. 2, "To this man will I [the Lord] look, even to him that is poor and of a contrite spirit, and trembleth at My word."

5 Isa. lxi. 1, "The LORD hath anointed Me . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Luke vi. 21, "Blessed are ye that weep now: for ye shall laugh." John xvi. 20, [To His disciples:] "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." 2 Cor. i. 7, "As ye are partakers of the sufferings [of Christ], so shall ye be also of the consolation." Rev. xxi. 1, 4, "I saw a new heaven and a new earth . . and God shall wipe away all tears from their [His people's] eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

6 Psa. xxxvii. 11, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

7 See Rom. iv. 13, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

8 Isa. lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." lxx. 13, "Thus saith the Lord God, Behold, My servants shall eat, but ye [that for-

4 'Blessed are they that mourn: for they shall be comforted. A.D. 31.

5 "Blessed are the meek: for 'they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 "Blessed are the pure in heart: for 'they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of 'evil against you 'falsely, for My sake.

sake Me] shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed."

9 Psa. xli. 1, "Blessed is he that considereth the poor, [marg. or, the weak, or, sick:] the LORD will deliver him in time of trouble." Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you." Mark xi. 25, "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." 2 Tim. i. 16, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister." James ii. 13, "Mercy rejoiceth against judgment."

10 Psa. xv. 1, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." xxiv. 4, "He that hath clean hands, and a pure heart . . shall receive the blessing [same as Psa. xv. 1.] from the LORD." Heb. xii. 14, "Follow . . holiness, without which no man shall see the Lord."

11 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face: now I know in part; but then shall I know even as also I am known." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

12 2 Cor. iv. 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Tim. ii. 12, "If we suffer, we shall also reign with Him," [Christ Jesus.] 1 Pet. iii. 14, "If ye suffer for righteousness' sake, happy are ye."

13 Luke vi. 22, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

14 1 Pet. iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified."

A.D. 31. 12 "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 "Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ "Think not that I am come to destroy the law, or the prophets: I am come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

¹ Luke vi. 23, id.—Acts v. 40, "When they had called the apostles, and beaten them . . . they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." Rom. v. 3, "We glory in tribulations." Jam. i. 2, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." 1 Pet. iv. 12, "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

² 2 Chron. xxxvi. 14, 16, "All the chief of the priests, and the people . . . mocked the messengers of God, and despised His words, and misused His prophets." Neh. ix. 24, 26, "The children [of Israel] went in and possessed the land, and they were disobedient . . . and slew Thy prophets which testified against them to turn them to Thee." Matt. xxiii. 34, 37, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city . . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee!" Acts vii. 52, [Stephen said:] "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." 1 Thess. ii. 14, "The Jews . . . both killed the Lord Jesus, and their own prophets, and have persecuted us."

³ Mark ix. 50, "Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves." Luke xiv. 34, "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out."

⁴ Prov. iv. 18, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Phil. ii. 15, "In the midst of a crooked and perverse nation . . . ye shine as lights in the world."

⁵ Mark iv. 21, "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that

A.D. 31. 19 "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

¹ Or, to them.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

it should come abroad: with Luke viii. 16, 17. xi. 33, "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

¹ 1 Pet. ii. 12, "—having your conversation honest among the Gentiles: that . . . they may by your good works, which they shall behold, glorify God in the day of visitation."

² John xv. 8, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." 1 Cor. xiv. 24, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

³ Rom. iii. 31, "Do we . . . make void the law through faith? God forbid: yea, we establish the law." x. 4, "Christ is the end of the law for righteousness." Gal. iii. 24, "The law was our schoolmaster to bring us unto Christ."

⁴ Luke xvi. 17, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

⁵ James ii. 10, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

⁶ Rom. ix. 31, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." x. 3, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

⁷ "Thou—kill," Exod. xx. 13, id. Deut. v. 17, id.

⁸ 1 John iii. 15, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

⁹ James ii. 20, "Wilt thou know, O vain man, that faith without works is dead?"

¹⁰ Matt. viii. 4, [To the leper cleansed:] "Jesus saith unto him . . . Go thy way . . . and offer the gift that Moses commanded." xxiii. 19, "The altar . . . sanctifieth the gift."

³ That is, Vain fellow.
² Sam. 6. 20.

A.D. 31. 24 "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

25 "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, "Thou shalt not commit adultery:"

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 "And if thy right eye offend thee,

^{1 Or, do cause thee to offend.} "See Job xlii. 7, "The LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath. Therefore . . . offer up for yourselves a burnt-offering; and My servant Job shall pray for you: for him will I accept; lest I deal with you after your folly . . . So . . . the LORD accepted Job." Matt. xviii. 19, "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven: For where two or three are gathered together in My Name, there am I in the midst of them." 1 Tim. ii. 8, "I will . . . that men pray everywhere, lifting up holy hands, without wrath." 1 Pet. iii. 7, "Ye husbands, dwell with them [your wives] according to knowledge . . . that your prayers be not hindered."

² Prov. xxv. 8, "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself." Luke xii. 58, "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

³ See Psa. xxxii. 5, "Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." Isa. lv. 6, "Seek ye the LORD while He may be found, call ye upon Him while He is near."

⁴ Exod. xx. 14, id. Deut. v. 18, id.

⁵ Job xxxi. 1, "I made a covenant with mine eyes; why then should I think upon a maid?" Prov. vi. 25, "Lust not after . . . beauty in thine heart; neither let her [an evil woman] take thee with her eyelids." See Gen. xxxiv. 1, "Dinah the daughter of Leah . . . went out to see the daughters of the land. And when Shechem . . . saw her, he took her, and lay with her, and defiled her." 2 Sam. xi. 2, 4, "David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman [the wife of Uriah] washing herself; and the woman was very beautiful to look upon . . . and David sent messengers, and took her, and she came in unto him, and he lay with her."

⁶ Matt. xvii. 8, [Of avoiding offences:] "If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to

pluck it out, and cast it from thee: for A.D. 31. it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

31 It hath been said, "Whosoever shall put away his wife, let him give her a writing of divorcement:"

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that "it hath been

be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire:" with Mark ix. 43, 45, 47.

⁷ See Matt. xix. 12, "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Rom. viii. 13, "If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." 1 Cor. ix. 27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Col. iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

⁸ Deut. xxiv. 1, id.—Jer. iii. 1, "They say, If a man put away his wife, and she go from him, and become another man's, shall he return to her again? shall not that land be greatly polluted?" See Matt. xix. 3-9, and Mark x. 2-9, [where Jesus answereth the Pharisees concerning divorcement.]

⁹ Luke xvi. 18, with Matt. xix. 9, "Whosoever putteth away his wife, Matt. 'except it be for fornication,' and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Rom. vii. 3, "If, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." 1 Cor. vii. 10, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

¹⁰ 33-36. Matt. xxiii. 16-22, 16, "Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18, "And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty." Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22, "And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon."

A.D. 31. said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

34 But I say unto you, "Swear not at all; neither by heaven; for it is 'God's throne:

35 Nor by the earth; for it is 'His footstool: neither by Jerusalem; for it is 'the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 'But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth:

39 But I say unto you, 'That ye resist not evil: but 'whosoever shall smite thee on thy right cheek, turn to him the other also.

* Exod. xx. 7, and Deut. v. 11, the third commandment. Lev. xix. 12, "Ye shall not swear by My Name falsely, neither shalt thou profane the Name of thy God: I am the LORD." Numb. xxx. 2, "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow," &c.

* Deut. xxiii. 23, [Of vows:] "That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth."

* Matt. xxiii. 16, 18, 22, see under "above. Jam. v. 12, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath."

* Isa. lvi. 1, "Thus saith the LORD, The heaven is My throne, and the earth is My footstool."

* Psa. xlviii. 2, "Mount Zion . . the city of the great King." lxxxvii. 3, "Glorious things are spoken of thee, O city of God."

* Col. iv. 6, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Jam. v. 12, "Let your yea be yea; and your nay, nay; lest ye fall into condemnation."

* Exod. xxi. 22, "If men strive, and hurt a woman with child, so that her fruit depart from her . . then thou shalt give life for life, eye for eye, tooth for tooth." Lev. xxiv. 19, "If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him . . eye for eye, tooth for tooth." Deut. xix. 16, 21, "If a false witness rise up against any man to testify against him that which is wrong . . thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth."

* Prov. xx. 22, "Say not thou, I will recompense evil; but wait on the LORD, and He shall save thee." xxiv. 29, "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." Luke vi. 29, "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also." Rom. xii. 17, 19, "Recompense to no man evil for evil . . Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and 'from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, 'Thou shalt love thy neighbour, 'and hate thine enemy.

44 But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray 'for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for 'He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 'For if ye love them which love you, what

1 Cor. vi. 7, "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Thess. v. 15, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." 1 Pet. iii. 9, "Not rendering evil for evil, or railing for railing: but contrariwise blessing."

* Isa. i. 6, "I gave . . my cheeks to them that plucked off the hair." Lam. iii. 27, 30, "It is good for a man that he bear the yoke in his youth . . He giveth his cheek to him that smiteth him: he is filled full with reproach."

* Matt. xxvii. 32, "A man of Cyrene, Simon by name . . they compelled to bear His cross." with Mark xv. 21.

* Deut. xv. 7, 10, "If there be among you a poor man of one of thy brethren . . thou . . shalt surely lend him sufficient for his need, in that which he wanteth." Luke vi. 30, 35, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again . . Do good, and lend, hoping for nothing again."

* Lev. xix. 18, "Thou shalt love thy neighbour as thyself."

* Deut. xxiii. 3, 6, "An Ammonite or Moabite . . thou shalt not seek their peace nor their prosperity all thy days forever." Psa. xli. 10, "Thou, O LORD, be merciful unto me, and raise me up, that I may requite them," [mine enemies.]

* 44. Luke vi. 27, 28, id.; 35, "and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil." Rom. xii. 14, 20, "Bless them which persecute you: bless and curse not . . If thine enemy hunger, feed him; if he thirst, give him drink."

* Luke xxiii. 33, "They crucified Him . . Then said Jesus, Father, forgive them; for they know not what they do." Acts vii. 59, "They stoned Stephen . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." 1 Cor. iv. 12, "Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Peter ii. 21, 23, "Christ . . when He was reviled, reviled not again; when He suffered, He threatened not." iii. 9, "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

* Job xxv. 3, "Upon whom doth not His light arise?"

* Luke vi. 32, id.; but "sinners," for "publicans."

A.D.31. reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 'Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

1 *Christ continueth His sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.*

1 Or, righteousness: [See note 1 below.]
2 Or, with.

TAKE heed that ye do not your ¹alms before men, to be seen of them: otherwise ye have no reward ²of your Father which is in heaven.

2 Therefore ³when thou doest *thine* alms, ³do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That *thine* alms may be in secret: and thy

* Gen. xvii. 1, "The LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect." Luke vi. 36, "Be ye . . . merciful, as your Father also is merciful." Col. i. 28, "Whom we preach . . . that we may present every man perfect in Christ Jesus." iv. 12, "Epaphras . . . always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Jam. i. 4, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." 1 Pet. i. 15, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Lev. xi. 44, and xix. 2, 'Be ye holy; for I am holy.'" Eph. v. 1, "Be ye . . . followers of God, as dear children."

CHAP. VI.—[Deut. xxiv. 13, "In any case thou shalt deliver him [thy poor brother, for any thing lent,] the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee, and it shall be righteousness unto thee before the LORD thy God." Dan. iv. 27, [Daniel interpreting Nebuchadnezzar's dream:] "O king . . . break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." 2 Cor. ix. 9, "It is written, Psa. cxii. 9, 'He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.' Now He that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness." Rom. xii. 8, "He that giveth, let him do it with simplicity."

³ Luke xiv. 13, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

² 2 Kings iv. 33, [Elisha with the Shunammite, and her dead child, whom by prayer he raised to life:] "He went in . . . and shut the door upon them twain, and prayed unto the LORD."

⁴ Eccles. v. 2, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God:

Father which seeth in secret Himself A.D.31. shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name.

10 Thy kingdom come. Thy will be done in earth, ⁴as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

for God is in heaven, and thou upon earth: therefore let thy words be few."

¹ 1 Kings xviii. 25, 29, "The prophets of Baal . . . called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. . . And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

² "Our Father—evil." Luke xi. 2-4, id., [given by Jesus at the request of one of His disciples.]

³ Matt. xxvi. 39, 42, "He . . . prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. . . He . . . again the second time . . . prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Acts xxi. 11, 14, "He [Agabus, at Cesarea,] took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. . . And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

⁴ Psa. ciii. 20, "Bless the LORD, ye His angels . . . that do His commandments, hearkening unto the voice of His word. . . Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure."

⁵ See Job xxiii. 12, "I have esteemed the words of His mouth more than my necessary food," [marg. *my appointed portion.*] Prov. xxx. 8, "Give me neither poverty nor riches; feed me with food convenient [marg. *Hebr. of my allowance*] for me."

⁶ Matt. xviii. 21-35, [Jesus teacheth how oft we are to forgive them that offend us, which, 23, He setteth forth by a parable of the king that took account of his servants, and, 32, punished him who showed no mercy to his fellow: thus summing up the whole, 35,] "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

A.D. 31. 13 ¹And lead us not into temptation, but ²deliver us from evil: For ³Thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ⁴For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But ⁵if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ ⁶Moreover ⁷when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, ⁸anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ ⁹Lay not up for yourselves treasures upon

earth, where moth and rust doth corrupt, and where thieves break through and steal: A.D. 31.

20 ¹⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ¹¹The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ ¹²No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ¹³Ye cannot serve God and mammon.

¹ Matt. xxvi. 36, 40, "Then cometh Jesus . . unto a place called Gethsemane . . and saith unto Peter . . Watch and pray, that ye enter not into temptation," Luke xxii. 40, 46: . . the spirit indeed *is* willing, but the flesh *is* weak." 1 Cor. x. 13, "There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations." Rev. iii. 7, 10, "To the angel of the church in Philadelphia write . . Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

² John xvii. 1, 15, "Jesus . . said, Father . . I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

³ 1 Chr. xxix. 10, "David said, Blessed *be* Thou, LORD God of Israel our Father, for ever and ever. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for *all that is* in the heaven and in the earth *is* Thine; Thine *is* the kingdom, O LORD, and Thou art exalted as head above all."

⁴ 14, 15. Mark xi. 25, 26, id., "When ye stand praying,"— Eph. iv. 32, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Col. iii. 13, "Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

⁵ Matt. xviii. 35, id.; only more emphatic, "If ye from your hearts," &c. Jam. ii. 13, "He shall have judgment without mercy, that hath showed no mercy."

⁶ Isa. lviii. 5, [A counterfeited fast, and a true:] "Is it such a fast that I have chosen? a day for a man to afflict his soul? *is* it to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

⁷ Ruth iii. 3, [Naomi instructing her daughter Ruth to go to Boaz:] "Wash thyself . . and anoint thee, and put thy raiment upon thee, and get thee down to the

floor." Dan. xx. 2, "I Daniel was mourning three full weeks . . neither did I anoint myself at all."

⁸ Prov. xxiii. 4, "Labour not to be rich . . for riches certainly make themselves wings; they fly away as an eagle toward heaven." 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Heb. xiii. 5, "*Let your conversation be without covetousness; and be content with such things as ye have.*" Jam. v. 1, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days," &c.

⁹ Matt. xix. 21, "The young man saith unto Him, All these things [the commandments] have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow Me . . for he had great possessions;" also Luke xviii. 22. Luke xii. 33, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure," &c. 1 Tim. vi. 19, see on ¹⁰ above. 1 Pet. i. 4, "— an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

¹¹ "The light—full of darkness." Luke xii. 34, id.; 36, "If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

¹² Luke xvi. 13, id.

¹³ Gal. i. 10, [Of preaching the gospel:] "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." 1 Tim. vi. 17, see on ¹⁰ above. Jam. iv. 4, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." 1 John ii. 15, 17, "Love not the world, neither the things that *are* in the world. If any man love the world, the love of the Father is not in him . . the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

A.D. 31. 25 Therefore I say unto you, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

26 "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow:

* 25-33. Luke xii. 22-31, id., [on the parable of the rich man who set up greater barns.]—Psa. lv. 22, "Cast thy burden upon the LORD, and He shall sustain thee: He shall never suffer the righteous to be moved." Phil. iv. 6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God." 1 Pet. v. 7, "Casting all your care upon Him: for He careth for you."

† Luke xii. 24, &c., id., included in last reference.—Job xxxviii. 41, "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat." Psa. cxlvii. 9, "He [the Lord] giveth to the beast his food, and to the young ravens which cry."

* Luke xii. 31, id., see on * above.—See 1 Kings iii. 11, 13, "God said unto him [Solomon.] Because thou . . . hast asked for thyself understanding, to discern judgment . . . I have also given thee that which thou hast not asked, both riches, and honour." Psa. xxxvii. 25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Mark x. 29, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time . . . with persecutions; and in the world to come eternal life." 1 Tim. iv. 8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

CHAP. VII.—"Luke vi. 37, id.—Rom. ii. 1, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." xiv. 2-4, 10, 13, "One believeth that he may eat all things; another, who is weak [in the faith] eateth herbs. Let not him that eateth despise him that

for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." A.D. 31.

CHAPTER VII.

1 Christ ending His sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

JUDGE "not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth . . . But why dost thou judge thy brother? . . . for we shall all stand before the judgment seat of Christ . . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." 1 Cor. iv. 3, "With me it is a very small thing that I [as a minister of Christ] should be judged of you, or of man's judgment . . . He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Jam. iv. 11, "He that . . . judgeth his brother . . . judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?"

* Mark iv. 24, id., of "what ye hear." Luke vi. 38, id., of "giving."

* 3-5. Luke vi. 41, 42, id.

* Prov. ix. 7, "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee." xxiii. 9, "Speak not in the ears of a fool: for he will despise the wisdom of thy words." Acts xiii. 45, "When the Jews saw the multitudes [come to hear the word of God.] they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

* 7, 8. Luke xi. 9, 10, id.—Matt. xxi. 22, [To the disciples, on cursing the fig-tree:] "All things, whatso-

A.D. 31. 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

12 Therefore all things whatsoever ye would

that men should do to you, do ye even so to them: for this is the law and the prophets. A.D. 31.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in theret at:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 1 Or, How.

ever ye shall ask in prayer, believing, ye shall receive." Mark xi. 24, [To the same day, the morning after, when they saw the fig-tree dried up:] "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Luke xviii. 1, "He spake a parable [of the importunate widow] . . . to this end, that men ought always to pray, and not to faint." John xiv. 13, [To the eleven, at His last supper:] "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." xv. 7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." xvi. 23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." James i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." 1 John iii. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." v. 14, "This is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Proverbs viii. 17, "Those that seek Me [Wisdom] early, shall find Me." Jer. xxix. 10, 12, "Thus saith the LORD, That after seventy years be accomplished at Babylon . . . then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

9-11. Luke xi. 11, 13, id., but for "good things," Luke has "the Holy Spirit:" 12, "Or, if he shall ask an egg, will he offer him a scorpion?"

Gen. vi. 5, "God saw that the wickedness of man [which caused the flood] was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." viii. 21, "The imagination of man's heart is evil from his youth."

"Whatsoever—to them." Luke vi. 31, id.

Matt. xxii. 40, "On these two commandments, [Love to God, and, Love to our neighbour,] hang all the law and the prophets." Rom. xiii. 8, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Gal. v. 13, "By love serve one another. For all the law is fulfilled in one word, even in this: Lev. xix. 18, 'Thou shalt love thy neighbour as thyself.'" 1 Tim. i. 5, "Now the end of the com-

mandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

Luke xiii. 24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Deut. xiii. 1, "If there arise among you a prophet . . . and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet . . . for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."

Jer. xxiii. 16, "Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD." Matt. xxiv. 4, 11, 24, "Jesus . . . said unto them [His disciples,] Take heed that no man deceive you. For many shall come in My Name, saying, I am Christ; and shall deceive many . . . and many false prophets shall arise, and shall deceive many . . . There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." with Mark xiii. 22. Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such . . . by good words and fair speeches deceive the hearts of the simple." Eph. v. 6, "Let no man deceive you with vain words." Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Mic. iii. 5, "— prophets that make My people err, that bite with their teeth, and cry Peace." 2 Tim. iii. 5, "— having a form of godliness, but denying the power thereof."

Acts xx. 29, [Paul's charge at Miletus, to the elders of the church at Ephesus:] "I know this, that after my departure shall grievous wolves enter in among you,

A. D. 31. 16 ² Ye shall know them by their fruits.
 "Do men gather grapes of thorns, or figs of thistles?"

17 Even so "every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto Me, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to Me in that day, Lord, Lord, have we "not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?"

23 And "then will I profess unto them, I never

not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

² Verse 20. Matt. xii. 33, "The tree is known by his fruit."

"Do men . . . evil fruit." Luke vi. 43, 44, id., [negatively.]

³ Jer. xi. 19, "They [the men of Anathoth, against whom Jeremiah prophesied,] had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living." Matt. xii. 33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

⁴ Matt. iii. 10, id., Luke iii. 9, id., [by John the Baptist.] John xv. 1, 6, "I am the true vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

⁵ Hos. viii. 2, "Israel shall cry unto Me, My God, we know thee. Israel hath cast off the thing that is good." Matt. xxv. 10, [Parable of the ten virgins:] "The door was shut. Afterward came also the other [foolish] virgins, saying, Lord, Lord, open to us. 12, But he answered and said, Verily, I say unto you, I know you not." Luke vi. 46, "Why call ye Me, Lord, Lord, and do not the things which I say?" xiii. 24, "Strive to enter in at the strait gate. . . . 25, When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are," &c. Acts xix. 13, 15, "Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. . . . and the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" Rom. ii. 13, "Not the hearers of the law are just before God, but the doers of the law shall be justified." James i. 22, "Be ye doers of the word, and not hearers only, deceiving your own selves."

⁶ Numb. xxiv. 4, 17, "He [Balaam, sent to bless Israel,] hath said, which heard the words of God, which saw the vision of the Almighty. . . . I shall see Him [the Messiah,] but not now: I shall behold Him, but not nigh." xxv. 1, "And Israel . . . began to commit whoredom

with the daughters of Moab," xxxi. 16, 8, "through the counsel of Balaam" . . . [whom] "they slew with the sword." John xi. 47, "Then gathered the chief priests and the Pharisees a council. . . . and one of them named Caiaphas. . . . said unto them. . . . It is expedient for us, that one man should die for the people. . . . This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. Then from that day forth they took counsel together to put him to death." 1 Cor. xiii. 2, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge. . . . and have not charity, I am nothing."

⁷ Luke xiii. 27, id., — Matt. xxv. 12, Luke xiii. 25, see on "2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity."

⁸ Psa. vi. 8, id., — Psa. v. 1, 5, "O Lord. . . . the foolish shall not stand in Thy sight: Thou hatest all workers of iniquity." Matt. xxv. 31, 41, "When the Son of man shall come in His glory. . . . Then shall He say. . . . unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat," &c.

⁹ Luke vi. 47, "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

¹⁰ "The people—scribes." Mark i. 22, id., [at Capernaum.] Matt. xiii. 54, "When He was come into His own country, [Nazareth,] He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son, &c.?" with Mark vi. 2. Luke iv. 32, "They [of Capernaum] were — doctrine: for His word was with power."

¹¹ John vii. 45, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? and the officers answered, Never man spake like this Man."

¹² "For He taught them as one having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 sheweth how He is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

A.D. 31. WHEN He was come down from the mountain, great multitudes followed Him.

2 "And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

3 "And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 "And Jesus saith unto him, 'See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ "And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

6 "And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him. A.D. 31.

8 "The centurion answered and said, Lord, 'I am not worthy that Thou shouldest come under my roof: but speak the word only,' and my servant shall be healed.

9 "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 "When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That 'many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But 'the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto

CHAP. VIII.—"See—no man." Matt. ix. 30, id., [on healing two blind men.] Mark v. 43, id., [on raising from death the daughter of Jairus.]

Levit. xiv. 2, 10, 21, "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. . . And on the eighth day he [the leper] shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three-tenth deals of fine flour for a meat-offering, mingled with oil, and one log of oil. . . And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one-tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil; and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering."

¶ Luke xv. 21, [The prodigal son, in the parable, perishing with hunger, returned, and said:] "Father, I have sinned against heaven, and in thy sight, and, 19, 'am no more worthy to be called thy son.'"

¶ Psa. cvii. 20, "He sent his word, and healed them."

¶ Gen. xii. 1, 3, "The LORD had said unto Abram. . . In thee shall all families of the earth be blessed." Isa. ii. 2, "It shall come to pass in the last days, that the mountain of the LORD's house shall be established. . . and all nations shall flow unto it. . . and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." xi. 10, "In that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Mal. i. 11, "From the rising of the sun even unto the going down of the same My Name shall

be great among the Gentiles. . . saith the LORD of hosts." Luke xiii. 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Acts x. 45, [At Cesarea:] "They of the circumcision which believed were astonished, as many as came with Peter, because that to the Gentiles also was poured out the gift of the Holy Ghost:" [and when Peter declared this to the apostles and brethren at Jerusalem,] xi. 18, "They . . . glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts xiv. 27, [Paul and Barnabas at Antioch:] "When they were come and had gathered the church together, they rehearsed. . . how He had opened the door of faith unto the Gentiles." Rom. xv. 8, "I say that Jesus Christ was a minister. . . for the truth of God. . . that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name. And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people. And again Esaias saith," as above, xi. 10. Eph. iii. 3, 6, "By revelation He made known unto me the mystery. . . that the Gentiles should be fellow-heirs [i. e., heirs together with the Jews,] and of the same body, and partakers of His promise in Christ by the gospel."

¶ Matt. xxi. 43, "The kingdom of God shall be taken from you, [the Jews,] and given to a nation bringing forth the fruits thereof."

¶ Matt. xxii. 13, id., [of the man that had not on a wedding garment.] xxv. 30, id., [of the unprofitable servant who hid the one talent.]—xiii. 42, id., but "furnace of fire," for "outer darkness:" [of the wicked, likened to tares.] xiii. 50, same as last, [of the wicked, likened to bad fish.] xxiv. 51, "these shall—teeth," [of the evil servant made ruler over his lord's household.] Luke xiii. 28, see on * above. 2 Pet. ii. 17, and Jude 13, [Of false teachers:] "To whom the mist [Jude, blackness] of darkness is reserved for ever."

[5. St. Matthew represents the centurion himself applying to Jesus. St. Luke, the elders of Capernaum; but, on the principle, that he who acts by means of another, is said to act by himself, this difference is easily reconcilable.—Greenwell's Dissertations, vol. i. pp. 195–198, 2d ed.]

A.D. 31. thee. And his servant was healed in the self-same hour.

14 ¶^a And when Jesus was come into Peter's house, He saw ^ahis wife's mother laid, and sick of a fever.

15 ^bAnd He touched her hand, ^cand the fever left her: and she arose, and ministered unto them.

16 ¶^a When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits ^cwith His word,^d and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses.

18 ¶^a Now ^awhen Jesus saw great multitudes about Him,^e He gave commandment to depart unto the other side.

19 ^aAnd a certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay His head.

21 And another of His disciples said unto Him, Lord, ^asuffer me first to go and bury my father.

22 But Jesus said unto him, Follow Me; and let the dead bury their dead.

23 ¶^a And when He was entered into a ship, His disciples followed him.

24 ^aAnd, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep.

25 ^aAnd His disciples came to Him, and awoke Him, saying, Lord, ^a'save us: ' we perish.

26 ^aAnd He saith unto them, Why are ye fearful, O ye of little faith? ^a'Then ^a'He arose, and rebuked the winds and the sea; and there was a great calm.

27 ^a'But the men marvelled, saying,

What manner of man is this, that even the winds and the sea obey Him!

28 ¶^a And when He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, ^a'exceeding fierce, so that no man might pass by that way.'

29 ^bAnd, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?

30 ^aAnd there was ^aa good way off from them an herd of many swine feeding.

31 ^a'So the devils besought Him, saying, ^a'If Thou cast us out, ^a'suffer us to go away into the herd of swine.

32 ^a'And He said unto them, Go. ^a'And when they were come out, they went into the herd of swine: and, behold, the ^a'whole ^a'herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 ^a'And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 ^a'And, behold, the whole city came out to meet Jesus: ^a'and ^a'when they saw Him,^a ^a'they besought Him that He would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth His disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus's daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND He entered into a ship, and passed over, ^a'and came into His own city.

2 ^a'And, behold, they brought to Him a man sick of the palsy, lying on a bed: ^a'and ^a'Jesus seeing their faith said unto

our God any more. [as when the law was given,] then we shall die." 1 Kings xvii. 17, "His sickness was so sore, that there was no breath left in him. And she [his mother, the widow of Zarephath,] said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" Luke v. 8, "Simon Peter . . . fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished . . . at the draught of the fishes." Acts xvi. 38, [Paul and Silas at Philippi:] "The magistrates . . . came and besought them . . . and desired them to depart out of the city."

CHAP. IX.—Matt. iv. 13, "He . . . dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim."

^a Matt. viii. 10, [Of the centurion whose servant lieth sick of the palsy:] "I have not found so great faith, no, not in Israel."

[23. St. Mark and St. Luke relate the history of one only of the possessed; the name of the unclean spirit was Legion; and they make the scene of the miracle "in the country of the Gadarenes," which seems to be the same region as "the country of the Gergesenes" mentioned in St. Matthew.]

^a 1 Cor. ix. 5, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas," [i. e. Peter?]

^a Isa. liii. 4, "Surely He hath borne our griefs, and carried our sorrows." 1 Pet. ii. 21, 24, "Christ . . . His own Self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

^a 19-22. Luke ix. 57-60, id., [adding,] "but go thou, and preach the kingdom of God."

^a See 1 Kings xix. 19, "Elijah passed by him, [Elisha,] and cast his mantle upon him. And he . . . ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?"

^a Psa. lxxv. 7, "O God of our salvation . . . which stilleth the noise of the seas, the noise of their waves." Lxxxix. 9, "Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them." cvii. 29, "He maketh the storm a calm, so that the waves thereof are still."

^a See Deut. v. 25, "If we hear the voice of the LORD

A.D. 31. the sick of the palsy; Son, *be of good cheer; *thy sins be forgiven thee.

3 *And, behold, certain of the scribes said within themselves, This *Man* blasphemeth.

4 *And Jesus *knowing their thoughts said, Wherefore think ye *evil* in your hearts?

5 *For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 *But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 *And he arose, and departed to his house.

8 *But *when the multitudes saw *it*,* they marvelled, and glorified God, *which had given such power unto men.*

9 ¶ And as Jesus passed forth from thence, *He saw *a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.

11 And when the Pharisees saw *it*, they said unto His disciples, Why eateth your Master with *publicans and sinners?

12 But when Jesus heard *that*, He said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* A.D. 31. meaneth, *I will have mercy, and not sacrifice: for I am not come to call the righteous, *but sinners to repentance.

14 ¶ Then came to Him the disciples of John, saying, *Why do we and the Pharisees fast oft, but Thy disciples fast not?

15 And Jesus said unto them, Can *the children of the bride-chamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and *then shall they fast.

16 No man putteth a piece of *new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While He spake these things unto them, *behold, there came a certain *ruler, and worshipped Him, saying, My daughter is even now dead: but come *and lay Thy hand upon her, and she shall live.

19 *And Jesus arose, and followed him, *and so *did* His disciples.*

20 ¶ *And, behold, a woman which was diseased with an issue of blood twelve years, came behind *Him*, and touched the hem of His garment:

21 *For she said *within herself,* If I may but touch His garment, I shall be whole.

* "Knowing their thoughts." Matt. xii. 25, id., Luke xi. 17, id., [of the Pharisees who said, He casteth out devils through, Matt. vi. 1, Beelzebub.] Luke vi. 8, id., [of the scribes and Pharisees who watched Him, whether He would heal on the Sabbath day.] Luke ix. 47, id., "perceiving the thought of their heart;" [of the disciples, among whom there arose a reasoning... which of them should be greatest.] Mark xii. 15, "He, knowing their hypocrisy, [of the Pharisees and Herodians, sent to catch Him in His words,] said unto them, Why tempt ye Me?" Psa. cxxxix. 1, "O LORD... Thou understandest my thought afar off."

* 10-13. Mark ii. 15-17, id., Luke v. 29-32, id.: [the feast of Matthew, called Levi, at his own house.]

* Matt. xi. 19, [Jesus saith,] "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." Luke v. 30, included under * above. Luke xv. 1, "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

* Gal. ii. 15, "sinners of the Gentiles."

* I will—sacrifice." Hos. vi. 6, id.—Mic. vi. 6, "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin

of my soul? He hath showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. xii. 7, "If ye had known what *this* meaneth, I will have mercy, and not sacrifice, *ye would* not have condemned the guiltless," [His disciples, who on the Sabbath day were an hungered, and began to pluck the ears of corn, and to eat.]

* 1 Tim. i. 15, "This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

* 14-17. Mark ii. 18-22, id., Luke v. 33-38, id. [at Levi's feast in his own house.] Luke xviii. 11, "The Pharisee... prayed thus with himself... I fast twice in the week."

* John iii. 27, 29, "John... said... He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this My joy therefore is fulfilled."

* Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers... As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." xiv. 23, "They [Paul and Barnabas]... ordained them elders in every church, and... prayed with fasting." 1 Cor. vii. 5, [Of the husband and wife:] "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer."

[10.] Not Matthew's feast, but probably at Peter's house: Grennell's Diss., vol. ii. 397, &c.

A. D. 31. 22 *But Jesus turned Him about, ^dand "when He saw her," He said, Daughter, be of good comfort; ^e"thy faith hath made thee whole. *And the woman was made whole from that hour."

23 *And when Jesus came into the ruler's house, and saw ^e"the minstrels and the people making a noise,

24 *He said unto them, ^e"Give place: for" the maid is not dead, but sleepeth. ^f"And they laughed Him to scorn.

25 ^f"But when the people were put forth, He went in, and took her by the hand, and the maid arose.

1 Or, *this* ^g26 And ^hthe fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed Him, crying, and saying, ⁱ"Thou Son of David, have mercy on us.

28 And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

29 Then touched He their eyes, saying, Accord-
ing to your faith be it unto you.

30 And their eyes were opened; and Jesus straightly charged them, saying, ^j"See that no man know it.

31 *But they, when they were departed, spread abroad His fame in all that country.

^m "a They—whole." Luke vii. 50, id., [to a woman which was a sinner, and brought an alabaster box of ointment.] xvii. 19, id., [to the only leper, out of the ten cleansed, that returned to give glory to God.] xviii. 42, id., [to a certain blind man, who received his sight.]

ⁿ * See 2 Chron. xxxv. 25, "Jeremiah lamented for Josiah, [the king, when dead:] and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel."

^o * Acts xx. 9, "Eutychus . . fell down from the third loft, and was taken up dead. And Paul . . said, Trouble not yourselves; for his life is in him."

^p * Matt. xv. 22, id., [by a woman of Canaan.] Matt. xx. 30, id., Mark x. 47, id., Luke xviii. 38, id., [of two blind men, who received sight.]

^q * Matt. viii. 4, id., Luke v. 14, id., [to a leper cleansed.] —Matt. xii. 15, "Great multitudes followed Him, and He healed them all; and charged them, that they should not make Him known." xvii. 1, 9, "Jesus taketh Peter, James, and John . . and was transfigured before them. . . and . . Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

^r * Mark vii. 36, "He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."

^s * 32-34. Matt. xii. 22-24, [a blind and dumb man possessed, said to be healed by Beelzebub.] Luke xi. 14, 15, [a dumb devil, said to be cast out through Beelzebub.]

^t * Matt. xii. 24, Luke xi. 15, included under ^u * above. Mark iii. 22, "The scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils," &c.

32 ¶ *As they went out, behold, they A. D. 31. brought to Him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, 'He casteth out devils through the prince of the devils.

35 *And *Jesus went about all the cities and villages, "teaching" in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ^v (Our Lord's third circuit of Galilee.) a Mark 6. 6.

36 ¶ But "when He saw the multitudes, He was moved with compassion on them, because they ^wfainted, and were scattered abroad, "as sheep having no shepherd. ^x 1 Or, *were tired and lay down.*

37 Then saith He unto His disciples, "The harvest truly is plenteous, but the labourers are few;

38 *Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

CHAPTER X.

1 Christ sendeth out His twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them.

A ND *when *He had called unto Him ^a His twelve disciples, He gave them ^b a of Mt. 6. 7. Lk. 9. 1, 2.

* Luke xiii. 22, "And—teaching, and journeying towards Jerusalem."

* Matt. iv. 23, id., [in His first circuit of Galilee.]

* Mark vi. 34, id.

* Num. xxvii. 16, [Moses sueth for a successor:] "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd." 1 Kings xxii. 17, "He [Micaiah prophesying before Ahab] said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master." Ezek. xxxiv. 5, "They [My flocks] were scattered, because there is no shepherd." Zech. x. 2, "They went their way as a flock, they were troubled, because there was no shepherd."

* 37, 38. Luke x. 2, id., [to the seventy.]-John iv. 35, [To His disciples:] "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

* 2 Thes. iii. 1, "Brethren, pray for us, [Paul, Silvanus, and Timotheus,] that the word of the Lord may have free course."

CHAP. X.—* Mark iii. 13, [Ordination of twelve disciples to be apostles, confirmed by] Luke vi. 13, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

[1. It will be observed, that St. Matthew here speaks of "the twelve," as of a body already in existence, and known by that name as such: whence it is clear that he recognizes implicitly the fact of

A. D. 31. power ¹against unclean spirits, ²to cast them out,* and to heal all manner of sickness, and all manner of disease.

² b Now the names of the twelve apostles are these; ¹ "The first,* ² Simon, ³ who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

³ "Philip, and Bartholomew; Thomas, and Matthew the publican; ⁴ James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

⁴ c "Simon the Canaanite, and Judas ^dIscariot, who also betrayed Him.

⁵ d These twelve Jesus sent forth, ^e and commanded them, saying, ^f "Go not into

the way of the Gentiles, and into any city ^{A. D. 31.} of ¹ the Samaritans enter ye not.*

⁶ But ² go rather to the ³ lost sheep of the house of Israel.

⁷ And as ye go, ⁴ preach, saying, ⁵ "The kingdom of heaven is at hand.

⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: ⁶ freely ye have received, freely give.

⁹ e ² Provide ¹ neither gold, nor silver, nor brass in your purses,

¹⁰ f ² Nor scrip for ¹ your journey, neither two coats, neither shoes, nor yet ³ staves: ⁴ "for the workman is worthy of his meat.*

¹ John i. 42, "Jesus . . said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." [marg. or, Peter.]

² Acts i. 13, "Simon Zelotes."

³ John xiii. 21, &c., "Jesus . . was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me . . One of His disciples, whom Jesus loved . . saith unto Him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him."

⁴ Matt. iv. 15, "Galilee of the Gentiles."

⁵ See 2 Kings xvii. 23, "Israel [was] carried away out of their own land to Assyria . . and the king of Assyria brought men from Babylon, &c., and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." John iv. 9, 20, "Then saith the woman of Samaria unto Him . . the Jews have no dealings with the Samaritans . . Our fathers worshipped in this mountain; and ye [the Jews] say, that in Jerusalem is the place where men ought to worship."

⁶ Matt. xv. 22, 24, [To] "a woman of Canaan . . He answered and said . . I am not sent but unto the lost sheep of the house of Israel." Acts xiii. 46, [To the Jews at Antioch, in Pisidia,] "Paul and Barnabas . . said, It was necessary that the word of God should first have been spoken to you."

⁷ Isa. liii. 6, "All we like sheep have gone astray; we have turned every one to his own way." Jer. l. 6, 17, "My people hath been lost sheep: their shepherds have

caused them to go astray . . Israel is a scattered sheep." Ezek. xxxiv. 5, 16, "They were scattered, because there is no shepherd . . yea, My flock was scattered upon all the face of the earth, and none did search or seek after them . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." 1 Pet. ii. 25, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

⁸ Matt. iii. 2, id., [said by John the Baptist.] iv. 17, id., [by Jesus Himself.] Luke x. 9, id., [said by Jesus to the seventy.]

⁹ Acts viii. 18, "When Simon [the sorcerer] saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power . . but Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

¹⁰ 1 Sam. ix. 7, [Saul despairs of finding his father's asses:] "Then said Saul to his servant, But, behold, if we go, what shall we bring the man, [Samuel?] for . . there is not a present to bring to the man of God? what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way." [Of old men of God were wont to receive presents: and Jesus makes the same provision for the twelve, and the seventy.] Luke x. 4, [To the seventy:] "Carry neither purse, nor scrip, nor shoes." Luke xxii. 35, [At His last supper:] "He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?—And they said, Nothing."

¹¹ 10-14. Luke x. 5-14, id., [in a similar charge to the seventy.]—1 Cor. ix. 7, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Tim. v. 18,

their previous ordination: of this, however, he gives no account himself, but it was afterwards supplied by Mark iii. 13, and Luke vi. 13, as stated under c in the preceding column. In the list of their names, as recorded by the three evangelists, the general reader will often have found a difficulty in classifying them, from the slight variation in two or three instances: hence I subjoin a quotation from Mr. Gresswell's works, to which on many occasions I stand deeply indebted:—"If we take the order of St. Matthew's catalogue, x. 2-4, and compare with it St. Mark's, iii. 16-19, and St. Luke's, vi. 14-16, or, Acts i. 13, (the names of the apostles) will stand in juxtaposition as follows:—

Matthew.	Mark.	Luke.	Acts.
1 Simon	1—	1—	1 Peter
2 Andrew	4—	2—	4—
3 James [the son of Zebedee]	2—	3—	3—
4 John	3—	4—	5—
5 Philip	6—	5—	5—
6 Bartholomew	6—	6—	7—
7 Thomas	8—	8—	6—
8 Matthew	7—	7—	8—
9 James the son of Alphaeus	9—	9—	9—
10 Lebbeus, or, Thaddeus	10 Thaddeus	11 Judas the brother of James	11 Judas the brother of James
11 Simon the Canaanite	11—	10 Simon called Zelotes	10 Simon Zelotes
12 Judas Iscariot	12—	13—	12 Matthias.

Dissertations upon the Harmony of the Gospels, vol. ii. p. 417.]

A.D. 31. 11 ^b And into whatsoever city or town ye shall enter, ^a inquire who in it is worthy; and ^c there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: ^b but if it be not worthy, let your peace return to you.

14 ^b And whosoever shall not receive you, ^c nor hear your words, when ye depart out of that house or city, ^d shake off the dust of your feet.³

15 ¹ Verily I say unto you, ² It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: ¹ be ye therefore wise as serpents, ¹ or simple, and ¹ harmless as doves.

17 But beware of men: for ¹ they will deliver

you up to the councils, and ^a they will scourge you in their synagogues; A.D. 31.

18 And ^a ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

19 ^a But when they deliver you up, take no thought how or what ye shall speak; for ^a it shall be given you in that same hour what ye shall speak.

20 ^a For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ^a And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against ^a their parents, and cause them to be put to death.

22 And ye shall be hated of all ^a men for My Name's sake: ^a but ^a he that endureth to the end shall be saved.

23 But ^a when they persecute you in this city,

"The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward."

^a Psa. xxxv. 13, "My prayer [for them who rewarded me evil for good] returned into mine own bosom."

^a Neh. v. 13, [Nehemiah into the usurious Jews, who promise restitution:] "I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD." Acts xii. 50, [At Antioch:] "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium." xviii. 5, [At Corinth:] "Paul . . testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook ^a his raiment, and said unto them, Your blood be upon your own heads; ^a I am clean: from henceforth I will go unto the Gentiles."

^a Matt. xi. 22, id., [against Chorazin, and Bethsaida:] 24, id., [against Capernaum.]

^a "Behold—wolves." Luke x. 3, id., [to the seventy-:] Rom. xvi. 19, "I would have you wise unto that which is good, and simple [marg. *or, harmless*] concerning evil." Eph. v. 15, "See . . that ye walk circumspectly, not as fools, but as wise."

^a 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Phil. ii. 15, "—be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

^a 17, 18, Mark xiii. 9, id., [when He foretelleth the ruin of the temple; confirmed by] Luke xxi. 12, 13, and Matt. xxiv. 9.—Luke xxi. 11, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

^a Acts v. 40, "When they [the council] had called the apostles, and beaten ^a them, they commanded that they should not speak in the Name of Jesus."

^a Acts xii. 1, "Herod the king stretched forth ^a his hands to vex certain of the church. And he killed James the brother of John with the sword. And . . he proceeded further to take Peter also." Acts xxiv. 10–21, [Paul, taken from prison, answereth for his life and doctrine, before the Roman governor Felix.] xxv. 1,

7, 23, "When Festus was come into the province . . the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove . . And . . when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus's commandment Paul was brought forth." 2 Tim. iv. 16, see on ^a below.

^a 19, 20. Luke xii. 11, see on ^a above. 19–22. Mark xiii. 11–13, id., [on foretelling the ruin of the temple, persecutions, &c.:] Luke xxi. 14–17, [same occasion,] "Settle ^a therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^a some of you shall they cause to be put to death. And ye shall be hated," &c.

^a Exod. iv. 11, [On sending Moses to his brethren in Egypt:] "The LORD said unto him . . go, and I will be with thy mouth, and teach thee what thou shalt say." Jer. i. 7, "The LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

^a 2 Sam. xxiii. 1, "These ^a be the last words of David . . The Spirit of the LORD spake by me, and His word was in my tongue." Acts iv. 8, "Peter, filled with the Holy Ghost, said —" vi. 9, "Then there arose certain of the synagogue . . disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." 2 Tim. iv. 16, "At my first answer [before the Emperor Nero] no man stood with me, but all ^a men forsook me . . notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and ^a that all the Gentiles might hear."

^a Mic. vii. 6, "The son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house;" [alluded to] verses 35, 36, below.

^a Matt. xxiv. 13, id., Mark xiii. 13, id., [on foretelling the ruin of the temple.] Dan. xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end ^a be: for thou shalt rest, and stand in thy lot at the end of the days."

^a Matt. ii. 13, "The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young

A.D. 31. flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

² Or, end, or, finish.
24 ^aThe disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house ^bBeelzebub, how much more shall they call them of His household?

³ Gr. Beelzeboul.
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

28 ^aAnd fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Child and His mother, and flee into Egypt . . for Herod will seek the young Child to destroy Him . . when he arose, he took the young Child and His mother by night, and departed into Egypt." iv. 12, "When Jesus had heard [in Judea] that John was cast into prison, He departed into Galilee." xii. 14, "The Pharisees . . held a council against Him, how they might destroy Him. But when Jesus knew it, He withdrew Himself from thence." Acts viii. 1, "There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." ix. 23, 25, [Of Paul at Damascus:] "The Jews took counsel to kill him . . Then the disciples took him by night, and let him down by the wall in a basket." xiv. 5, [Of Paul and Barnabas, at Iconium:] "When there was an assault made . . to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra."

^c Matt. xvi. 28, [To His disciples:] "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom."

^d Luke vi. 40, "The disciple is not above his master: but every one that is perfect shall be as his master." John xv. 20, "Remember the word that I said unto you, [John xiii. 16,] 'The servant is not greater than his lord.' If they have persecuted Me, they will also persecute you."

^e Mark iii. 22, "The scribes which came down from Jerusalem said, [John viii. 48, 52,] 'He hath Beelzebub,' and Matt. xii. 24, 'by,' Luke xi. 15, 'through the prince of the devils casteth He out devils.'"

^f Mark iv. 22, id., Luke viii. 17, id., [of a candle to be set in a candlestick.] 26, 27. Luke xii. 2, 3, id., [of the leaven of the Pharisees.]

^g Luke xii. 4, 5, id.—Isa. viii. 12, "Neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts Himself; and let Him be your fear, and let Him be your dread." [Quoted of those who suffer for righteousness' sake,] 1 Pet. iii. 14.

^h 1 Sam. xiv. 45, "The people said unto Saul, Shall Jonathan die? . . God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." 2 Sam. xiv. 11,

30 ^aBut the very hairs of your head A.D. 31. are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 ^aWhosoever therefore shall confess Me before men, ^bhim will I confess also before My Father which is in heaven.

33 ^aBut whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

34 ^aThink not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And ^aa man's foes shall be they of his own household.

37 ^aHe that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

38 ^aAnd he that taketh not his cross, and followeth after Me, is not worthy of Me.

[David to the woman of Tekoah, interceding by a parable to fetch Absalom home:] "As the LORD liveth, there shall not one hair of thy son fall to the earth." Luke xxi. 17, "Ye shall be hated of all men for My Name's sake. But there shall not an hair of your head perish." Acts xxvii. 34, [Paul, on the voyage to Italy, foreseeing shipwreck, said:] "There shall not an hair fall from the head of any of you."

ⁱ 32, 33. Luke xii. 8, id.; but for "My Father which is in heaven," St. Luke has, "before the angels of God." Rom. x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

^j Rev. iii. 5, "He that overcometh . . I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

^k Mark viii. 38, "Whosoever . . shall be ashamed of Me and of My word . . of him also shall the Son of man be ashamed, when He cometh 'in His own glory, and' in the glory of His Father with the holy angels:" with Luke ix. 26.—2 Tim. ii. 12, "If we deny Him, He also will deny us."

^l 34, 35. Luke xii. 49, "I am come to send fire on the earth; and what will I, if it be already kindled? . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son, &c."

^m Mic. vii. 6, see on ⁿ verse 21.

^o Mic. vii. 6, id.—Psa. xli. 9, [Probably of Ahithophel:] "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me?" [applied by Jesus to Judas the betrayer.] John xiii. 18.—Psa. lv. 12, "It was not an enemy that reproached me . . but it was thou, a man mine equal, my guide, and mine acquaintance."

^p Luke xiv. 26, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

^q Matt. xvi. 24, "If any man will come after Me, let

A. D. 31. 39 "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.

40 ¶ "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.

41 "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the

him deny himself, and take up his cross, [Luke, "daily," and follow Me:" with Mark viii. 34, and Luke ix. 23. — Luke xiv. 27, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."

* Matt. xvi. 25, "Whosoever will, [Luke, "shall seek to"] save his life shall lose it: and whosoever will lose his life for My sake shall find, [Luke, "preserve"] it:" with Luke xvii. 33.—John xii. 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

* "he that receiveth Me" &c. Luke ix. 48, id.—Matt. xviii. 2, 5, "Jesus called a little child unto Him, and set him in the midst of them, and said . . . Whoso shall receive one such little child in My Name receiveth Me:" with Luke ix. 48.—Luke x. 16, [To the seventy:] "He that heareth you heareth Me." John xii. 44, "He that believeth on Me, believeth not on Me, but on Him that sent Me." xiii. 20, "He that receiveth whomsoever I send receiveth Me; and he that receiveth Me" &c. Gal. iv. 14, "Ye . . . received me as an angel of God, even as Christ Jesus."

* 1 Kings xvii. 10–24, [The widow of Zarephath receiveth Elijah as the prophet of God, asking for a little water, and giveth her last handful of meal and a little oil in a cruise: these, according to the word of the Lord, fail not for many days, and her son is raised to life.] 1 Kings xviii. 4, "When Jezebel cut off the prophets of the LORD . . . Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." 2 Kings iv. 8–37, [The Shunammite and her husband make a chamber for Elisha the prophet, and constrain him to eat bread as oft as he passeth by. He giveth them a son, who dies, and is raised again to life.]

* Matt. xviii. 5, on * verse 40; 6, "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." xxv. 31, 37, [Description of the last judgment:] "When the Son of man shall come in His glory . . . then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink, &c.? And the King shall answer and say unto them . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Mark ix. 41, [To the twelve:] "Whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love,

unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising His Father's wisdom in revealing the gospel to the simple, 28 He calleth to Him all such as feel the burden of their sins.

A. D. 31. AND it came to pass, when Jesus had made an end of commanding His twelve disciples, *8 He departed thence "to teach and" to preach in their cities.

2 "Now "when John had heard "in the prison the works of Christ," he sent two of his disciples,

3 "And said unto Him, Art Thou "He that should come, or do we look for another?

4 "Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 "The "blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,

which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."

CHAP. XI.—Matt. xiv. 3, "Herod had laid hold on John, and bound him, and put him in prison for Herodias's sake, his brother Philip's wife."

* Gen. xlix. 10, [Jacob prophesies:] "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Numb. xxiv. 17, [Balaam prophesies:] "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Dan. ix. 24, "Seventy weeks are determined upon Thy people and upon Thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." John vi. 14, "Those men, when they had seen the miracle that Jesus did, [of feeding the five thousand,] said, This is of a truth that Prophet that should come into the world."

* Isa. xxxix. 18, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel." xxxv. 4, "Behold your God will come . . . even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." xl. 6, "I the LORD have called Thee in righteousness . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." John ii. 23, "In Jerusalem . . . many believed in His Name, when they saw the miracles which He did." iii. 1, "Nicodemus, a ruler of the Jews . . . said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." v. 36, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." x. 24, 38, "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's Name, they bear witness of Me . . . If I do [the works of My Father,] though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." xiv. 11, "Believe Me for the very works' sake."

A.D. 31. the dead are raised up, and ^athe poor have the gospel preached to them.

6 ^aAnd blessed is *he*, whosoever shall not ^bbe offended in Me.

7 ^a¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? ^aA reed shaken with the wind?

8 ^bBut what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 ^cBut what went ye out for to see? A prophet? yea, I say unto you, ^dand more than a prophet.

10 ^eFor this is *he*, of whom it is written, ^fBehold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

11 ^gVerily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 ^hAnd from the days of John the Baptist until now the kingdom of heaven ⁱsuffereth violence, and the violent take it by force.

^a Psa. xxii. 26, "The meek shall eat and be satisfied." Isa. lxi. 1, "The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek;" [read by Jesus in the synagogue at Nazareth, and applied to Himself.] Luke iv. 18. Jam. ii. 5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

^b Isa. viii. 14, "He shall be . . for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Matt. xiii. 57, "They [of His own country, Nazareth] were offended in Him." xxiv. 10, [When the temple shall be thrown down,] "Then shall many be offended, and shall betray one another, and shall hate one another." xxvi. 31, [To the eleven, on the mount of Olives:] "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Rom. ix. 31, "Israel . . stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed." 1 Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Gal. v. 11, "If I yet preach circumcision, why do I yet suffer persecution?—that is the offence of the cross ceased." 1 Pet. ii. 8, "—a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient."

^c Eph. iv. 14, "—be no more children, tossed to and fro, and carried about with every wind of doctrine."

^d Matt. xiv. 5, [In Gaklee,] "The multitude . . counted him as a prophet." xxi. 23, 26, "The chief priests and the elders of the people said . . All hold John as a prophet." Luke i. 67, 76, "His father Zacharias was filled with the Holy Ghost, and prophesied, saying . . Thou,

13 ^aFor all the prophets and the law ^{A.D. 31.} prophesied until John.

14 And if ye will receive *it*, this is ^a'Elias, which was for to come.

15 ^bHe that hath ears to hear, let him hear.

16 ^c¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 ^dAnd saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 ^eFor John came neither eating nor drinking, and they say, He hath a devil.

19 ^fThe Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, ^ga friend of publicans and sinners. But wisdom is justified of her children.

20 ^h¶ Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not:

21 ⁱWo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago ^jin sackcloth and ashes.

child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways," &c.

^a Mal. iii. 1, id. Mark i. 2, id.—Luke i. 76, see the last note.

^b Luke xvi. 16, "The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it."

^c Luke xvi. 16. See note above.

^d Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Matt. xvii. 2, 10, "Jesus was transfigured . . and, behold, there appeared . . Moses and Elias talking with Him . . And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . Then the disciples understood that He spake unto them of John the Baptist." Luke i. 13, 17, [Of John the Baptist:] "The angel said unto . . Zacharias . . He shall go before Him [the Lord] in the spirit and power of Elias."

^e Matt. xiii. 9, id., Luke viii. 8, id., [of the parable of the sower.] Rev. ii. 7, "He that hath an ear, let him hear what the Spirit saith unto the churches;" [here addressed] "unto the angel of the church of Ephesus." ii. 11, "to the angel of the church in Smyrna." ii. 17, "the church in Pergamos." ii. 29, "in Thyatira." iii. 6, "in Sardis." iii. 13, "in Philadelphia." iii. 22, "of the Laodiceans."

^f Matt. ix. 10, "As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?"

^g "Wo—brought down to hell." Luke x. 13–15, id.

^h Jon. iii. 5, [On Jonah preaching:] "So the people of Nineveh believed God, and proclaimed a fast, and

¹ Or, is gotten by force, and they that thrust men.

A.D. 31. 22 But I say unto you, ^aIt shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, ^awhich art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That ^ait shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because ^aThou hast hid these things from the wise and prudent, ^aand hast revealed them unto babes.

26 Even so, Father: for so it seemed good in Thy sight.

27 ^aAll things are delivered unto Me of My Father: and no man knoweth the Son, but the Father: ^aneither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal Him.

28 ¶ Come unto Me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take My yoke upon you, ^aand learn of Me;

put on sackcloth . . . for word came unto the king of Nineveh, and . . . he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published . . . saying . . . let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands."

^a Matt. x. 15, [to the twelve, concerning that city which would not receive them.] Verse 24.

^a See Isa. xiv. 13, [Of the king of Babylon:] "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . Yet thou shalt be brought down to hell." Lam. ii. 1, "How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel!"

^a Matt. x. 15, same as note ^a above.

^a 25-27. Luke x. 21, 22, id., [on the return of the seventy.]

^a See Psa. viii. 2, "Out of the mouth of babes and sucklings hast Thou ordained strength." 1 Cor. i. 19, 27, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." ii. 7, "We speak the wisdom of God in a mystery, even the hidden wisdom . . . which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory." 2 Cor. iii. 14, "Their [the children of Israel's] minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

^a Matt. xvi. 17, [In answer to Peter's confession of Him:] "Flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven."

^a Matt. xxviii. 18, [To the eleven, after His resurrection:] "All power is given unto Me in heaven and in earth." John iii. 35, "The Father . . . hath given all things into His hand." xiii. 3, id. xvii. 1, "Father . .

for I am meek and ^alowly in heart: ^aand A.D. 31. ye shall find rest unto your souls.

30 ^aFor My yoke is easy, and My burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3 by Scriptures, 10 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is His brother, sister, and mother.

AT that time ^aJesus ^awent on the Sabbath day through the corn; and His disciples ^awere ^ahungered, and ^abegan to pluck the ears of corn, and to eat.

2 ^aBut when the Pharisees saw *it*, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day.

3 ^aBut He said unto them, Have ye not read ^awhat David did, when he was an hungered, and they that were with him;

4 ^aHow he entered into the house of

^a Mark 2. 25, om. ^a and to eat."

^a Luke 6. 1, adds, "rubbing them in their hands."

^a Mark 2. 24, Luke 6. 2.

^a Mark 2. 25, Luke 6. 3.

^a Mark 6. 36, adds, "the days of Abiathar the high priest." Luke 6. 4.

Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." 1 Cor. xv. 27, "He [the Father] hath put all things under His feet."

^a John i. 18, "No man hath seen God at any time the only begotten Son, which is in the bosom of the Father, He hath declared Him." vi. 46, "Not that any man hath seen the Father, save He which is of God, He hath seen the Father." x. 15, "As the Father knoweth Me, even so know I the Father."

^a John xiii. 15, [On washing the disciples' feet:] "I have given you an example, that ye should do as I have done to you." Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus: who . . . 7, made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: 8, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." 1 Pet. ii. 21, "Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 John ii. 6, "He that saith he abideth in Him ought himself also so to walk, even as He walked."

^a Zech. ix. 9, "O daughter of Jerusalem, behold, thy King cometh unto thee . . . lowly, and riding upon an ass, and upon a colt the foal of an ass." Phil. ii. 7, 8, see the note above.

^a Jer. vi. 16, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

^a 1 John v. 3, "His [God's] commandments are not grievous."

CHAP. XII.—Deut. xxiii. 25, "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn."

^a 1 Sam. xxi. 1, 6, "Abimelech . . . the priest gave him hallowed bread: for there was no bread there but the shew-bread, that was taken from before the LORD."

A.D. 31. God, and did eat "the shew-bread, which was not lawful for him to eat, neither for them which were with him," but only for the priests?

5 Or have ye not read in the 'law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, That in this place is 'One greater than the temple.

7 But if ye had known what *this* meaneth, 'I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 "For the Son of man is Lord even of the Sabbath day.

9 "And "when He was departed thence," He went into their synagogue:

10 ¶ "And, behold, there was a man which had *his* hand withered. "And they" asked Him, saying, "Is it lawful to heal on the Sabbath days? that they might accuse Him.

11 And He said unto them, What man shall there be among you, that shall have one sheep, and 'if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 "Then saith He to the man, Stretch

forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ "Then "the Pharisees went out, and 'held a council against Him, how they might destroy Him.

15 "But "when Jesus knew it," He 'withdrew Himself from thence: "and great multitudes followed him, "and He healed them all;

16 "And "charged them that they should not make Him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 "Behold My Servant, whom I have chosen; My Beloved, "in whom My soul is well pleased: I will put My spirit upon Him, and He shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear His voice in the streets,

20 A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.

21 And in His Name shall the Gentiles trust.

22 ¶ "Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.

* Lev. xxiv. 5, [For the shew-bread:] "Thou shalt take fine flour, and bake twelve cakes thereof." Exod. xxv. 30, "And thou shalt set upon the table shew-bread before Me alway."

"Exod. xxix. 32, "Aaron and his sons shall eat . . the bread that is in the basket, by the door of the tabernacle of the congregation, [confirmed by Lev. viii. 31:] but a stranger shall not eat thereof, because [it is] holy." Lev. xxiv. 9, "It shall be Aaron's and his sons."

* Numb. xxviii. 9, "Two lambs . . and two-tenth deals of flour . . This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering." John vii. 22, "Moses . . gave unto you circumcision . . and ye on the Sabbath day circumsise a man."

"2 Chr. vi. 18, [From Solomon's prayer, in consecrating the temple:] "Will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built" Mal. iii. 1, "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts."

* Hos. vi. 6, id., Mic. viii. 6-8, see on ix. 13. "Matt. ix. 13, id., [when charged with eating with publicans and sinners.]

"Is — days?" Luke xiv. 3, id., [said by Jesus unto the lawyers and Pharisees.]—Luke xii. 14, "The ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" John ix. 14, 16, "It was the Sabbath

day when Jesus made the clay, and opened his eyes . . therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day."

"See Exod. xxiii. 4, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Deut. xxii. 4, "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again."

* Matt. xxvii. 1, "All the chief priests and elders of the people took counsel against Jesus to put Him to death." John v. 18, "The Jews sought the more to kill Him, because He not only had broken the Sabbath [by healing the impotent man at the pool of Bethesda,] but said also that God was His Father, making Himself equal with God." x. 39, "They sought again to take Him: but He escaped out of their hand." xi. 50, "Being high priest . . he [Caiaphas] prophesied that Jesus should die for that nation . . Then from that day forth they took counsel together for to put Him to death."

"See Matt. x. 23, [To the twelve:] "When they persecute you in this city, flee ye into another."

* Matt. xix. 2, id., [in the coasts of Judea beyond Jordan.]

* Matt. ix. 30, id., [on opening the eyes of two blind men.]

* 18-20. Isa. xlii. 1-3, id.

* Matt. iii. 16, "When He was baptized . . lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased:" [repeated again,] "when He was transfigured," xvii. 5.

* See Matt. ix. 32-34, Luke xi. 14, 15, [the healing of a dumb man possessed, with charge of blasphemy.] Mark iii. 11, "Unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God."

A.D. 31.

a Mark 2. 6.
Luke 6. 11.
1 Or, took
counsel.

b cf. Mark 3.
7, 8.
c Mark 3. 10.

d Mark 3. 12.

e Mark 2. 28.
Luke 6. 5.

f Mark 3. 1.
Luke 6. 5.

a cf. Mk. 3. 2.
cf. Luke 6. 7.
g "the
scribes and
Pharisees."

b Mark 2. 5.
Luke 6. 10.

A.D. 31. 23 And all the people were amazed, and said, Is not this the Son of David?

24 *But *when the Pharisees heard *it*, *they said, This *fellow* doth not cast out devils, but by ¹Beelzebub the prince of the devils.

25 And Jesus *knew their thoughts, and *said unto them, *Every kingdom divided against itself is brought to desolation; and every *city or *house divided against itself shall not stand:

26 *And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then *the kingdom of God is come unto you.

29 *Or *else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

31 ¶ *Wherefore I say unto you, *All manner of sin and blasphemy shall be forgiven unto men: *but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever *speaketh a word against the Son of man, *it shall be forgiven him: *but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and *his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 *O generation of vipers, how can ye, being evil, speak good things? *for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ *Then certain of the scribes and of the

* "Jesus knew their thoughts." Matt. ix. 4, id., [of certain of the scribes who, seeing the man sick of the palsy cured, said within themselves, 'This man blasphemeth.'] John ii. 24, "Jesus . . . knew what was in man." Rev. ii. 23, "All the churches shall know that I am He which searcheth the reins and hearts."

* Dan. ii. 44, "The God of heaven [shall] set up a kingdom, which shall never be destroyed: and . . . it shall break in pieces and consume all . . . kingdoms, and it shall stand for ever." vii. 14, "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Luke i. 30, 33, "The angel said unto her, [Mary], . . . He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." xi. 20, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." xvii. 20, "When He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

* 29, 30, Luke xi. 21-23, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me," &c. Isa. xlix. 24, [Of the powerful deliverance out of captivity:] "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob."

* Luke xii. 10, similar to verse 32.—Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost . . . if they shall fall away, to re-

new them again unto repentance." x. 26, 29, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation . . . Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God . . . and hath done despite unto the Spirit of grace?" 1 John v. 16, "There is a sin unto death."

* Acts vii. 51, [Stephen before the high priest:] "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye."

* Matt. xi. 19, [Of] "the Son of man . . . they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." xiii. 54, "When He came into His own country . . . they . . . said . . . Is not this the carpenter's Son? . . . and they were offended in Him." John vii. 12, 52, [Some of the Jews said,] "He deceiveth the people." [And again, to Nicodemus,] "They answered and said . . . Art thou also of Galilee?" Search, and look: for out of Galilee ariseth no prophet."

* 1 Tim. i. 12, "I . . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."

* Matt. vi. 17, [Of false prophets:] "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Luke vi. 6, 43, [Of the hypocrite, who beareth the mote in his brother's eye, but not the beam in his own eye:] "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit."

* Matt. iii. 7, "When he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" xxiii. 29, 33, "Wo unto you, scribes and Pharisees, hypocrites . . . ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

* Luke vi. 45, id.

* 38, 39. Matt. xvi. 1, 4, id., "the Pharisees with the Sadducees." Luke xi. 16, 29, id., "the people."

A.D. 31. Pharisees answered, saying, Master, we would see a sign from thee.

39 But He answered and said unto them, An evil and 'adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 'The men of Nineveh shall rise in judgment with this generation, and 'shall condemn it: 'because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 'The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 'When the unclean spirit is gone out of a man, 'he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house

from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: 'and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While He yet talked to the people, ^{a=} behold, His mother and 'His brethren stood without, desiring to speak with Him. a Mark 3. 21.

47 'Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. b of Mark 3. 22.

48 'But He answered and said unto 'him * that told Him, * Who is My mother? and who are My brethren? c Mark 3. 33, § "them."

49 And He stretched forth His hand toward His disciples, and 'said, Behold My mother and My brethren! d Mark 3. 34.

50 'For * whosoever shall do the will 'of My Father which is in heaven, the same is My brother, and sister, and mother. e Mark 3. 35, § "of God."

* Job i. 7, "The LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." 1 Pet. v. 8, "The devil, as a roaring lion, walketh about, seeking whom he may devour."

' Heb. vi. 4, and x. 26, see verse 31 *. 2 Pet. ii. 20, [Of false teachers and their followers:] "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

" Luke viii. 19, "Then came to Him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said, My mother and My brethren are these which hear the word of God, and do it."

" His brethren." John ii. 12, and vii. 3, 5, id. Acts i. 14, id. Mark vi. 1, "He . . . came into His own country . . . and many hearing Him were astonished, saying . . . Is not this the carpenter, the Son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not His sisters here with us?" [confirmed by Matt. xiii. 55.]—1 Cor. ix. 5; "the brethren of the Lord." Gal. i. 19, "James the Lord's brother."

* See John xv. 14, "Ye are My friends, if ye do whatsoever I command you." Gal. v. 6, "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." vi. 15, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Col. iii. 10, "—put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Heb. ii. 11, "Both He [the Captain of their salvation] that sanctifieth and they who are sanctified are all of one: for which cause He is not

Mark viii. 11, 12, id., "the Pharisees."—John ii. 15, 18, "When He had made a scourge of small cords, He drove them all out of the temple, and the sheep, &c. . . Then answered the Jews and said unto Him, What sign shonest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . He spake of the temple of His body." 1 Cor. i. 22, "The Jews require a sign . . . but we preach Christ crucified, unto the Jews a stumbling-block."

' Isa. lvi. 3, "Ye sons of the sorceress, the seed of the adulterer and the whore." Mark viii. 38, "this adulterous and sinful generation." John iv. 46, "There was a certain nobleman, whose son was sick at Capernaum . . . he besought Him that He would . . . heal his son. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

* Jonah i. 17, "The LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

* Luke xi. 32, id.

* See Jer. iii. 11, "The LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah." Ezek. xvi. 51, [Addressing Jerusalem:] "Neither hath Samaria committed half of thy sins, but thou hast multiplied thine abominations more than they, and hast justified thy sisters [Sodom and Samaria] in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou." Rom. ii. 27, "Shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"

* Jon. iii. 4, "Jonah . . . cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them . . . And God saw their works, that they turned from their evil way."

* Luke ii. 31, id.—2 Chr. ix. 1, "When the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions, at Jerusalem." Also, 1 Kings x. 1.

* 43-45, to "than the first." Luke xi. 24-26, id.

CHAPTER XIII.

3 *The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of His own countrymen.*

A.D. 31. THE same day went Jesus out of the house, and sat ^a by the sea-side.

^a Mark 4. 1.
Luke 8. 4.

2 ^a And great multitudes were gathered together unto Him, ^b so that ^a He went into a ship, and sat; and the whole multitude stood on the shore.

^b Mark 4. 1.

3 ^a And He spake many things unto them in parables, saying, ^a Behold, a sower went forth to sow;

^c Mark 4. 2.
Luke 8. 4.
^d Mk. 4. 3, 4.
Luke 8. 5.

4 ^a And when he sowed, some ^a seeds fell by the wayside, and the fowls came and devoured them up:

5 ^a Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

^e Mk. 4. 5, 6.
cf. Luke 8. 6.

6 ^a And when the sun was up, they were scorched; and because they had no root, they withered away.

^f Mark 4. 7.
Luke 8. 7.

7 ^a And some fell among thorns; and the thorns sprung up, and choked them:

8 ^a But other fell into good ground, and brought forth fruit, some ^a an hundred-fold, some sixty-fold, some thirty-fold.

9 ^a Who hath ears to hear, let him hear.

10 And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

11 He answered and said unto them, Because ^a it is given unto you to know the mysteries of the

ashamed to call them brethren, saying, I will declare Thy Name unto My brethren, in the midst of the church will I sing praise unto Thee."

CHAP. XIII.—^a Luke v. 3, "He entered into one of the ships, which was Simon's, and . . sat down, and taught the people."

^b Gen. xxvi. 12, "Isaac sowed in that land [of Gerar,] and received in the same year an hundredfold: and the LORD blessed him."

^c Matt. xi. 15, id., [of His testimony concerning the Baptist.]

^d Mark iv. 11, id., [said not, as here, publicly, but in private.]—Matt. xi. 25, "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." xvi. 16, "Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17, And Jesus answered and said . . Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." 1 Cor. ii. 9, "The things which God hath prepared for them that love Him . . God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 John ii. 27, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you."

^e Matt. xxv. 29, id., [of the man from whom was taken the one talent hid in the earth, and given to him with ten talents.] Mark iv. 25, Luke viii. 18, id., [of what ye hear, and how.] Luke xxi. 26, id., [of him from whom the one pound kept laid up in a napkin was taken, and given to him that had ten pounds.]

^f 14, 15. Isa. vi. 9, 10, id., [quoted partially on the

kingdom of heaven, but to them it is not given. A.D. 31.

12 ^a For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, ^a By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears ^a are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But ^a blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, ^a That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore ^a the parable of the sower. Luke 8. 11.

19 ^b When any one heareth the word ^a of ^a the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. b Mark 4. 15.
Luke 8. 12.

same subject,] Mark iv. 12, Luke viii. 10: [and fully,] John xii. 40, [of those who saw His miracles, yet believed not:] and Acts xxviii. 26, 27, [by Paul at Rome, of the Jews who believed not, after he had expounded to them the Scriptures.] Rom. xi. 8, "God hath given them [Israel] the spirit of slumber, eyes that they should not see, and ears that they should not hear." 2 Cor. iii. 14, "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

^c Heb. v. 11, "Ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

^d 16, 17. Luke x. 23, 24, id., "unto His disciples . . privately." Matt. xvi. 17, on verse 11 ^d. John xx. 29, [After His resurrection,] "Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

^e Heb. xi. 4–13, "Abel . . Enoch . . Noah . . Abraham . . these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." 1 Pet. i. 10, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow."

^f Matt. iv. 23, "Jesus went about . . preaching the gospel of the kingdom."

A.D. 31. 20 "But he that received the seed into stony places, the same is he that heareth the word, and anon¹ with joy receiveth it;

^c Mark 4. 16, Luke 8. 13. 21 "Yet hath he not root in himself, but² dureth for a while: for when tribulation or persecution ariseth because of the word, by and by³ he is⁴ offended.

22 "He also that received seed⁵ among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit,⁶ and bringeth forth," "some an hundred-fold, some sixty, some thirty.

24 "¶ Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but⁷ gather the wheat into my barn.

31 "¶ Another parable put He forth unto them, saying, "The⁸ kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 "Which indeed is the least of all seeds: ^b but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 "¶ Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three⁹ measures of meal, till the whole was leavened.

34 "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open My mouth in parables; "I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 "The field is the world; the good seed are

¹ Isa. lviii. 2, "They . . delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God . . they take delight in approaching to God." Ezek. xxxiii. 30, "Thou son of man, the children of thy people . . hear Thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." John v. 33, 35, "John . . was a burning and a shining light: and ye were willing for a season to rejoice in his light." "Matt. xi. 6, "Blessed is he, whosoever shall not be offended in Me." 2 Tim. i. 15, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."

² Matt. xix. 23, "A rich man shall hardly enter into the kingdom of heaven:" with Mark x. 23, Luke xviii. 24.—1 Tim. vi. 9, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 2 Tim. iv. 10, "Demas hath forsaken me, having loved this present world."

³ Jer. iv. 3, "Thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns."

⁴ Matt. iii. 12, [said by John the Baptist of Him that cometh after him:] "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

⁵ 31, 32. Luke xiii. 18, 19, id.—Isa. ii. 2, "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Mic. iv. 1, "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

⁶ Luke xiii. 20, id.

⁷ Psa. lxxviii. 2, "I will open—utter dark sayings of old."

⁸ Rom. xvi. 25, "The mystery, which was kept secret since the world began . . now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations." 1 Cor. ii. 7, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world." Eph. iii. 9, "—the mystery, which from the beginning of the world hath been hid in God." Col. i. 26, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

⁹ Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world . . and then shall the end come." xxviii. 19, "[To the eleven, after His resurrection:] "Go ye . . and teach all nations." Mark xvi. 15, 20, "Go ye into all the world, and preach the gospel to every creature . . And they [the twelve, after His ascension,] went forth, and preached every where, the Lord working with them." Luke xxiv. 46, "It behoved . . that repentance and remission of sins should be preached in His Name among all nations,

A. D. 31. the children of the kingdom; but the tares are 'the children of the wicked one;

39 The enemy that sowed them is the devil; *the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth His angels, ⁹and they shall gather out of His kingdom all ¹⁰things that offend, and them which do iniquity;

42 ¹¹And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 "Then shall the righteous shine forth as the sun in the kingdom of their Father. ¹²Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and ¹³buyeth that field.

beginning at Jerusalem." Rom. x. 15, 18, "— them that preach the gospel of peace . . . their sound went into all the earth, and their words unto the ends of the world." Col. i. 5, "The gospel . . . is come unto you, as it is in all the world."

⁹ Gen. iii. 14, "The LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her Seed." John viii. 39, 44, "They [the Jews] . . . said unto Him, Abraham is our father. Jesus saith . . . ye seek to kill Me . . . Ye are of your father the devil, and the lusts of your father ye will do." Acts xiii. 7, "Sergius Paulus . . . called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer . . . withstood them . . . Then Saul, (who also is called Paul,) filled with the Holy Ghost . . . said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" 1 John iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning."

¹⁰ Joel iii. 13, "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Rev. xiv. 15, "Another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

¹¹ Matt. xviii. 7, "It must needs be that offences come; but woe to that man by whom the offence cometh!" 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2, And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

¹² Matt. iii. 12, on verse 30². Rev. xx. 10, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever:" with xix. 20.

¹³ Matt. viii. 12, id., [of "the children of the kingdom," meaning the Jews.] Verse 50.

¹⁴ Dan. xii. 3, "They that be wise shall shine as the brightness of the firmament; and they that turn many

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: A. D. 31.

46 Who, when he had found 'one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and ¹gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and ²sever the wicked from among the just,

50 ³And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord.

52 Then said He unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that* is an householder,

to righteousness as the stars for ever and ever." 1 Cor. xv. 42, 58, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power . . . Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

¹ Verse 9.

² Phil. iii. 7, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ."

³ Isa. lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Rev. iii. 18, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."

⁴ Prov. ii. 4, [Of Wisdom:] "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God." iii. 14, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." viii. 10, 19, "Receive my instruction, and not silver; and knowledge rather than choice gold . . . My fruit is better than gold, yea, than fine gold; and my revenue than choice silver."

⁵ Matt. xxii. 10, [Parable of the marriage of the king's son:] "Those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

⁶ Matt. xxv. 31, 41, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

⁷ Verse 42.

A. D. 31. which bringeth forth out of his treasure ¹things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, He departed thence.

54 ^aAnd when He was come into His own country, ^bHe taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this *Man* this wisdom, and *these* mighty works?

55 ^bIs not this the ^ccarpenter's Son? is not His mother called Mary? and ^dHis brethren, ^eJames, and ^fJoses, and Simon, and Judas?

56 ^bAnd His sisters, are they not all with us? ^cWhence then hath this *Man* all these things?

57 ^aAnd they ^bwere offended in Him. But Jesus said unto them, ^cA prophet is not without honour, save in his own country, and in his own house.

58 ^aAnd He did not many mighty works there ^bbecause of their unbelief.*

CHAPTER XIV.

1 *Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where He feedeth five thousand men with five loaves and two fishes: 22 He walketh on the sea to His disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of His garment.*

A. D. 32.
Beginning.

^a cf. Mark 6. 14.
^b cf. Luke 9. 7.
^c Mark 6. 14.
^d 1 Or, are wrought by him.

A. D. 30.

^a Mark 6. 17.

John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

* Cant. vii. 13, "At our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for Thee, O My Beloved."

* Matt. ii. 21, 23, "He [Joseph] took the young Child and His mother, and . . . came and dwelt in a city called Nazareth." Luke iv. 16, 23, "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read . . . And He said unto them, Ye will surely say unto Me . . . whatsoever we have heard done in Capernaum, do also here in Thy country. 24, And He said, Verily I say unto you, No prophet is accepted in his own country."

* Isa. xlix. 7, "—Him whom man despiseth . . . Him whom the nation abhorreth." Luke iii. 23, "Jesus himself . . . being (as was supposed) the son of Joseph." John vi. 41, "The Jews . . . said, Is not this Jesus, the Son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?"

* "His brethren." Matt. xii. 46, id.

* Mark xv. 40, "James the less and . . . Joses."

* Matt. xi. 6, on verse 21^m.

* "A prophet—country." John iv. 44, id.—Luke iv. 24, on ^aabove.

CHAP. XIV.— Luke iii. 19, "Herod, the tetrarch, being reproved by him for Herodias his brother Philip's

4 ^bFor John said unto him, ^cIt is not lawful for thee to have her.

5 And when ^bhe would have put him to death, ^che feared the multitude, ^dbecause they counted him as a prophet.

6 ^aBut when Herod's birthday was kept, the daughter of Herodias danced ^bbefore them, and pleased Herod.

7 ^aWhereupon he promised with an oath to give her whatsoever she would ask.

8 And she, ^a"being before instructed of her mother," ^bsaid, Give me here John Baptist's head in a charger.

9 ^aAnd the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 ^bAnd he sent, and beheaded John in the prison.

11 ^aAnd his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 ^aAnd his disciples came, and took up the body, and buried it, ^band went and told Jesus.*

13 ¶ ^aWhen Jesus heard of *it*, ^bHe departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed Him ^bon foot out of the cities.

14 ^aAnd Jesus went forth, and saw a great multitude, and ^bwas moved with compassion toward them, ^cand He healed their sick.

15 ¶ ^aAnd when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

* Lev. xviii. 16, "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness." xx. 21, "If a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness."

* Matt. xxi. 26, Luke xx. 6, id., [said by the chief priests and elders.]

* Matt. x. 23, [To the twelve:] "When they persecute you in this city, flee ye into another." xii. 14, "The Pharisees . . . held a council against Him, how they might destroy Him. And when Jesus knew it, He withdrew Himself from thence."

* Matt. ix. 36, "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

* John vi. 5, [Same place and occasion as above:] "When Jesus then lifted up *His* eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what he would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

A. D. 30.

^b Mark 6. 18.
^c "Herodias," Mark.
^d cf. Mark 6. 19, 20.

^d Mark 6. 21,
22.
^e 1 Or, in the midst.

^e Mark 6. 23.
^f Mk. 6. 24.

^f Mark 6. 25.

^g Mark 6. 26.

^h Mark 6. 27.

ⁱ Mark 6. 28.

^k Mark 6. 29.

A. D. 32.

^a Mark 6. 32,
33.
^b Lk. 9. 10, 11.
^c John 6. 1, 2.
^d Mark 6. 33.

^e Mark 6. 34.
^f Luke 9. 12.

^a Mark 6. 35,
36.
^b Lk. 9. 12, om., "and the time past."

A. D. 32. 16 ^b But Jesus said unto them, * They need not depart; * give ye them to eat.
 17 And they say unto Him, * We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 ^d And He commanded the multitude to sit down on the grass, * and took the five loaves, and the two fishes, and looking up to heaven, * He blessed, and brake, and gave the loaves to *His* disciples, and the disciples to the multitude.

20 * And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 * And they that had eaten were about five thousand men, * besides women and children.*

22 ¶ * And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while he sent the multitudes away.

23 ^b And when He had sent the multitudes away, He went up into a mountain * apart * to pray: and when the evening was come, He was there alone.

24 ^b But the ship was now in the midst of the sea, * tossed with waves: * for the wind was contrary.

25 ^d And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 * And when the disciples saw Him ^a walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 ^f But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

29 And He said, Come. And when Peter was

come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind ¹ boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 * And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped Him, saying, Of a truth * Thou art the Son of God.

34 ¶ * And when they were gone over, they came into the land of Gennesaret.

35 ^b And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;

36 * And besought Him that they might only touch the hem of His garment: and ^a as many as touched were made * perfectly * whole.

CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children.

THEN ^a came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 ^b Why do Thy disciples transgress * the tradition of the elders? for they wash not their hands when they eat bread.

3 * But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 ^d For ⁵ God commanded, saying, ⁶ Hon-

* Matt. ix. 20, "Behold, a woman, which was diseased with an issue of blood twelve years, came behind *Him*, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Mark iii. 10, "He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues." Luke vi. 19, "The whole multitude sought to touch Him: for there went virtue out of Him, and healed *them* all." Acts xix. 11, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

CHAP. XV.—^a Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

^b "Honour—mother." Exod. xx. 12, id. Deut. v. 16, id. Eph. vi. 2, id. [quoted as] "the first commandment with promise."—Lev. xix. 3, "Ye shall fear every man his mother, and his father." Prov. xxiii. 22, "Hearken unto thy father that begat thee, and despise not thy mother when she is old."

* 19–21. Matt. xv. 36–38, id., [in feeding four thousand men, besides women and children, with seven loaves and a few little fishes.]

^a Job ix. 2, 8, "God . . alone . . treadeth upon the waves of the sea."

^b Ps. ii. 7, "I will declare the decree . . Thou *art* my Son; this day have I begotten Thee." Matt. xvi. 16, "Simon Peter . . said, Thou art the Christ, the Son of the living God." xxvi. 57, 63, "Caiaphas . . the high priest . . said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." Mark i. 1, "Jesus Christ the Son of God." Luke iv. 41, "Devils . . came out of many, crying out, and saying, Thou art Christ, the Son of God." John i. 49, "Nathanael . . saith unto Him, Rabbi, Thou art the Son of God." vi. 68, "Simon Peter answered Him, Lord . . we believe and are sure that Thou art that Christ, the Son of the living God." xi. 24, 27, "Martha . . saith unto Him . . I believe that Thou art the Christ, the Son of God, which should come into the world." Acts viii. 34, 37, "The eunuch answered Philip . . I believe that Jesus Christ is the Son of God." Rom. i. 3, "Jesus Christ our Lord . . was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

A.D. 32. our thy father and mother: and, ^aHe that curseth father or mother, let him die the death.

5 ^bBut ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me;*

6 ^cAnd honour not his father or his mother, *he shall be free.* ^dThus have ye made the commandment of God of none effect by your tradition.

7 ^eYe hypocrites, well did Esaias prophesy of you, saying,

8 ^fThis people ^g*draweth nigh unto Me with their mouth, and ^h*honoureth Me with their lips; but their heart is far from Me.

9 ⁱBut in vain they do worship Me, ^j*teaching for doctrines the commandments of men.

10 ^k¶ And He called the multitude, and said unto them, Hear, and understand:

11 ^l¶ Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

^a "He—death." Exod. xxi. 17, id. Lev. xx. 9, id.—Deut. xxvii. 14, 16, "The Levites shall . . say unto all the men of Israel with a loud voice . . Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." Prov. xx. 20, "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." xxx. 17, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

^b Isa. xxix. 13, id.—Ezek. xxxiii. 31, "They sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

^c Isa. xxix. 13, "Their fear toward Me is taught by the precept of men." Col. ii. 18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Tit. i. 14, "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

^d Acts x. 13, "There came a voice to him, [fallen into a trance,] Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." Rom. xiv. 14, 17, 20, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. . . for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. . . For meat destroy not the work of God. All things indeed are pure: but it is evil for that man who eateth with offence." 1 Tim. iv. 4, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Tit. i. 15,

12 Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying?

13 But He answered and said, ^aEvery plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: ^bthey be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 ^cThen answered ^dPeter and said unto Him, Declare unto us this parable.

16 ^eAnd Jesus said, ^fAre ye also yet without understanding?

17 ^gDo not ye yet understand, that ^h*whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 ⁱ*But ^j*those things which proceed out of the mouth ^k*come forth from the heart; and ^l*they defile the man.

19 ^m*For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, ⁿ*false witness, ^o*blasphemies:

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

^a John xv. 1, 5, "I am the true vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away. . . Ye are the branches. . . If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." 1 Cor. iii. 11, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

^b Isa. ix. 16, "The leaders of this people cause them to err; and they that are led of them are destroyed." Mal. ii. 8, "Ye [the priests] are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts." Matt. xxiii. 15, "Wo unto you, scribes and Pharisees . . blind guides!" Luke vi. 39, "He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?"

^c Matt. xvi. 9, "Do ye not yet understand?" 1 Cor. vi. 13, "Meats for the belly, and the belly for meats: but God shall destroy both it and them."

^d Jam. iii. 6, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

^e Gen. vi. 5, [Just before the flood:] "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually." viii. 21, "The LORD said in His heart. . . the imagination of man's heart is evil from his youth." Prov. vi. 14, "Frowardness is in his heart, he deviseth mischief continually; he soweth discord." Jer.

A. D. 32. 20 ^aThese are the things which defile a man: ^bbut to eat with unwashen hands defileth not a man."

g Mark 7. 33. 21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

a Mark 7. 34. 22 And, behold, a woman ^cof Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David; ^bmy daughter is grievously vexed with a devil.

23 But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

24 But He answered and said, "I am not sent but unto the lost sheep of the house of Israel.

a Mark 7. 35, 36. 25 ^aThen came she and worshipped Him, saying, Lord, help me.

26 ^aBut he answered and said, It is not meet to take the children's bread, and to cast it to ^bdogs.

a Mark 7. 27. 27 ^aAnd she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: ^abe it unto thee even as thou wilt. And her daughter was made whole from that very hour.

f of Mark 7. 29. 29 ^aAnd Jesus departed from thence, and came nigh ^bunto the sea of Galilee; ^cand went up into a mountain, and sat down there."

g Mark 7. 31. 30 ^aAnd great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be

xvii. 9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

^a Matt. x. 5, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel." Acts iii. 25, [Peter's speech to the Jews, after healing the lame man:] "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." xiii. 46, [Paul and Barnabas to the Jews at Antioch:] "It was necessary that the word of God should first have been spoken to you." Rom. xv. 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

^a Matt. vii. 6, "Give not that which is holy unto the dogs." Phil. iii. 2, "Beware of dogs . . . beware of the concision."

^b [Jesus had before been there:] Matt. iv. 18.

^c Isa. xxxv. 4, "Behold, your God will come . . . with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Luke vii. 22, [To two of John's disciples, sent to ask Jesus, Art Thou He that should come?] "Go your way, and tell John what things ye have seen and heard; how that

whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

A. D. 32. 32 ¶ Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 ^aAnd His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? a Mk. 8. 1-3.

34 ^aAnd Jesus saith unto them, How many loaves have ye? And they said, Seven, ^band a few little fishes. b Mark 8. 4.

35 ^aAnd He commanded the multitude to sit down on the ground. c Mark 8. 5, d Mark 8. 7.

36 ^aAnd ^bHe took the seven loaves and the fishes, and ^cgave thanks, and brake them, and gave to His disciples, and the disciples to the multitude. e Mk. 8. 6, 7.

37 ^aAnd they did ^b*all* eat, and were filled: and they took up of the broken meat that was left seven baskets ^c*full.* f Mark 8. 8.

38 ^aAnd they that did eat were four thousand men, besides women and children. g Mark 8. 9.

39 ^aAnd He sent away the multitude, and took ship, and came into the coasts of ^bMagdala. h Mk. 8. 9, 10, adds, "with His disciples." i "Dalmathia."

CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth His disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of Him. 21 Jesus foresheweth His death, 23 reproving Peter for dissuading Him from it: 24 and admonisheth those that will follow Him, to bear the cross.

THE ^aPharisees also ^b*with the Sadducees* came, and tempting desired Him that He would show them a sign from heaven. a. of. Mark 8. 11.

the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached:" with Matt. xi. 4.

^a 2 Kings iv. 42, "There came a man from Baal-shalisha, and brought the man of God [Elisha] bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servant said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the LORD."

^a 36-38. Matt. xiv. 19-21, id., [of the five loaves and two fishes which fed five thousand men, besides women and children, leaving twelve baskets full of fragments.]

^a "Gave—disciples." Luke xxii. 19, id., [at His last supper.]—1 Sam. ix. 13, "The people will not eat until he [Samuel, the seer,] come, because he doth bless the sacrifice; and afterward they eat that be bidden."

CHAP. XVI.—^a Matt. xii. 38, 39, id.—Luke xi. 16, id., [asked by some who saw Him cast out a devil.]—Luke xii. 54, "He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" 1 Cor. i. 22, "The

A. D. 32. 2 He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

4 *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.*
b Mark 8. 13. b And He left them, and departed.

5 And when His disciples were come to the other side, *they had forgotten to take bread.*

6 ¶ *Then Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees."*
c Mark 8. 15.

7 b And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 *Which when Jesus perceived, He said unto them, "O ye of little faith," why reason ye among yourselves, because ye have brought no bread?*
c Mark 8. 17.

9 *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?*
d Mark 8. 18.

10 *Neither the seven loaves of the four thousand, and how many baskets ye took up?*
e Mark 8. 20.

Jews require a sign . . . but we preach Christ crucified, unto the Jews a stumbling-block."

"Matt. xii. 39, 40, "But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Luke xi. 29, 30, "And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."

b Luke xii. 1, "Beware ye of the leaven of the Pharisees, which is hypocrisy."

c [The miracle is written,] Matt. xiv. 17-21, John vi. 9-13.

d [The miracle is recorded,] Matt. xv. 34-38.

e Matt. xiv. 1, "Herod the tetrarch . . . said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him:" Luke ix. 7, "And he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this of whom I hear such things?"

f Matt. xiv. 33, [The disciples saw Peter saved, after walking on the water, to go to Jesus:] "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." John vi. 68, and xi. 27, Acts viii. 37, on xiv. 33.—Acts ix. 20, "Straightway he [Saul, after his conversion at Damascus,] preached Christ in the synagogues, that He is the Son of God." 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." v. 5, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Heb. i. 1, 5, "God . . . hath in these last days spoken unto us by His

11 *'How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees.'*

12 Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ *When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I *'the Son of man'* am?*
a Mark 8. 27, Luke 9. 18.

14 b And they said, *'Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.'*
b Mark 8. 28, Luke 9. 19.

15 *He saith unto them, But whom say ye that I am?*
c Mark 8. 29, Luke 9. 20.

16 *And "Simon" Peter answered and said, 'Thou art the Christ, *'the Son of the living God.'**
d Luke 9. 20, of God."

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: *'for flesh and blood hath not revealed it unto thee, but *'my Father* which is in heaven.'*

18 And I say also unto thee, That *'thou art Peter, and *'upon this rock I will build My church; and *'the gates of hell shall not prevail against it.***

19 *"And I will give unto thee the keys of the*

Son, whom He hath appointed heir of all things, by whom also He made the worlds . . . Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and he shall be to Me a Son?"

"Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

"1 Cor. ii. 9, "The things which God hath prepared for them that love Him . . . God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God." Gal. i. 15, "When it pleased God . . . to reveal His Son in me that I might preach Him among the heathen; immediately I conferred not with flesh and blood."

"John i. 42, "Jesus . . . said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone," (margin, or, Peter-)

"Eph. ii. 19, "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together, groweth unto an holy temple in the Lord." Rev. xxi. 14, "The wall of the city [new Jerusalem] had twelve foundations, and in them the names of the twelve apostles of the Lamb."

"Job xxxviii. 17, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Psa. ix. 13, "Have mercy upon me, O LORD . . . Thou that liftest me up from the gates of death." cvii. 17, "Fools because of their transgression, and because of their iniquities, are afflicted . . . and they draw near unto the gates of death." Isa. xxxviii. 9, "The writing of Hezekiah . . . recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years."

"Matt. xviii. 18, [To His disciples:] "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." John xx. 22, [To the ten, Thomas being absent, after His resurrection:] "Receive ye the Holy Ghost: Whosoever sins ye remit,

A. D. 32. kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 *Then *charged He his disciples that they should tell no man that He was Jesus the Christ.

21 ¶ From that time forth began Jesus *to *show unto His disciples, how that He must *go unto Jerusalem, and *suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 *Then Peter took Him, and began to rebuke Him, *saying, *Be it far from Thee, Lord: this shall not be unto Thee.*

23 *But He turned, and said unto Peter, Get thee behind Me, *Satan: *^athou art an offence unto Me: *for thou savourest not the things that be of God, but those that be of men.

24 ¶ *Then *said Jesus unto His *disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

25 *For *whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall *find it.

26 *For what is a man profited, if he

shall gain the whole world, and lose his own soul? *or *what shall a man give in exchange for his soul?

27 *For *the Son of man shall come in the glory of His Father *with His angels; *and *then He shall reward every man according to his works.*

28 *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the *Son of man coming in His kingdom.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth His own passion, 24 and payeth tribute.

AND *after six days Jesus taketh Peter, James, and John *his brother,* and bringeth them up into an high mountain apart,

2 *And was transfigured before them: *and His face did shine as the sun,* and His raiment was white *as the light.*

3 *And, behold, there appeared unto them Moses and Elias talking with Him.

4 *Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: *if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

wealth, &c.], can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever.)"

*Matt. xxvi. 64, "Jesus saith unto him [Caiaphas, with the scribes and elders]... Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

*Dan. vii. 10, "A fiery stream issued and came forth from before Him, [the Ancient of days:] thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Zech. xiv. 5, "The LORD my God shall come, and all the saints with Thee." Matt. xxv. 31, "The Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:" [followed by a description of the last judgment.] Jude 14, "Enoch... the seventh from Adam, prophesied... saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all."

*Psa. lxxi. 12, id., [of the Lord's mercy.] Prov. xxiv. 12, id., [of him who, from pretended ignorance, forbears to deliver them unjustly drawn to death, &c.:] Rom. ii. 6, id., [of the judgment of God on all men, with the different character of their deeds and rewards.] 1 Cor. iii. 8, id., [of Paul who planted, and Apollos who watered, as ministers, the Church at Corinth.] 1 Pet. i. 17, id., "without respect of persons."—Job xxxiv. 11, "The work of a man shall He [the Almighty] render unto him, and cause every man to find according to his ways." Jer. xvii. 10, "I the LORD search the heart, I try the reins, even [Jer. xxxii. 19.] to give every man according to his ways, and according to the fruit of his doings:" with Rev. ii. 23.—2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Rev. xxii. 12, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

they are remitted unto them; and whose soever sins ye retain, they are retained."

*Matt. xvii. 1, 9, "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them... And as he came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

*Mark ix. 31, id., [said soon after He was transfigured.] Matt. xx. 17, Mark x. 33, Luke xviii. 31, id., [about a week before the events themselves were fulfilled.]—Luke xxiv. 6, 7, [Two angels to the women at the sepulchre:] "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

*See 2 Sam. xix. 21, "Abishai the son of Zeruiah... said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" [Satan means an adversary.]

*Rom. viii. 7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

*Matt. x. 38. "He that taketh not his cross, and followeth after Me, is not worthy of Me." Luke xiv. 27, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Acts xiv. 22, "—we must through much tribulation enter into the kingdom of God." 1 Thess. iii. 3, "—no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." 2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution."

*Luke xvii. 33, id.—John xii. 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

*Psa. xlix. 7, 8, "None of them [that trust in their

A. D. 32.

d Mark 8. 27.

e cf. Mark 8. 38.

f cf. Lk. 9. 26.

g Mark 9. 1.

h kingdom of God.

i come with power."

j Luke 9. 27.

k the kingdom of God."

a Mark 9. 2.

b Luke 9. 28.

c adds, "to pray."

d Mfr. 9. 2, 3.

e cf. Lk. 9. 29.

f adds, "as He prayed."

g Mark 9. 4.

h Luke 9. 30.

d Mark 9. 5.

e Luke 9. 32.

A. D. 32. 5 "While he yet spake, behold, ^aa bright cloud overshadowed them: and behold a voice out of the cloud, which said, ^bThis is My beloved Son, "in whom I am well pleased," ^cd hear ye Him.

6 "And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and ^dtouched them, and said, Arise, and be not afraid.

8 "And when they had lifted up their eyes, ^ethey saw no man, save Jesus only.

9 "And as they came down from the mountain, ^fJesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ^gAnd His disciples asked Him, saying, ^h"Why then say the scribes that Elias must first come?"

11 "And Jesus answered and said unto them, ⁱElias truly shall first come, and ^jrestore all things.

12 ^kBut I say unto you, ^l"That Elias is come already, and they knew him not," but ^m'have done unto him whatsoever they listed. Likewise ⁿshall also the Son of man suffer of them.

13 "Then the disciples understood that He spake unto them of John the Baptist.

14 ^a¶ And when they were come to the multitude, ^bthere came to Him a certain man, kneeling down to Him, and saying,

15 ^bLord, have mercy on my son: for he is lunatic, and sore vexed: ^c"for ofttimes he fall-eth into the fire, and oft into the water."

16 And I brought him to Thy disciples, and ^dthey could not cure him.

17 ^dThen Jesus answered and said, O faithless and perverse ^egeneration, how long shall I be with you? how long shall I suffer you? bring him hither to Me.

18 "And Jesus rebuked the devil; ^fand he departed out of him: ^gand the child was cured ^h"from that very hour."

19 "Then came the disciples to Jesus apart, and said, Why could not we cast him out?"

20 ^kAnd Jesus said unto them, ^l"Because of your unbelief: for verily I say unto you, ^m"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

21 Howbeit ⁿthis kind goeth not out but by prayer and fasting.

22 ¶ ^aAnd while they abode in Gali-

fathers." Luke i. 13, [Of John the Baptist:] "The angel said unto . . . Zacharias . . . many of the children of Israel shall he turn to the Lord thy God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Acts iii. 20, "— Jesus Christ . . . whom the heaven must receive until the times of restitution of all things."

^a Matt. xi. 14, on verse 10 ^a.

^b Matt. xiv. 3, 10, "Herod had laid hold on John, and bound him, and put him in prison . . . and he sent, and beheaded John in the prison."

^c Matt. xvi. 21, see on ^p below.

^d Matt. xi. 14, on verse 10 ^a.

^e Matt. xxi. 21, [On making the fig-tree wither away:] "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Mark xi. 23, [The morning after that miracle, in answer to Peter's remark upon it:] "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Luke xvii. 5, "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." 1 Cor. xii. 9, "To another faith [is given] by the same Spirit." xiii. 2, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

^f 22, 23. [This is the second time of foreshowing these things.] Matt. xvi. 21, Mark viii. 31, Luke ix. 22, id., [the first time, also in Galilee; the third time in Judea.] Matt. xx. 17, Mark x. 33, Luke xviii. 31, id.— Luke xxiv. 6, 7, on Matt. xvi. 21.

CHAP. XVII.—^a 2 Pet. i. 16, "Our Lord Jesus Christ . . . received from God the Father honour and glory, when there came such a voice to Him from the excellent glory. This is My beloved Son, in whom I am well pleased. 18, And this voice which came from heaven we heard, when we were with Him in the holy mount."

^b "This—pleased." Matt. iii. 17, id., [when He was baptized.] Mark i. 11, id. Luke iii. 22, id.

^c Isa. xlii. 1, "Behold . . . Mine Elect, in whom My soul delighteth."

^d Deut. xviii. 15, 17, 19, [Moses to the people of Israel:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken . . . And the LORD said unto me . . . it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him:" [quoted by Peter to the Jews.] Acts iii. 22, 23.

^e 2 Peter i. 18, on verse 5 ^a.

^f Dan. viii. 18, "As he [Gabriel] was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright." ix. 21, "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me." x. 10, 18, "Behold, an hand touched me, which set me upon my knees and upon the palms of my hands . . . Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong."

^g Matt. xvi. 20, [On Peter's confession of Him:] "Then charged He His disciples that they should tell no man that He was Jesus the Christ:" with Mark viii. 30.

^h Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. xi. 14, [Of John the Baptist:] "This is Elias, which was for to come."

ⁱ Mal. iv. 5, "Behold, I will send you Elijah the prophet . . . and he shall turn the heart of the fathers to the children, and the heart of the children to their

A. D. 32.

b Mark 9. 31.
Lk. 9. 43, 44.

c Mark 9. 31.

Mark 9. 33.
1 Called in
the original,
disorderly,
being in
value fifteen
pence:
See Exod.
20. 13, & 35.
25.
[See note 1.]

lee, ^b Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 ^c And they shall kill Him, and the third day He shall be raised again. *And they were exceeding sorry.*

24 ¶ And when they were ^c come to Capernaum, *that they received ¹ tribute money came to Peter, and said, Doth not your Master pay tribute ?*

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

26 Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find ^a a piece of money: that take, and give unto them for Me and thee.

^a Or, a piece.
It is half an ounce of silver, in value 2s. 6d., under 5s. the ounce.

CHAPTER XVIII.

1 Christ warneth His disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which He setteth forth by a parable of the king that took account of his servants, 32 and punished him who showed no mercy to his fellow.

[1-6. Before this, * by the way they had disputed

AT the same time came the disciples unto Jesus, saying, Who is

¶ See Exod. xxx. 13, "This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel *shall be* the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD." [confirmed by xxxviii. 26.]

CHAP. XVIII.—^a Mark ix. 33, Luke ix. 46, see marginal note.—Luke xxii. 24, [At the last supper:] "There was also a strife among them, which of them should be accounted the greatest. And He said unto them . . . He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve . . . I am among you as he that serveth." [Jesus had just washed His disciples' feet.]

^b Psa. cxxxi. 2, "Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Matt. xix. 14, "Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." with Mark x. 14, and Luke xviii. 16. 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Pet. ii. 2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

^c Matt. xx. 20, "The mother of Zebedee's children . . . saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said . . . when the ten . . . were moved with indignation against the two brethren . . . Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minis-

ter the greatest in the kingdom of heaven ?

2 And Jesus called a little child unto Him, and set him in the midst of them,

3 And said, Verily I say unto you, ^b Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 ^c Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^c whoso shall receive one such little child in My Name receiveth Me.

6 ^c But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences ! for ¹ it must needs be that offences come ; but ² wo to that man by whom the offence cometh !

8 ³ Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven ⁴ their

A. D. 32.

among themselves who should be the greatest. ¹ Jesus asks them concerning this dispute; and as they hold their peace, admonishes them: Mark 9. 33, Luke 9. 46. But ² here in Matthew, they themselves refer the dispute to Jesus, and draw from Him a fuller reply.]

ter." xxiii. 11, [To the multitude and His disciples:] "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

^a Matt. x. 42, [To the twelve:] "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Luke ix. 48, "Whosoever shall receive this child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same shall be great."

^b Mark ix. 42, id.—Luke xvii. 1, "It is impossible but that offences will come: but wo unto him, through whom they come ! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

^c Luke xvii. 1, on verse 6. 1 Cor. xi. 19, "There must be . . . heresies among you, that they which are approved may be made manifest among you."

^d Matt. xxvi. 24, [Of Judas:] "The Son of man goeth as it is written of Him: but wo unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born."

^e 8, 9. Mark ix. 43, 45, 47, id.—Matt. v. 29, 30, id., [on the seventh commandment.]

^f Psa. xxxiv. 7, "The angel of the LORD encampeth round about them that fear Him, and delivereth them." Zech. xiii. 7, "I will turn Mine hand upon the little ones;" [i. e., the sheep, or disciples, of the great Shepherd; alluding to their sufferings in common with Him.] Heb. i. 14, "Are they [the angels of God] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?"

A.D. 32. angels do always ^a behold the face of my Father which is in heaven.

11 'For the Son of man is come to save that which was lost.

12 "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

15 ¶ Moreover "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, 'thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in ^p the mouth of two

or three witnesses every word may be ^{A.D. 32.} established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an ^a heathen man and a publican.

18 Verily I say unto you, 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, 'it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 ¶ Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? 'till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: "but, Until seventy times seven.

^a Esth. i. 14, "Next unto him, [King Ahasuerus, were] . . the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom." Luke i. 19, [To Zacharias:] "I am Gabriel, that stand in the presence of God."

^p Luke xix. 10, id.—ix. 56, "The Son of man is not come to destroy men's lives, but to save them." John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." xii. 44, 47, "Jesus cried and said . . I came not to judge the world, but to save the world."

^a Luke xv. 4-7, [parable of the lost sheep, applied to the case of one sinner that repenteth.]

^b Lev. xix. 17, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Luke xvii. 3, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4, And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

^c Jam. v. 19, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." 1 Pet. iii. 1, "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."

^d Deut. xvii. 6, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: but at the mouth of one witness he shall not be put to death." xix. 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." John viii. 17, "It is . . written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." 2 Cor. xiii. 1, "In the mouth of two or three witnesses shall every word be established." Heb. x. 28, "He that despised Moses' law died without mercy under two or three witnesses."

^e Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 1 Cor. v. 9, "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators

of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 2 Thess. iii. 6, 14, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

^f Matt. xvi. 19, id., [said to Peter.] John xx. 23, [To the ten, after His resurrection, Thomas not being with them:] "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." 1 Cor. v. 3, [Of the incestuous person:] "I verily . . have judged already . . in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

^g Matt. v. 23, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

^h 1 John iii. 22, "Whatsoever we ask, we receive of Him, [of God the Father,] because we keep His commandments, and do those things that are pleasing in His sight." v. 14, "This is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

ⁱ Luke xvii. 4, on verse 15 "

^j Matt. vi. 14, [On the Lord's Prayer:] "If ye forgive men their trespasses, your heavenly Father will also forgive you." Mark xi. 25, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Col. iii. 13, "— forbearing one another, and

A.D. 32. 23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

1 A talent is 750 ounces of silver, which after five shillings the ounce, is 4187 1/2 lbs.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ¹talents.

25 But forasmuch as he had not to pay, his lord commanded him ²to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and ²worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

3 The Roman penny is the eighth part of an ounce, which after five shillings the ounce, is equivalent half-penny: Matt. 20. 3.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred ³pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him

forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

² 2 Kings iv. 1, "There cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead . . . and the creditor is come to take unto him my two sons to be bondmen." Neh. v. 7, "I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother . . . will ye even sell your brethren? or shall they be sold unto us?"

³ Prov. xxi. 13, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Matt. vi. 12, [The Lord's Prayer:] "Forgive us our debts, as we forgive our debtors." Mark xi. 26, "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Jam. ii. 13, "He shall have judgment without mercy, that hath showed no mercy."

CHAP. XIX.—John x. 34, 40, "Jesus . . . went away again beyond Jordan into the place where John at first baptized; and there He abode."

¹ Matt. xii. 15, id., [by the sea.]

² Gen. i. 27, "God created man in His *Own* image, in the image of God created He him: [v. 2.] male and female created He them." Mal. ii. 14, [Judah sharply rebuked for adultery:] "The LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not He make one? . . . and wherefore one? That He might seek a

to the tormentors, till he should pay all A.D. 32. that was due unto him.

35 "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth His disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake anything to follow Him.

AND it came to pass, that when Jesus had finished these sayings, ^aHe departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 ^bAnd ^bgreat multitudes followed Him; ^cand He healed them there. A.D. 33. a Mark 10. 1.

3 ¶ The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife ^cfor every cause? b Mark 10. 1.

4 ^bAnd He answered and said unto them, ^cHave ye not read, that ^cHe which made them at the beginning made them male and female, a Mark 10. 2.

5 And said, ^cFor this cause shall a man leave father and mother, and shall cleave to his wife: ^dand ^ethey twain shall be one flesh? b Mark 10. 5. c Mark 10. 7. d Mark 10. 8, 9.

6 ^fWherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 ^fThey say unto Him, ^fWhy did Moses then command to give a writing of divorcement, and to put her away? + [His disciples also ask this question of Jesus "in the house," and receive for answer the words of verse 9 here: Mark 10. 10-15.]

godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away."

^a Eph. v. 31, id., [quoted to show, that] "men ought to love their wives as their own bodies . . . even as the Lord the church: for we are members of His body, of His flesh, and of His bones."—Gen. ii. 22, [Institution of marriage:] "The rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

¹ 1 Cor. vi. 16, "Know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication . . . he that committeth fornication sinneth against his own body." vii. 2, see ¹verse 11.

² Deut. xxiv. 1, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Matt. v. 31, 32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:" [explained as in the words of the text, verse 9.]

A. D. 33. 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 ^a And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto Him, ^a If the case of the man be so with his wife, it is not good to marry.

11 But He said unto them, ^a All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and ^a there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto Him little children, that He should put His hands on them, ^a and pray: and the disciples rebuked them.

^a Mk. 10. 13.
Lk. 18. 15.

^a Luke xvi. 18, id.—1 Cor. vii. 10, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

^a Prov. xxi. 19, "It is better to dwell in the wilderness, than with a contentious and an angry woman."

^a 1 Cor. vii. 2, 7-9, 17, "To avoid fornication, let every man have his own wife, and let every woman have her own husband. . . I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. . . As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

^a 1 Cor. vii. 26, 32, 34, "I suppose. . . that this is good for the present distress, I say, that it is good for a man so to be. . . I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. . . The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." ix. 5, 15, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? . . . but I have used none of these things." [i. e., his power to marry, and to live by the gospel.]

^a Matt. xviii. 3, [To His disciples:] "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

^a Luke x. 25, "Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live." [Jesus also teaches the lawyer who his "neighbour" is, by the parable of the good Samaritan.]

14 ^a But Jesus said, Suffer little children, and forbid them not, to come unto Me: for ^a of such is the kingdom of heaven.

A. D. 33.

^b Mk. 10. 14.
Lk. 18. 15.

15 ^a And He laid His hands on them, ^a and departed thence.

^a Mk. 10. 16.

16 ¶ And, behold, ^a one came and said unto Him, "Good Master, what ^a good thing shall I do, that I may have eternal life?"

^a Mk. 10. 17.
Lk. 18. 18;
^b "a ruler."

17 ^a And He said unto him, Why callest thou Me good? there is none good but One, that is, God: ^a but if thou wilt enter into life, keep the commandments.

^b Mk. 10. 18.
Lk. 18. 19.

18 He saith unto Him, Which? Jesus said, ^a "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

^c Mk. 10. 19.
Lk. 18. 20.

19 ^a Honour thy father and thy mother: ^a and, Thou shalt love thy neighbour as thyself."

20 ^a The young man saith unto Him, All these things have I kept from my youth up: ^a what lack I yet?

^d Mk. 10. 20.
Lk. 18. 21.

21 ^a Jesus said unto him, If thou wilt be perfect, ^a go and sell that thou hast,

^e cf. Mk. 10. 21.
cf. Luke 18. 22.

^a "Thou shalt—thy mother." Exod. xx. 12-16, id. Deut. v. 16-20, id.

^a Matt. xv. 4, id., [adding, how this commandment was transgressed by the scribes and Pharisees through their own traditions.]

^a Lev. ix. 18, id. Matt. xxii. 39, id., [mentioned by Jesus as the second commandment, like unto the first and great one, of Love to God.] Rom. xiii. 8, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Gal. v. 14, "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." James ii. 8, "If ye fulfil the royal law according to the Scripture, Thou shalt love—thyself, ye do well."

^a Matt. vi. 20, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Luke xii. 33, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." xvi. 9, [To His disciples on the parable of the unjust steward:] "Make to yourselves friends of the mammon [margin, or, riches] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Acts ii. 44, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." iv. 34, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." 1 Tim. vi. 17, "Charge them that are rich in this world, that they. . . trust [not] in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A.D. 33. and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.

22 ^{f Mk. 10. 22.} But when the young man heard that saying, ^{Luke 18. 23.} he went away sorrowful: for he had great possessions.

23 ^{a Mk. 10. 23, 24, adds, "how hard is it for them that trust in riches," &c.} ¶ Then said Jesus unto His disciples, Verily I say unto you, That ^{Luke 18. 24.} a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, ^{b It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.}

25 When His disciples heard it, ^{c they were exceedingly amazed, d saying, Who then can be saved?}

26 ^{e But Jesus beheld them, and said unto them, With men this is impossible; but * with God all things are possible.}

27 ^{f ¶} Then answered Peter and said unto Him, Behold, ^{a we have forsaken all, and followed thee; * what shall we have therefore? *}

28 ^b And Jesus said unto them, Verily I say unto you, ^{c That ye which have followed Me in the regeneration, when the Son of man shall sit in the throne of His glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.}

* Matt. xiii. 22, [On the parable of the sower:] "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." 1 Cor. i. 26, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Tim. vi. 9, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

* Gen. xviii. 13, "The LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD?" Job xlii. 2, "I know that Thou canst do every thing, and that no thought can be withholden from Thee." Jer. xxxii. 17, "Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee: Thou showest loving-kindness unto thousands. . . the Great, the Mighty God, the LORD of hosts, is His Name." Zech. vii. 6, "Thus saith the LORD of hosts; If it be marvellous [margin, or hard, or difficult.] in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes?" Luke i. 37, [Of the angel foretelling to Mary the miraculous conception of Christ, and of John the Baptist:] "With God nothing shall be impossible."

* Deut. xxxiii. 8, [Blessing of Moses just before death:] "Levi . . . said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant." * Matt. iv. 18, "Simon called Peter, and An-

29 ^b And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, * shall receive an hundred-fold, and shall inherit everlasting life.

30 ^a But many that are first shall be last; and the last shall be first.

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth His passion: 20 by answering the mother of Zebedee's children teacheth His disciples to be lowly: 30 and giveth two blind men their sight.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ^{1 penny} a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out,

drew his brother . . . were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him: [and shortly after, these, together with James and John,] Luke v. 11, "forsook all, and followed Him."

* Matt. xx. 21, [To the mother of Zebedee's children:] "He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." Luke xxii. 28, [To the eleven, at His last supper, Judas having gone out:] "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in my kingdom, and sit on thrones judging the twelve tribes of Israel." 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world? . . . that we shall judge angels?" Rev. ii. 26, "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron . . . even as I received of My Father."

* Luke xiii. 30, id.—Matt. xx. 16, [Of labourers in the vineyard:] "The last shall be first, and the first last: for many be called, but few chosen." xxi. 23, 31, "The chief priests and the elders of the people came unto Him . . . and Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him."

commanded them to slay every man his brother, his companion, and his neighbour. In this, the Levites "saw not," i. e. regarded not, any of their relations: they forsook all else, but the Lord and His word.

* [Allusion is here made to the sin of idolatry with the golden calf, Exodus xxxii. All the sons of Levi sided with the Lord, who

A.D. 33.

b Mk. 10. 29.
Luke 18. 29.
c Mk. 10. 30.
Luke 18. 30.
add, "in this present time."
d Mk. 10. 31.

1 The Roman penny is the eighth part of an ounce, which after the shifting the ounce, is sevenpence half-penny. Matt. 18. 28.

A. D. 33. and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 "Is it not lawful for me to do what I will with mine own?" Is thine eye evil, because I am good?

16 "So the last shall be first, and the first last: for many be called, but few chosen."

CHAP. XX.—^a Rom. ix. 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

^b Deut. xv. 9, "Beware that . . . thine eye be (not) evil against thy poor brother, and thou givest him naught." Prov. xxiii. 6, "Eat thou not the bread of him that hath an evil eye . . . his heart is not with thee." Matt. vi. 22, "The light of the body is the eye . . . but if thine eye be evil, thy whole body shall be full of darkness."

^c Matt. xix. 28, 30, "In the regeneration, when the Son of man shall sit in the throne of His glory . . . many that are first shall be last; and the last shall be first."

^d Matt. xxii. 14, id. [on the parable of the marriage of the king's son.]

^e John xii. 12, "Much people that were come to the feast . . . heard that Jesus was coming to Jerusalem."

^f 18, 19, [This is the second time of Jesus' foreshowing these things. The first time,] Matt. xvi. 21.

^g [His arraignment before Pilate.] John xviii. 28, &c. Matt. xxvii. 1, "All the chief priests and elders of the people . . . delivered Him to Pontius Pilate the governor;" [confirmed by] Mark xv. 1, Luke xxiii. 1. Acts iii. 13, [Peter to the Jews:] "His Son Jesus . . . ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go." Matt. xxvii. 27, "The soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head," [confirmed by] Mark xv. 16-20. John xix. 1, "Pilate . . . took Jesus, and scourged Him," [confirmed by] Matt. xxvii. 26, Mark xv. 15.—Matt. xxvii. 35, "They crucified Him," [confirmed by] Mark xv. 25, Luke xxiii. 33, John xix. 18.

17 ¶^a And "Jesus going up to Jerusalem took the twelve disciples apart in the way," and said unto them,

18 "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,

19 "And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again."

20 ¶^a Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

21 "And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom."

22 "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto Him, We are able.

23 "And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give,

^a Matt. iv. 21, "James the son of Zebedee, and John his brother."

^b Matt. xxi. 28, "Jesus said unto them, [His disciples,] . . . Ye which have followed Me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

^c Matt. xxvi. 39, with Mark xiv. 36, Luke xxii. 42, [In His agony at Gethsemane:] "He . . . fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me . . . 42, again the second time . . . saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." John xviii. 11, [Simon Peter cut off Malchus's right ear:] "Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?"

^d Luke xii. 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

^e Acts xii. 1, "Herod the king . . . killed James the brother of John with the sword." Rev. i. 9, "I John, who also am your . . . companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rom. viii. 17, "If children, [we are] then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 2 Cor. i. 7, "As ye are partakers of the sufferings, so shall ye be also of the consolation."

^f Matt. xxv. 31, 34, "When the Son of man shall come in His glory . . . then shall the King say unto them on His right hand, Come, ye blessed of My Father, in-

^g Or, have continued one hour only.

A. D. 33

^a Mk. 10. 32, ^b Mk. 10. 33, ^c Luke 18. 31.

^d Mk. 10. 32, ^e Mk. 10. 33, ^f Luke 18. 31.

^g Mk. 10. 32, ^h Mk. 10. 33, ⁱ Luke 18. 31.

^j Mk. 10. 32, ^k James and John, the sons of Zebedee.

^l Mk. 10. 32, ^m them, ⁿ What would ye? ^o They said unto him, Grant unto us that we may sit . . . ^p glory."

^q Mk. 10. 32, ^r Mk. 10. 33.

^s Mk. 10. 32, ^t Mk. 10. 33.

^u Mk. 10. 32, ^v Mk. 10. 33.

^w Mk. 10. 32, ^x Mk. 10. 33.

^y Mk. 10. 32, ^z Mk. 10. 33.

^{aa} Mk. 10. 32, ^{ab} Mk. 10. 33.

^{ac} Mk. 10. 32, ^{ad} Mk. 10. 33.

^{ae} Mk. 10. 32, ^{af} Mk. 10. 33.

^{ag} Mk. 10. 32, ^{ah} Mk. 10. 33.

^{ai} Mk. 10. 32, ^{aj} Mk. 10. 33.

^{ak} Mk. 10. 32, ^{al} Mk. 10. 33.

^{am} Mk. 10. 32, ^{an} Mk. 10. 33.

^{ao} Mk. 10. 32, ^{ap} Mk. 10. 33.

^{aq} Mk. 10. 32, ^{ar} Mk. 10. 33.

^{as} Mk. 10. 32, ^{at} Mk. 10. 33.

^{au} Mk. 10. 32, ^{av} Mk. 10. 33.

^{aw} Mk. 10. 32, ^{ax} Mk. 10. 33.

^{ay} Mk. 10. 32, ^{az} Mk. 10. 33.

^{ba} Mk. 10. 32, ^{bb} Mk. 10. 33.

^{bc} Mk. 10. 32, ^{bd} Mk. 10. 33.

^{be} Mk. 10. 32, ^{bf} Mk. 10. 33.

^{bg} Mk. 10. 32, ^{bh} Mk. 10. 33.

^{bi} Mk. 10. 32, ^{bj} Mk. 10. 33.

^{bk} Mk. 10. 32, ^{bl} Mk. 10. 33.

^{bm} Mk. 10. 32, ^{bn} Mk. 10. 33.

^{bo} Mk. 10. 32, ^{bp} Mk. 10. 33.

[20. "St. Matthew ascribes the petition to Salome, the mother of James and John; St. Mark to her two sons, James and John. Doubtless they all three took a part in it alike, and both forms of application to our Lord were very probably used by them."—Greswell on the Parables, vol. i. page 214.]

A.D. 33. but it shall be given to them for whom it is prepared "of My Father."

24 "And when the ten heard it, they were moved with indignation against the two brethren.

25 "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 "But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 "And whosoever will be chief among you, let him be your servant:

28 "Even as the 'Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

29 "And as they departed from Jericho, a great multitude followed Him.

30 "¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David.

31 And the multitude rebuked them, because

they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto Him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 25 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND "when they drew nigh unto Jerusalem, and were come" to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 "Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me.

herit the kingdom prepared for you from the foundation of the world."

* Luke xxii. 24, "There was also a strife among them, [the eleven, at His last supper,] which of them should be accounted the greatest." 25, 26, similar to verses 25-27 in the text.

* 1 Pet. v. 3, [He exhorteth the elders:] "—neither as being lords over God's heritage, but being examples to the flock."

* Matt. xxiii. 11, "[To the multitudes and His disciples:] "He that is greatest among you shall be your servant." Mark ix. 34, "They [the twelve] had disputed among themselves, who should be the greatest. And He . . . saith unto them, If any man desire to be first, the same shall be last of all, and servant of all."

* Matt. xviii. 1, 4, "The disciples (came) unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus . . . said . . . Whosoever . . . shall humble himself as this little child, the same is greatest in the kingdom of heaven."

* John xiii. 4-17, [Jesus washeth the disciples' feet, and then exhorteth them to humility:]

* Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God . . . took upon Him the form of a servant."

* Luke xxii. 27, [To the eleven, at His last supper, Judas having gone out:] "Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." John xiii. 14, [See on verse 28:] "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

[30. "I know no means of reconciling either of them (Mark and Luke) with the other, or both with St. Matthew, except one; a mode of reconciliation handed down from the earliest times, and not more recommended by its antiquity than by its simplicity—which is to suppose two miracles, each at distinct times, and on a different individual; the one, as our Lord was approaching to Jericho, the other, as he was leaving it again; the former related by St. Luke, the latter by St. Mark, and both by St. Matthew; each, as distinctly related, related in its proper place, and the two, as related conjointly, not absolutely related out of theirs; for one or the other of them, even in St. Matthew, must be regularly related, though the other were not."—Greswell, Dissert., vol. iii. page 46.]

* Isa. liii. 10, "It pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin . . . He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Dan. ix. 24, "Seventy weeks are determined upon Thy people and upon Thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy . . . and after three-score and two weeks shall Messiah be cut off, but not for Himself." John xi. 51, 52, "Being high priest that year, he [Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." 1 Tim. ii. 5, "There is . . . one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all."

* Tit. ii. 14, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." 1 Pet. i. 18, "Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot."

* Matt. xxvi. 27, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins." Rom. v. 15, 18, "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many . . . As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Heb. ix. 28, "Christ was once offered to bear the sins of many."

* Matt. ix. 27-30, [a similar miracle.]

CHAP. XXI.—Zech. xiv. 4, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

A.D. 33. 3 ° And if any *man* say aught unto you, ye shall say, The Lord hath need of ^sthem; ° and straightway he will send ^sthem.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 ° Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 ° And the disciples went, and did as Jesus commanded them,

7 ° And brought ° the ass, and ° the colt, and ° put ° on them their clothes, and they set *Him* thereon.

8 ° And a very great multitude spread their garments in the way; ° others ° cut down branches from the trees, and strewed *them* in the way.

9 ° And the multitudes that went before, and that followed, cried, saying, ° Hosanna ° to the Son of David: ° Blessed is He that cometh in the Name of the Lord; ° Hosanna in the highest.

10 ° And ° when He came into Jerusalem, ° all the city was moved, ° saying, Who is this? °

11 And the multitude said, This is Jesus ° the Prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple ° of God, ° and cast out all them that sold and bought ° in the temple, and over-

threw the tables of the ° money-changers, and the seats of them that sold doves,

13 ° And said unto them, It is written, ° My house ° shall be called the house of prayer; ° but ye have made it a den of thieves.

14 And the blind and the lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto Him, Hearst Thou what these say? And Jesus saith unto them, Yea; have ye never read, ° Out of the mouth of babes and sucklings Thou hast perfected praise?

17 ¶ And He left them, and ° went out of the city into ° Bethany; ° and He lodged there.

18 ° Now in the morning as He returned into the city, He hungered.

19 ° And when He saw ° a fig-tree ° in the way, ° He came to it, and found nothing thereon, but leaves only, ° and said unto it, Let no fruit grow on thee henceforward for ever. ° And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, ° If ye have faith,

° Zech. ix. 9, id.—Isa. lxvii. 11, “Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh.”

° 2 Kings ix. 12, “Thus saith the LORD, I have anointed thee [Jehu] king over Israel. Then they hastened, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.”

° See Lev. xxiii. 40, [Of the feast of tabernacles:] “Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God.”

° “Hosanna,” [means Save now.] Psa. cxviii. 25, “Save now, I beseech Thee, O LORD: O LORD, I beseech Thee, send now prosperity.”

° “Blessed—LORD.” Psa. cxviii. 26, id.—Matt. xxiii. 39, “I say unto you, [the people of Jerusalem.] Ye shall not see Me henceforth, till ye shall say, Blessed is He.” &c.

° John ii. 13, [Note, A.D. 30:] “The Jews’ passover was at hand, and Jesus went up to Jerusalem. . . 15, And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables.”

° Matt. ii. 19, 21, 23, “Joseph . . took the young Child and His Mother, and . . came and dwelt in a city called Nazareth.” Luke vii. 16, [Of the people of Nain, a city in Galilee, where they saw Him raise from death the widow’s son:] “They glorified God, saying, That a great prophet is risen up among us.” John vi. 14, “Those men, when they had seen the miracle [of the five loaves and two fishes], that Jesus did, said, This is of a truth that prophet that should come into the

world.” vii. 37, “Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. . . Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.” ix. 17, “They [the Pharisees] say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.”

° John ii. 15, on verse 10 °.

° Deut. xiv. 24, [Of the tithe and firstlings of their rejoicings:] “If the way be too long for thee, so that thou art not able to carry it, [the tithe, &c.]; or if the place be too far from thee, which the LORD thy God shall choose to set His Name there, when the LORD thy God hath blessed thee: then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates.”

° “My house—prayer.” Isa. lvi. 7, id.

° Jer. vii. 11, “Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.”

° Psa. viii. 2, “Out of — hast Thou ordained strength.”

° John xi. 18, “Bethany was nigh unto Jerusalem, about fifteen furlongs off,” [margin, that is, *about two miles*.]

° Matt. xvii. 19, “Then came the disciples to Jesus

e cf. John 19. 16.
s ° Fear not.
f cf. Mk. 11. 4.
cf. Lk. 19. 35.
cf. Mark 11. 7.
Lk. 19. 35.
cf. John 12. 12.
s °, on him.”
f °, “the colt.”

h Mk. 11. 8.
h Lk. 19. 35.
i John 12. 15.

k Mark 11. 9.
cf. Lk. 19. 35.
cf. John 12. 15.
i Mk. 11. 12.

m Mk. 11. 11.
n cf. John 12. 19.

a b Mark 11. 15.
a Lk. 19. 45.

e Mk. 11. 17.
Lk. 19. 45.
s ° is the.

a Mk. 11. 11.
° with the twelve.

b Mk. 11. 19.

c Mk. 11. 15.
1 Gr. one fig-tree.
d Mk. 11. 14.

[21. 22. Similar language is used by Jesus the

A.D. 33.

morning after, in reply to Peter's remark, "Behold, the fig-tree which Thou cursest is withered away." Mark 11: 23, 24.]

and 'doubt not, ye shall not only do this which is done to the fig-tree, ' but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And 'all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when He came into the temple, ' the chief priests and the elders of the people came unto Him as He was teaching, and ' said, By what authority doest Thou these things? and who gave Thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, ' which if ye tell Me, ' I in like wise will tell you by what authority I do these things.

25 'The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him?

26 'But if we shall say, Of men; we fear the people; "for all hold John as a prophet.

27 'And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise, And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, ' Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For 'John came unto you in the way of righteousness, and ye believed him not: ' but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ 'Hear another parable: There was a certain householder, ' which planted a vineyard, ' and hedged it round about, and

A.D. 33.

f Mk. 11, 23. Lk. 20, 7, 8.

apart, and said, Why could not we cast him [the devil] out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Luke xvii. 5, "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

' James i. 5, "If any of you lack wisdom . . let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

' 1 Cor. xiii. 2, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

' Matt. vii. 7, Luke xi. 9, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." James v. 16, "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." 1 John iii. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." v. 14, "This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us."

' Exod. ii. 13, "Behold, two men of the Hebrews strove together: and he [Moses] said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us?" [quoted by Stephen in his defence,] Acts vii. 27.—Acts iv. 7, "When they [the rulers, and elders, &c.] had set them [Peter and John] in the midst, they asked, By what power, or by what Name, have ye done this? 2,—taught the people, and preached through Jesus the resurrection from the dead."

' Matt. xiv. 3, 5, "Herod . . when he would have put him to death . . feared the multitude, because they counted him as a prophet." Mark vi. 20, "John . . was a just man and an holy."

' Luke vii. 29, 37, 50, "The publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Behold, a woman in the city, which was a sinner . . brought an alabaster box of ointment, and stood at His feet behind Him weeping, &c. . . and He said to the woman, Thy faith hath saved thee; go in peace."

' Matt. iii. 1, &c., "In those days came John the Baptist, preaching . . and saying, Repent ye: for the kingdom of heaven is at hand . . Bring forth . . fruits meet for repentance . . I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I . . He shall baptize you with the Holy Ghost, and with fire."

' Luke iii. 12, "Then came also publicans to be baptized [of John,] and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you."

' Psa. lxxx. 7, [Of the church of Israel in her miseries, compared to a vine, with the hedges of the vineyard broken down, &c.:] "O God of hosts . . Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land." Cant. viii. 11, "Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is Mine, is before Me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred." Isa. v. 1, 7, "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it . . and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein . . The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Jer. ii. 21, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?"

a Mk. 12, 1. Luke 20, 9. b Mk. 12, 1.

A. D. 33. ^a digged a wine-press in it, and built a tower, ^a and let it out to husbandmen, and ^a went into a far country:

34 ^a And when the time of the fruit drew near, he sent his servants to the husbandmen, ^a that they might receive the fruits of it.

35 ^a And ^b the husbandmen took his servants, and beat one, ^a and killed another, and stoned another.

36 ^a Again, he sent other servants more than the first: and they did unto them likewise.

37 ^a But last of all he sent unto them

his son, saying, They will reverence my son.

38 ^a But when the husbandmen saw the son, they said among themselves, ^a This is the heir; ^a come, let us kill him, and let us seize on his inheritance.

39 ^a And ^a they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, ^a what will he do unto those husbandmen?

41 ^a They say unto Him, ^a He will ^a "miserably" destroy those wicked men, ^a and will let out his vineyard unto other

^a Matt. xxv. 14, [Parable of the talents:] *"The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods . . . to every man according to his several ability; and straightway took his journey."*

^a Cant. viii. 11, on ^a above.

^b 2 Chr. xxiv. 21, [Of Zechariah, son of Jehoiada the priest, sent to reprove the people of Judah:] *"They . . . stoned him with stones at the commandment of the king in the court of the house of the LORD."* xxxvi. 14, 16, *"All the chief of the priests, and the people . . . mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy."* Neh. ix. 24, 26, [Levites' confession:] *"The children went in and possessed the land . . . Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee."* Matt. v. 11, *"Men . . . shall persecute you . . . for so persecuted they the prophets which were before you."* xxiii. 29, 34, 37, *"Wo unto you, scribes and Pharisees . . . Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city . . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee!"* Acts vii. 52, [Stephen's answer:] *"Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."* 1 Thes. ii. 14, *"The Jews . . . both killed the Lord Jesus, and their own prophets, and have persecuted us."* Heb. xi. 36, *"Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, and in dens, and caves of the earth."*

^c Psa. ii. 7, *"The LORD hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."* Heb. i. 1, *"God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things."*

^d Psa. ii. 2, *"The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed."* John xi. 49, 51, 53, *"Caiaphas, being the high priest . . . prophesied that*

Jesus should die for that nation . . . Then from that day forth they took counsel together for to put him to death."

Matt. xxvi. 3, *"Then [two days before the last pass-over] assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him."* [and again, on the following morning,] xxvii. 1. Acts iv. 27, *"Of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."*

"And they caught Him." Matt. xxvi. 47, 50, *"Judas, one of the twelve, came, and with him a great multitude . . . from the chief priests and elders . . . and laid hands on Jesus, and took Him,"* John xviii. 12, *"and led Him away to Annas first;"* Matt. xxvi. 57, 63-66, *"and [then] . . . to Caiaphas the high priest, where the scribes and the elders were assembled . . . And the high priest . . . said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said . . . Then the high priest rent his clothes, saying . . . What think ye? They answered and said, He is guilty of death."* Matt. xxvii. 1, *"All the chief priests and elders . . . led Him away, and delivered Him to Pontius Pilate the Governor."* ^a And cast Him out of the vineyard." Matt. xxvii. 31, *"They . . . led Him away [without the city] to crucify Him."* ^a And slew Him." Matt. xxvii. 35, *"They crucified Him."* Acts ii. 22, *"Jesus of Nazareth . . . being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."* Mark xiv. 46, &c. Luke xxii. 54, &c.

^b Luke xxi. 24, [The destruction of Jerusalem foretold:] *"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* Heb. ii. 2, *"If the word spoken by angels was steadfast . . . how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"*

^c Acts xiii. 46, [To the Jews at Antioch, in Pisidia:] *"Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."* xv. 6, [On the question of circumcision:] *"The apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe . . ."*

[34. HARMONY.—Mark and Luke say, that he "sent a servant"—"again, another servant"—"and again, a third servant." Mark adds, "and many others."]

A. D. 33. husbandmen, * which shall render him the fruits in their seasons."

42 ¹ Jesus saith unto them, Did ye never read in the Scriptures, ² The stone which the builders rejected, the same is become the head of the corner: * this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 ¹ And whosoever ² shall fall on this stone shall be broken: but on whomsoever it shall fall, 'it will grind him to powder.

45 "And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

46 "But when they sought to lay hands on Him, they feared the multitude, * because "they took Him for a prophet."

CHAPTER XXII.

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadducees for

giving them the Holy Ghost" xviii. 5, "Paul . . testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he . . said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." xxviii. 17, 28, [at Rome,] "Paul called the chief of the Jews together: and . . said . . Be it known . . unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Rom. ix. x. xi.

¹ Psa. cxviii. 22, 23, id.—Acts iv. 10, [Peter before the council:] "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead . . This is the stone which was set at naught of you builders, which is become the head of the corner." Eph. ii. 19, "Ye . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." 1 Pet. ii. 6, "It is contained in the Scripture, [Isa. xxviii. 16,] Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence."

¹ Matt. viii. 12, "The children of the kingdom [i. e. the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

¹ Isa. viii. 14, "He [the Lord] shall be . . for a stone of stumbling and for a rock of offence to both the houses of Israel . . and many among them shall stumble and fall, and be broken." Zech. xii. 3, "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Rom. ix. 31, 33, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness . . for they stumbled at that stumbling-stone; as it is written, Behold, I lay in Zion a stumbling-stone and rock of offence." 1 Pet. ii. 8, "—a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

¹ Isa. lx. 12, "The nation and kingdom that will not

the resurrection: 34 answereth the lawyer, which is the first and great commandment: 41 and poseth the Pharisees about the Messias.

AND Jesus answered "and spake unto A. D. 33. them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: ¹ my oxen and ² my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth ¹ his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not * worthy.

serve Thee shall perish; yea, those nations shall be utterly wasted." Dan. ii. 44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed . . it shall break in pieces and consume all . . kingdoms."

¹ Verse 11. Luke vii. 16, "They [who saw the widow's son of Nain raised to life] glorified God, saying, That a great prophet is risen up among us." John vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water . . Many of the people therefore . . said, Of a truth this is the Prophet."

CHAP. XXII.—¹ Luke xiv. 16–24, [a similar parable, called the parable of the great supper, showing how worldly-minded men, who contemn the word of God, shall be shut out of heaven.] Rev. xii. 7, 9, "Let us be glad and rejoice, and give honour to Him [the Lord our God:] for the marriage of the Lamb is come, and His wife hath made herself ready . . And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

¹ Prov. ix. 2, [Of Wisdom 2,] "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table."

¹ Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince [i. e. the Romans] that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Luke xix. 27, [On the parable of the ten pieces of money:] "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

¹ Matt. x. 11, 13, [To the twelve:] "Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence . . and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." Acts xiii. 46, [To the Jews at Antioch:] "Paul and Barnabas . . said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us . . And when the Gentiles heard this, they

A.D. 33. ¶ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him out into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle Him in His talk.

16 And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites?

19 Show Me the tribute money. And they brought unto Him a penny.

... glorified the word of the Lord: and as many as were ordained to eternal life believed."

* Matt. xiii. 38, [Exposition of the parable of the sower:] "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."—47, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."

2 Cor. v. 2, "In this [earthly house, i.e. the body,] we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." Eph. iv. 24, "—put on the new man, which after God is created in righteousness and true holiness." Col. iii. 10, 12, "—put on the new man, which is renewed in knowledge after the image of Him that created him. . . Put on . . . as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Rev. iii. 1, 4, "Unto the angel of the church in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." xix. 7, "The marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

20 And He saith unto them, 'Whose is this image and superscription?

21 'They say unto Him, Cesar's.
22 Then saith He unto them, 'Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

23 ¶ The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection

* Matt. viii. 12, "The children of the kingdom [i.e., the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

* Matt. xx. 16, id., [on the parable of the labourers in the vineyard.]

* Matt. xvii. 25, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free." Rom. xiii. 1, 5, "Unto the higher powers . . . ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers. . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

* Acts xxiii. 8, "The Sadducees say that there is no resurrection, neither angel, nor spirit."

* Deut. xxv. 5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [margin, or, next kinsman.] shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her."

* John xx. 9, [Peter and John at the sepulchre:] "As yet they knew not the Scripture, that He must rise again from the dead."

* 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

A.D. 33.

f Mk. 12. 16.
Luke 20. 34.
g Or,
interjection.
h Mk. 12. 17.
Luke 20. 35.

h Mk. 12. 17.
Luke 20. 35.

h Mk. 12. 17.
Luke 20. 35.

b Mk. 12. 19.
Luke 20. 28.

c Mk. 12. 20.
Luke 20. 29.

d Mk. 12. 21.
Luke 20. 30.
e Mk. 12. 22.
Luke 20. 32.

f Mk. 12. 23.
Luke 20. 33.

g Mk. 12. 24.

h Mk. 12. 25.
cf. Lk. 20. 35.
i Mk. 12. 26.
Luke 20. 37.

A.D. 33. of the dead, have ye not read that which was spoken unto you by God, saying,
 32 ¹ I am the God of Abraham, and the God of Isaac, and the God of Jacob?
 33 ² God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, ² they were astonished at His doctrine.

34 ¶ But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35 ³ Then one of them, *which was* ⁴ a lawyer, asked *Him a question*, ⁵ tempting Him, and saying,

36 ⁶ Master, which is the ⁷ great commandment ⁸ in the law?

37 ⁹ Jesus said unto him, ¹⁰ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 ¹¹ This is the first ¹² and great ¹³ commandment.

39 ¹⁴ And the second is like unto it, ¹⁵ Thou shalt love thy neighbour as thyself.

40 ¹⁶ On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

¹⁷ "I am—of Jacob." Exod. iii. 6, 16, id., [said by the Lord to Moses: and by Stephen in his defence,] Acts vii. 32. Heb. xi. 16, "Now they [Abraham, Sara, by faith] desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

¹⁸ Matt. vii. 28, id., [of the sermon on the mount.]

¹⁹ Luke x. 25, "Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? 27, And he answering said, Thou shalt love the Lord thy God with all thy heart, &c., and thy neighbour as thyself:" [where Jesus also shows who is his "neighbour," by the parable of the good Samaritan.]

²⁰ Deut. vi. 5, id.; but "might" for "mind."—x. 12, "Now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?" xxx. 6, "The LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." Luke x. 27, see the note above.

²¹ Lev. xix. 18, id. Gal. v. 14, id.—Matt. xix. 19, id., [as one of the commandments which the young man should keep, that he might have eternal life.] Luke x. 27, on note ¹ above. Rom. xiii. 8, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." James ii. 8, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do have."

²² Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them: for this

42 Saying, What think ye of Christ? A.D. 33. whose Son is He? They say unto Him, *The Son of David*.

43 He saith unto them, How then doth David in spirit call Him Lord, saying,

44 ¹ "The ² Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?"

45 ³ If David then call Him Lord, how is He his Son?

46 And ⁴ no man was able to answer Him a word, ⁵ neither durst any man from that day forth ask Him any more questions.

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to His disciples,

2 Saying, "The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for ⁴ they say, and do not.

is the law and the prophets." 1 Tim. i. 5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

⁵ Psa. cx. 1, id. Acts ii. 34, id., [where Peter proves from the words, that they refer to the Messiah, as "being by the right hand of God exalted," and not to David; "for David is not ascended into the heavens."—1 Cor. xv. 25, "He [Christ] must reign, till He hath put all enemies under His feet." Heb. i. 13, "To which of the angels said He [God] at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits?" x. 12, "This Man [Jesus Christ,] after He had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

⁶ Luke xiv. 5, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they [the lawyers and Pharisees] could not answer Him again to these things."

CHAP. XXIII.—Neh. viii. 4, 8, "Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Matthiah, &c., on his right hand; and on his left hand, Pedaiah, &c., . . . So they read in the book of the law of God distinctly, and gave the sense, and caused them [the people] to understand the reading." Mal. ii. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts." Luke xx. 45–47, "In the audience of all the people He said unto His disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers:" with Mark xii. 38–40.

⁷ Rom. ii. 17, 19–24, "Behold, thou art called a Jew . . . and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou there-

A.D. 33. 4 ^aFor they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But ^aall their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 ^aAnd love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 ^aBut be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no man your father upon the earth: ^afor one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But ^ahe that is greatest among you shall be your servant.

12 ^aAnd whosoever shall exalt himself shall be

abased; and he that shall humble himself shall be exalted.

13 ¶ But ^aye unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! ^afor ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Wo unto you, ^aye blind guides, which say, ^aWhosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 ^aYe fools and blind: for whether is greater, the gold, ^aor the temple that sanctifieth the gold?

fore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

^a Luke xi. 46, "Wo unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Acts xv. 6, 10, "The apostles and elders came together for to consider of this matter, [whether circumcision be necessary to salvation.] . . . Peter . . . said . . . Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Gal. vi. 13, "Neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

^a Matt. vi. 1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men . . . 5, And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . 16, Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast."

^a Numb. xv. 38, "Speak unto the children of Israel, and bid them that, [Deut. xxii. 12,] they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them . . . and be holy unto your God." Deut. vi. 6, 8, "These words, which I command thee this day, shall be in thine heart . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Prov. iii. 3, "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."

^a Mark xii. 38, 39, Luke xx. 46, see on ^a verse 1. Luke xi. 43, "Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets." 3 John 9, "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."

^a Jam. iii. 1, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." (marg. or, judgment.) See 2 Cor. i. 24, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." 1 Pet. v. 3, "[Of the elders of the church:] "neither as being lords over God's heritage."

^a Mal. i. 6, "A son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? and if I be a master, where is My fear? saith the LORD of hosts unto you, O priests, that despise My Name."

^a Matt. xx. 26, [In answer to Zebedee's children:] "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

^a Luke xiv. 11, id., [on the parable of being bidden to a wedding.] xviii. 14, id., [on the parable of the Pharisee and the publican.]—Job xxii. 29, "When men are cast down, then thou shalt say, *There is lifting up*; and He [the Almighty] shall save the humble person." Prov. xv. 33, "Before honour is humility." xxix. 23, "A man's pride shall bring him low: but honour shall uphold the humble in spirit." 1 Pet. v. 5, "All of you, be subject one to another, and be clothed with humility: for, [Jam. iv. 6,] God resisteth the proud, and giveth grace to the humble."

^a Luke xi. 52, "Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

^a Mark xii. 40, id., Luke xx. 47, id., [of the scribes.]—2 Tim. iii. 5, "—having a form of godliness, but denying the power thereof . . . of this sort are they which creep into houses, and lead captive silly women." Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

^a Matt. xv. 14, "Let them [the Pharisees] alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." verse 24.

^a Matt. v. 33, 37, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all . . . let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

^a Exod. xxx. 29, "Thou shalt sanctify them [the taber-

A.D. 33.

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ¹guilty.

19 Ye fools and blind: for whether *is* greater, the gift, or ²the altar that sanctifieth the gift?

20 Who therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by ³Him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by ⁴the throne of God, and by Him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites! ⁵for ye pay tithe of mint and ⁶anise and cummin, and ⁷have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites! ⁸for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

nacle, ark, &c.] that they may be most holy: whatsoever toucheth them shall be holy."

⁹ Exod. xxix. 37, "Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

¹ 1 Kings viii. 13, "[Solomon] have surely built Thee an house to dwell in, a settled place for Thee to abide in for ever:" with 2 Chr. vi. 2.—Psa. xxvi. 8, "LORD, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." cxxiii. 13, "The LORD hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell."

² Matt. v. 34, "Swear not . . . by heaven: for it is God's throne." Psa. xi. 4, "The LORD is in His holy temple, the LORD's throne is in heaven." Acts vii. 48, "The Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool . . . saith the Lord."

³ Luke xi. 42, "Wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye," &c.

⁴ 1 Sam. xv. 22, "Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Hos. vi. 6, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Mic. vi. 7, "The LORD . . . hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. ix. 11, "The Pharisees . . . said unto His disciples, Why eateth your Master with publicans and sinners? . . . Jesus . . . said unto them . . . Go ye and learn what that meaneth, I will have mercy, and not sacrifice." xii. 1, 7, "On the Sabbath day . . . His disciples were an hungered, and began to pluck the ears of corn, and to eat. But . . . the Pharisees . . . said unto Him, Behold, Thy disciples do that which is not lawful to do on the Sabbath day. But He said . . . If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

A.D. 33.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! ¹⁰for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 ¹¹Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ¹²ye are the children of them which killed the prophets.

32 ¹³Fill ye up then the measure of your fathers.

33 Ye serpents, ye ¹⁴generation of vipers, how can ye escape the damnation of hell?

¹⁵ Mark vii. 3, "The Pharisees, and all the Jews . . . when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." Luke xi. 38, "The Pharisee . . . marvelled that He had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

¹⁶ Luke xi. 44, "Wo unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Acts xxiii. 3, "Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

¹⁷ Luke xi. 47, "Wo unto you, [ye lawyers!] for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."

¹⁸ Acts vii. 51, [Stephen's answer before the council:] "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did* so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." 1 Thess. ii. 14, "The Jews . . . both killed the Lord Jesus, and their own prophets, and have persecuted us . . . 16, forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway: for the wrath is come upon them to the uttermost."

¹⁹ Gen. xv. 16, "The iniquity of the Amorites is not yet full." 1 Thess. ii. 16, see on the note above.

²⁰ Matt. iii. 7, "When he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" xii. 24, 34, "The Pharisees . . . said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus . . . said . . . O generation of vipers, how can ye, being evil, speak good things?"

A. D. 33. 34 ¶^a Wherefore, behold, I send unto you prophets, and wise men, and scribes: and ^asome of them ye shall kill and crucify; and ^asome of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, ^afrom the blood of righteous Abel unto ^athe blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 ^aO Jerusalem, Jerusalem, thou that killest the prophets, ^aand stonest them which are sent unto thee, how often would ^aI have gathered thy children together, even as a hen gathereth her chickens ^aunder her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see Me henceforth, till ye shall say, ^aBlessed is He that cometh in the Name of the Lord.

^a Matt. xxi. 34, [Parable of the vineyard:] "When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another." Luke xi. 49-51, "I will send them prophets and apostles, and ^asome of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel," &c.

^a Acts v. 40, "When they [the Jewish council] had called the apostles, and beaten [them], they commanded that they should not speak in the name of Jesus." vii. 58, 59, "They stoned Stephen." xxii. 19, "I [Paul] said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death."

^a Matt. x. 17, [To the twelve:] "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." 2 Cor. xi. 24, "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned," &c.

^a Rev. xviii. 2, 24, "Babylon the great is fallen. . . In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

^a Gen. iv. 4, 8, "The LORD had respect unto Abel and to his offering. . . Cain rose up against Abel his brother, and slew him." 1 John iii. 12, "Cain . . . was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

^a 2 Chr. xxiv. 20, "The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He hath also forsaken you. 21, And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD."

^a 37-39. Luke xiii. 34, 35, id.

^a 2 Chr. xxiv. 21, on ^a.

^a Deut. xxxii. 11, "As an eagle stirreth up her nest, fluttering over her young, spreadeth abroad her wings,

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of His coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our Master's coming.

AND ^aJesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple.

2 ^aAnd Jesus said unto them, See ye not all these things? verily I say unto you, ^aThere ^ashall not be left here one stone upon another, that shall not be thrown down.

3 ¶^a And as He sat upon the mount of Olives, ^athe ^adisciples came unto Him privately, saying, ^aTell us, when shall these things be? and what shall be the sign ^aof Thy coming, and of the end of the world?

4 ^aAnd Jesus answered and said unto them, ^aTake heed that no man deceive you.

taketh them, beareth them on her wings: so the LORD alone did lead him, [His people,] and there was no strange god with him."

^a Psa. xvii. 8, "Hide me under the shadow of Thy wings." xci. 4, "He shall cover thee with His feathers, and under His wings shalt thou trust."

^a Psa. cxviii. 26, id.,—Matt. xxi. 9, [Of Jesus riding into Jerusalem:] "The multitudes . . . cried, saying, Hosanna to the Son of David: Blessed—LORD."

CHAP. XXIV.—^a 1 Kings ix. 6, [God's covenant in a vision with Solomon:] "If ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes . . . this house, which I have hallowed for My Name, will I cast out of My sight. . . And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus. . . to this house?" Jer. xxvi. 18, "Thus saith the LORD of hosts; [Mic. iii. 12,] Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." Luke xix. 41, "When He was come near, He beheld the city, and wept over it, Saying . . . the days shall come upon thee, that thine enemies . . . shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

^a 1 Thess. v. 1, "Of the times and the seasons, brethren, ye have no need that I write unto you."

^a Eph. v. 5, 6, "Let no man deceive you with vain words." 1 John iv. 1, "Beloved, believe not every spirit. . . because many false prophets are gone out into the world." Col. ii. 8, 18, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. . . Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." 2 Thess. ii. 3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

A. D. 33.

^a cf. Mk. 13.
1. Lk. 21. 5.

^b Mark 13. 9.
^c Mark 13. 2.
Luke 21. 6.

^a Mark 13. 3.
^b Mark 13. 5.
^c "Peter and James and John and Andrew,"
Luke 21. 7.

^c Mark 13. 5.
^d Luke 21. 8.

A.D. 33. 5 ^cFor ^dmany shall come in My Name, saying, I am Christ; ^dand ^eshall deceive many.

^c Mark 13. 5, 6.
^d Luke 21. 8.
^e Mark 13. 7.
^f Luke 21. 3.

6 ^eAnd ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 ^fFor ^gnation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

^f Mark 13. 8.
^g Luke 21. 10, 11.

8 ^hAll these *are* the beginning of sorrows.

9 ⁱThen ^jshall they deliver you up to be afflicted, and shall kill you: ^kand ye

^h Mark 13. 8.
ⁱ Luke 21. 10, 11.

^lJer. xiv. 14, "The LORD said unto me, The prophets prophesy lies in My Name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart." xxiii. 21, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." 25, "I have heard what the prophets said, that prophesy lies in My Name, saying, I have dreamed, I have dreamed."—Verse 24.—John v. 43, "I am come in My Father's Name, and ye receive me not: if another shall come in his own name, him ye will receive."

^m Verse 11.

ⁿ2 Chr. xv. 6, [When Israel was without the true God:] "Nation was destroyed of nation, and city of city: for God did vex them with all adversity." Isa. xix. 2, "I [the Lord] will set the Egyptians against the Egyptians: and they shall fight every one against his neighbour; city against city, and kingdom against kingdom." Hag. ii. 22, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Zech. xiv. 13, [Plague wherewith God shall smite those that have fought against Jerusalem:] "A great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

^oMatt. x. 17, [To the twelve:] "They will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake." John xv. 20, "If they have persecuted Me, they will also persecute you." xvi. 2, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Acts iv. 1, "The priests, and the captain of the temple, and the Sadducees, came upon them, [Peter and John,] being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold." vii. 59, "They stoned Stephen." xii. 1, "Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword . . . and . . . put *him* [Peter] in prison . . . bound with two chains." 1 Pet. iv. 16, "If *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Rev. ii. 8, 12, "Unto the angel of the church in Smyrna write . . . I know thy works, and . . . the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the

shall be hated of all nations for My Name's sake.

10 And then shall many ^abe offended, ^band shall betray one another, ^cand shall hate one another." ^dMark 13. 12, 13.

11 And ^emany false prophets shall rise, and ^fshall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 ^gBut he that shall endure unto the end, the same shall be saved.

14 ^hAnd this ⁱgospel of the kingdom ^jshall be preached in all the world for a witness unto all nations; ^kand then shall the end come."

devil shall cast some of you into prison, that ye may be tried . . . be thou faithful unto death, and I will give thee a crown of life.—To the angel of the church in Pergamos write . . . I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast My Name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you."

^lMatt. xi. 6, "Blessed is *he*, whosoever shall not be offended in Me." xiii. 57, "They [of His own country, Nazareth] were offended in Him." 2 Tim. i. 15, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." iv. 10, 16, "Demas hath forsaken me, having loved this present world . . . At my first answer no man stood with me, but all *men* forsook me."

^mMatt. vii. 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Acts xx. 29, [Paul to the elders of the church of Ephesus:] "I know . . . that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 2 Pet. ii. 1, "There were false prophets . . . among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

ⁿ1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Verses 5, 24.

^oMatt. x. 22, id.—Heb. iii. 6, 14, "Whose [Christ's] house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

^pMatt. iv. 23, [First circuit of Galilee:] "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." ix. 35, id., [second circuit of Galilee.]

^qRom. x. 18, [Concerning the Jews, and them that preach the gospel:] "I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Col. i. 5, 23, "The gospel . . . is come unto you, as *it* is in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth . . . The gospel, which ye have heard . . . was preached to every creature which is under heaven."

A. D. 33.

15 ^a When ye therefore shall see ^b the
abomination of desolation, spoken of by
^c Daniel the prophet, stand in the holy
place, (^d whose readeth, let him under-
stand:)

16 ^aThen let them which be in Judea
flee into the mountains:

17 ° Let him which is on the housetop
not come down to take any thing out of

his house :

18 ^pNeither let him which is in the field return

р МДк. 18. 16.

De. 13. 16. back to take his clothes.

19 ^aAnd ^gwo unto them that are with child,
Ex. 13. 17. and to them that give suck in those
Le 21. 23. days!

20 r E

20 But pray ye that your flight be not in the
winter, *neither on the Sabbath day:*

21 °F

21 "For then shall be great tribulation, such as
as not since the beginning of the world to this
k. 13. 19. time, no, nor ever shall be.

Dan. ix. 26, "Messiah . . shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it [the city] desolate, even until the consummation, and that determined shall be poured upon the desolate." xii. 11, "— the daily sacrifice shall be taken away, and the abomination that maketh desolate set up."

^p Dan.

² Dan. ix. 23, 25, [Of the seventy weeks:] "Understand the matter, and consider the vision . . . Know . . . and understand."

⁹ Luke

Luke xxiii. 28, "Jesus . . said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never have suck."

^r Dan.

Dan. ix. 26. The people of the prince that shall me shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the desolations are determined." xii. 1, "There shall be a time of trouble, such as never was since there was nation even to that same time." Joel ii. 1, "The day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the days of many generations."

* Isa. lxv

Isa. lkv. 8, "Thus saith the LORD, As the new wine
floodeth in the cluster, and *one* saith, Destroy it not; for
pressing is in it; so will I do for My servants' sakes,
that I may not destroy them all. And I will bring
out of Jacob, and out of Judah an inheritor
My mountains: and Mine elect shall inherit it,
and My servants shall dwell there." Zech. xiv. 2, "I will
gather all nations against Jerusalem to battle; and the
city shall be taken . . . and half of the city shall go forth
into captivity, and the residue of the people shall not be
cut off from the city."

* Luke

Luke xvii. 23, [Of the Son of man,] "They shall come to you, See here; or, see there: go not after *them*, but follow *them*." xxi. 8, "Many shall come in My name, saying, I am *Christ*; and the time draweth near: ye not . . . after them."

Deut

Deut. xiii. 1, "If there arise among you a prophet, or
reamer of dreams, and giveth thee a sign or a wonder,
and the sign or the wonder come to pass, whereof he spake
to thee, saying, Let us go after other gods, which thou

22 'And except those days should be shortened, there should no flesh be saved: A. D. 33.

* but for the elect's sake those days shall be shortened. † Mk. 13. 20.

23 "Then 'if any man shall say unto you, Lo, here is Christ, or there; believe *it* not. a Mk. 13. 21.

24 *For *there shall arise false Christs, and false prophets, and shall show *great* signs and won-

ders; insomuch that, *if it were* possible, they shall deceive the very elect. v Mk. 13. 22.

25 ^wBehold, I have told you before. ^wMk. 13, 28.

26 Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, *He is* in the secret chambers; believe *it* not.

27 ^o For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 ^a For wheresoever the carcass is, there will the eagles be gathered together.

29 ^a Immediately after the tribula- 25.—cf. Lk.
21, 25, 26.

hast not known, and let us serve them; thou shalt
 not hearken unto the words of that prophet, or that
 dreamer of dreams: for the LORD your God proveth you,
 to know whether ye love the LORD your God with all
 your heart and with all your soul." Verses 5, 11.—
 2 Thess. ii. 8, "That Wicked [shall] be revealed. . . whose
 coming is after the working of Satan with all power,
 and signs, and lying wonders, and with all deceivableness
 of unrighteousness in them that perish; because
 they received not the love of the truth, that they might
 be saved. And for this cause God shall send them
 strong delusion, that they should believe a lie." Rev.
 xiii. 11, 13, "I beheld another beast coming up out of
 the earth. . . and he doeth great wonders, so that he
 maketh fire come down from heaven on the earth in
 the sight of men, and deceiveth them that dwell on the
 earth by the means of those miracles which he had
 power to do."

“v John vi. 37, “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.” x. 27, “My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave *them* Me, is greater than all; and no man is able to pluck them out of My Father’s hand. I and My Father are one.” Rom. viii. 28, “We know that all things work together for good to them that love God, to them who are the called according to *His* purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” 2 Tim. ii. 19, “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His.”

^w Luke xvii. 24, "As the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in His day."

^a Luke xvii. 37, id.—Job xxxix. 27, 29, "The eagle . . seeketh the prey, *and* her eyes behold afar off . . and where the slain *are*, there *is* she."

^v Dan. vii. 11, [Vision of God's kingdom:] "I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and

A. D. 33. tion of those days 'shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 "And then shall appear the sign of the Son of man in heaven: ^band ^bthen shall all the tribes of the earth mourn, ^cand they shall see the Son of man coming in the clouds ^cof heaven ^cwith power and great glory.

^b Mk. 13. 26.
^c Luke 21. 31.

31 "And ^dHe shall send His angels ^dwith a great sound of a trumpet, ^eand they shall gather together His elect from the four winds, from one end of heaven to the other.

^d Mk. 13. 27.
^e 1 Cor. xiv. 2
^e Or, with a trumpet, and a great voice.

32 "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

^d Mk. 13. 28.
^e Lk. 21. 32, 33.

33 "So likewise ye, when ye shall see

^e Mk. 13. 29.
^f Luke 21. 31.

his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

^a Isa. xlii. 9, [God's threat to destroy Babylon by the Medes:] "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Ezek. xxxii. 7, [A lamentation for Pharaoh, describing the fall of Egypt:] "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." Joel ii. 10, [He sheweth unto Zion the terribleness of God's judgment:] "The earth shall quake before them; the heavens shall tremble: iii. 15, "the sun and the moon shall be dark, and the stars shall withdraw their shining." ii. 31, "the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come;" [quoted by Peter.] Acts ii. 20.—Amos v. 20, "Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?" viii. 9, [He sheweth the propinquity of Israel's end:] "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Rev. vi. 12, "I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

^b Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven."

^c Zech. xii. 10, 12, "The inhabitants of Jerusalem . . shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son . . and the land shall mourn, every family apart."

^d Matt. xvi. 27, "The Son of man shall come in the glory of His Father with His angels." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

^e Matt. xxiii. 40, "In the end of this world, the Son of man shall send forth His angels." 1 Cor. xv. 52, "The trumpet shall sound, and the dead shall be raised incorruptible." 1 Thess. iv. 16, "The Lord Himself

shall come, and he shall be with us, even at the doors."

34 "Verily I say unto you, ^fThis generation shall not pass, till all these things be fulfilled.

35 "Heaven and earth shall pass away, but My words shall not pass away.

36 "But ^gof that day and hour knoweth no man, no, not the angels of heaven, ^hbut My Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

ⁱ Jam. v. 9, "Behold, the Judge standeth before the door."

^j Matt. xvi. 28, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." xxiii. 36, "Verily I say unto you, All these things shall come upon this generation," [a prophecy of the destruction of Jerusalem.]

^k Psa. cii. 2, "The earth . . and the heavens . . shall perish, but Thou shalt endure," [quoted] Heb. i. 11. Isa. li. 6, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Jer. xxxi. 35, "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is His Name: If those ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever." Matt. v. 18, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

^l Acts i. 6, [To the eleven, just before His ascension:] "They asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power." 1 Thess. v. 2, "Yourselves know perfectly that [2 Pet. iii. 10] the day of the Lord so cometh as a thief in the night."

^m Zech. xiv. 7, [Of the coming of Christ:] "It shall be one day which shall be known to the LORD, not day, nor night: it shall come to pass, that at evening time it shall be light."

ⁿ Gen. vi. 3, "The LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days [before the flood] shall be an hundred and twenty years . . in those days, and also after that . . the sons of God came in unto the daughters of men, and they bare children to them . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." vii. 5, "Noah did according unto all that the LORD commanded him." 1 Pet. iii. 20, "The long-suffering of God waited in the days of Noah, while the ark was a preparing."

A.D. 33. them all away; so shall also the coming of the Son of man be.

40 "Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ "Watch therefore: for ye know not what hour your Lord doth come.

43 "But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 "Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

¹ 40, 41. Luke xvii. 34, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women," &c.

² Matt. xxv. 13, [On the parable of the ten virgins:] "Watch . . . for ye know neither the day nor the hour wherein the Son of man cometh." Mark xiii. 33-37, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Luke xxi. 36, "Watch ye . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

³ 43, 44. Luke xii. 39, 40, id.—1 Thess. v. 2, 2 Pet. iii. 10, on verse 36 ⁴—Rev. iii. 1, 3, "Unto the angel of the church in Sardis write . . . Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth."

⁵ Matt. xxv. 13, verse 42 ⁶—1 Thess. v. 6, "Let us not sleep, as do others; but let us watch and be sober."

⁷ 45-51. Luke xii. 42-46, id.—Acts xx. 28, [To the elders of the church of Ephesus:] "Take heed . . . unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood." 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Heb. iii. 5, "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after."

⁸ Rev. xvi. 15, on "above."

⁹ Matt. xxv. 20, [Parable of the talents:] "He that had received five talents came and brought other five

50 The lord of that servant shall come A.D. 33. in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: ¹there shall be weeping and gnashing of teeth. ²Or, cut him off.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents.
31 Also the description of the last judgment.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

talents . . . his lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." 23, id., [to him] "that had received two talents . . . and . . . gained two other talents." Luke xxii. 29, [To the eleven, at His last supper:] "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

¹ Matt. viii. 12, id., [of] "the children of the kingdom," [i. e. the Jews who believed not.] xxv. 30, id., [of] "the unprofitable servant."

CHAP. XXV.—² Eph. v. 28, [Showing how wives ought to obey their husbands, and husbands ought to love their wives, even as Christ does His church:] "So ought men to love their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones." Rev. xix. 7, "The marriage of the Lamb is come, and His wife hath made herself ready." xxi. 2, 9, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . And there came unto me one of the seven angels . . . saying, Come hither, I will show thee the bride, the Lamb's wife."

³ Matt. xiii. 47, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." xxii. 10, [Parable of the marriage of the king's son:] "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."

⁴ 1 Thess. v. 6, "Let us not sleep, as do others; but let us watch and be sober."

⁵ Matt. xxiv. 30, "The Son of man . . . shall send His angels with a great sound of a trumpet." 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God."

A.D. 33. 7 Then all those virgins arose, and
"trimmed their lamps.

8 And the foolish said unto the wise, Give
us of your oil; for our lamps are 'gone
1 Cor. going
out. out.

9 But the wise answered, saying, *Not so*; lest
there be not enough for us and you: but go
ye rather to them that sell, and buy for your-
selves.

10 And while they went to buy, the bridegroom
came; and they that were ready went in with him
to the marriage: and 'the door was shut.

11 Afterward came also the other virgins, say-
ing, 'Lord, Lord, open to us.

12 But he answered and said, Verily ^A I say unto
you, I know you not.

13 'Watch therefore, for ye know neither the
day nor the hour wherein the Son of man cometh.

14 ¶ ^AFor the kingdom of heaven is 'as a man
travelling into a far country, who called his own
servants, and delivered unto them his goods.

15 And unto one he gave five 'talents, to an-
other two, and to another one; "to every
man according to his several ability; and
straightway took his journey.

16 Then he that had received the five talents
went and traded with the same, and made *them*
other five talents.

* Luke xii. 35, "Let your loins be girded about, and
your lights burning; and ye yourselves like unto men
that wait for their lord, when he will return from the
wedding; that when he cometh and knocketh, they may
open unto him immediately."

^A Luke xiii. 24, "Strive to enter in at the strait gate:
for many, I say unto you, will seek to enter in, and shall
not be able. When once the master of the house is
risen up, and hath shut to the door, and ye begin to
stand without, and to knock at the door, saying, Lord,
Lord, open unto us . . he shall answer and say unto you,
I know you not whence ye are."

^o Matt. vii. 21, "Not every one that saith unto Me,
Lord, Lord, shall enter into the kingdom of heaven; but
he that doeth the will of My Father which is in heaven.
Many will say to Me in that day, Lord, Lord, have we
not prophesied in Thy Name? and in Thy Name have
cast out devils? and in Thy Name done many wonder-
ful works? And then will I profess unto them, I never
knew you: depart from Me, ye that work iniquity."

^A Psa. v. 5, "The foolish shall not stand in Thy sight:
Thou hatest all workers of iniquity." Hab. i. 13, "*Thou*
art of purer eyes than to behold evil, and canst not look
on iniquity." John ix. 31, [The man born blind, but
just healed by Jesus, said:] "Now we know that God
heareth not sinners: but if any man be a worshipper of
God, and doeth His will, him He heareth."

^A Matt. xxiv. 42, "Watch . . for ye know not what
hour your Lord doth come." Mark xiii. 33, id. Matt.
xxiv. 44, "Be ye . . ready: for in such an hour as ye
think not the Son of man cometh." Mark xiii. 35,
"Watch ye . . for ye know not when the master of the
house cometh, at even, or at midnight, or at the cock-
crowing, or in the morning." Luke xxi. 36, "Watch
ye . . and pray always, that ye may be accounted worthy
to escape all these things that shall come to pass, and to
stand before the Son of man." 1 Cor. xvi. 13, "Watch
ye, stand fast in the faith, quit you like men, be strong."
1 Pet. v. 8, "Be sober, be vigilant; because your ad-

17 And likewise he that *had received* A.D. 33.
two, he also gained other two.

18 But he that had received one went and dig-
ged in the earth, and hid his lord's money.

19 After a long time the lord of those servants
cometh, and reckoneth with them.

20 And so he that had received five talents came
and brought other five talents, saying, Lord, thou
deliveredst unto me five talents: behold, I have
gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good
and faithful servant: thou hast been faithful over
a few things, "I will make thee ruler over many
things: enter thou into 'the joy of thy lord.

22 He also that had received two talents came
and said, Lord, thou deliveredst unto me two ta-
lents: behold, I have gained two other talents
besides them.

23 His lord said unto him, "Well done, good
and faithful servant; thou hast been faithful over
a few things, I will make thee ruler over many
things: enter thou into the joy of thy lord.

24 Then he which had received the one talent
came and said, Lord, I knew thee that thou art an
hard man, reaping where thou hast not sown, and
gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy
talent in the earth: lo, *there* thou hast *that* is thine.

versary the devil, as a roaring lion, walketh about, seek-
ing whom he may devour, whom resist steadfast in the
faith." Rev. xvi. 15, "Behold I come as a thief. Bless-
ed is he that watcheth." 1 Thess. v. 6, on 'above.

^A 14-30. Luke xix. 12-27, &c. [Parable of the ten
pieces of money, almost identical with the one above:]
"A certain nobleman went into a far country to receive
for himself a kingdom, and to return," &c.

^A Matt. xxi. 33, [Parable of the vineyard:] "There
was a certain householder, which planted a vineyard . .
and let it out to husbandmen, and went into a far
country."

^o Rom. xii. 6, "Having . . gifts differing according to
the grace that is given to us."—1 Cor. xii. 7, 11, 29,
"The manifestation of the Spirit is given to every man
to profit withal . . the self-same Spirit dividing to every
man severally as He will . . *Are* all apostles? *are* all
prophets? *are* all teachers? *are* all workers of miracles?
have all the gifts of healing? do all speak with tongues?
do all interpret?" Eph. iv. 11, "He gave some, apos-
tles; and some, prophets; and some, evangelists; and
some, pastors and teachers."

^A Matt. xxiv. 45, 47, Luke xii. 42, 44, "Who then is
a faithful and wise servant, whom his lord hath made
ruler over his household, to give them meat in due sea-
son? . . Verily I say unto you, That he shall make him
ruler over all his goods." Verses 34, 46.—Luke xxii. 29,
[To the eleven, at His last supper:] "I appoint unto you
a kingdom, as My Father hath appointed unto Me; that
ye may eat and drink at My table in My kingdom, and
sit on thrones judging the twelve tribes of Israel."

^o 2 Tim. ii. 12, "If we suffer, we shall also reign with
Him." Heb. xii. 2, "Jesus, the author and finisher of
our faith . . for the joy that was set before Him endured
the cross, despising the shame, and is set down at the
right hand of the throne of God." 1 Pet. i. 8, "In whom,
though now ye see *Him* not, yet believing, ye rejoice
with joy unspeakable and full of glory."

^A Verse 21.

A.D. 33. 26 His lord answered and said unto him, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:*

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 'For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant 'into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ 'When the Son of man shall come in His

glory, and all the holy angels with Him, A.D. 33. then shall He sit upon the throne of His glory:

32 And 'before Him shall be gathered all nations: and 'He shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And He shall set the sheep on His right hand, but the goats on the left.

34 Then shall the King say unto them on His right hand, Come, ye blessed of My Father, 'inherit the kingdom 'prepared for you from the foundation of the world:

35 'For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: 'I was a stranger, and ye took Me in:

36 'Naked, and ye clothed Me: I was sick, and

* Matt. xiii. 12, id., [of them to whom it is given, or not given, to know the mysteries of the kingdom of heaven.] Mark iv. 25, Luke viii. 18, id., [of] "how ye hear." Luke xix. 26, id., [on the parable of the ten pieces of money.] John xv. 1, "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

* Matt. viii. 12, "The children of the kingdom, [i. e. the Jews who believed not,] shall be cast into outer darkness," &c. xxiv. 50, "The lord of that [evil] servant . . . shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be," &c.

* Zech. xiv. 5, "The Lord my God shall come, and all the saints with Thee." Matt. xvi. 27, "The Son of man shall come in the glory of His Father with His angels," with Mark viii. 38.—Matt. xix. 28, "In the regeneration . . . the Son of man shall sit in the throne of His glory." Acts i. 9, "He was taken up; and a cloud received Him out of their sight. And . . . behold, two men stood by them [the eleven] in white apparel; which also said . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Jude 14, "Enoch . . . prophesied . . . saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him."

* 2 Cor. v. 10, "We must all appear before the judgment seat of Christ, [Rom. xiv. 10:] that every one may receive the things *done* in *his* body, according to that he hath done, whether it be good or bad." Rev. xx. 12, "I saw the dead, small and great, stand before God . . . and the dead were judged out of those things which were written in the books, according to their works."

* Ezek. xx. 38, "I will purge out from among you the rebels, and them that transgress against Me." xxiv. 17, 20, "As for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats . . . Behold, I, even I,

will judge between the fat cattle and between the lean cattle." Matt. xiii. 49, [On the parable of the draw-net:] "At the end of the world, the angels shall come forth, and sever the wicked from among the just."

* Rom. viii. 16, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." 1 Pet. i. 3, 9, "The God and Father of our Lord Jesus Christ . . . hath begotten us again . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . . receiving the end of your faith, *even* the salvation of *your* souls." iii. 9, "—ye are . . . called, that ye should inherit a blessing." Rev. xxi. 7, "He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

* Matt. xx. 20, 23, "The mother of Zebedee's children . . . saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus . . . said . . . To sit on My right hand, and on My left . . . *shall be given to them* for whom it is prepared of My Father:" with Mark x. 35, &c. 1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed *them* unto us by His Spirit." Heb. xi. 8, 16, "By faith Abraham . . . with Isaac and Jacob . . . also Sara . . . desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

* Isa. lviii. 6, "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Ezek. xviii. 5, 7, 9, "If a man . . . hath given his bread to the hungry, and hath covered the naked with a garment . . . he shall surely live, saith the Lord God." James i. 27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world."

* Heb. xiii. 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body." 3 John 5, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers."

* James ii. 14, "What *doth* it profit, my brethren,

A.D. 33. ye visited Me: "I was in prison, and ye came unto Me.

37 Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink?

38 When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

39 Or when saw we Thee sick, or in prison, and came unto Thee?

40 And the King shall answer and say unto them, Verily I say unto you, ^bInasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

41 Then shall He say also unto them on the left hand, "Depart from Me, ye cursed, ^cinto everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

43 I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44 Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst,

though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

^a 2 Tim. i. 16, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."

^b Prov. xiv. 31, "He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor." xix. 17, "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him again." Matt. x. 42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Mark ix. 41, "Whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."

^c Psa. vi. 8, "Depart from Me, all ye workers of iniquity." vii. 23, id., [by Jesus, of those who say, Lord, Lord, but do not His Father's will.] Luke xiii. 27, id., [of many who will seek to enter in at the strait gate, and shall not be able.]

^d Matt. xiii. 40, "In the end of this world, the Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth."

^e 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

^f Prov. xiv. 31, see on ^a verse 40. xvii. 5, "Whoso mocketh the poor reproacheth his Maker." Zech. ii. 8, "Thus saith the LORD of hosts: After the glory hath He sent me unto the nations which spoiled you, [O Zion:] for he that toucheth you toucheth the apple

or a stranger, or naked, or sick, or in A.D. 33. prison, and did not minister unto Thee?"

45 Then shall He answer them, saying, Verily I say unto you, ^fInasmuch as ye did it not to one of the least of these, ye did it not to Me.

46 And ^gthese shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1 *The rulers conspire against Christ.* 6 *The woman anointeth His head.* 14 *Judas selleth Him.* 17 *Christ eateth the passover:* 26 *instituteth His holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss, 51 is carried to Caiaphas, 69 and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, He said unto His disciples,

2 "Ye know that ^aafter two days is the feast of the passover, ^band the Son of man is betrayed to be crucified."

3 ^cThen assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

of His eye." Acts ix. 1, &c., "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord . . . near Damascus . . . heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest."

^d Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." John v. 28, "The hour is coming, in the which all that are in the graves shall hear His [the Son of man's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Rom. ii. 5, "God . . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

CHAP. XXVI.—"John xiii. 1, "Before the feast of the passover . . . Jesus knew that His hour was come that He should depart out of this world unto the Father."

^e John xi. 47, 49, 53, [Jesus had just raised Lazarus from the dead:] "Then gathered the chief priests and the Pharisees a council . . . and one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man [i. e., Jesus] should die for the people, and that the whole nation perish not . . . Then from that day forth they took counsel together for to put Him to death." Acts iv. 25, [Prayer of the church, on Peter and John being freed from prison:] "Lord, Thou art God . . . who by the mouth of Thy servant David hast said, [Psalm ii. 1.] Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

A. D. 33. 4 ^b And consulted that they might ^a take Jesus by subtily, and ^b kill Him.
 b Luke 22. 2.
 c Mark 14. 1.
 d Mark 14. 1.

5 ^a But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ ^a Now ^a when Jesus was in ^b Bethany, in the

a Mark 14. 5. house of Simon the leper,

7 ^b There came unto Him a ^a woman having an alabaster box of very precious ointment,

b Mark 14. 3.
 c John 12. 3.
 d Mark 14. 2.

8 But when ^a His disciples saw it, ^a they had indignation, saying, To what purpose is this waste?

9 ^a For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, ^a He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

11 ^a For ye have the poor always with you; but ^a Me ye have not always.

12 For in that she hath poured this ointment on My body, ^a she did it for My burial.

13 ^a Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ ^a Then ^a one of the twelve, called ^a Judas Iscariot, went unto the chief priests,

^a John xi. 1, "— Bethany, the town of Mary and her sister Martha. It was *that* Mary which anointed the Lord with ointment, and wiped His feet with her hair."

^a Matt. xxi. 17, "He . . . went out of the city [Jerusalem] into Bethany; and He lodged there."

^a Deut. xv. 11, "The poor shall never cease out of the land."

^a See Matt. xviii. 20, "Where two or three are gathered together in My Name, there am I in the midst of them." xxviii. 20, "[To the eleven:] "Lo, I am with you alway, even unto the end of the world. Amen." John xiii. 31, 33, "When he [Judas, from the last supper] was gone out, Jesus said . . . Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." xiv. 19, "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." xvi. 5, 28, "But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? . . . I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." xvii. 1, 11, "Jesus . . . said . . . Father . . . Now I am no more in the world, but these are in the world, and I come to Thee."

^a John xiii. 2, 30, "Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him . . . having received the sop went immediately out: and it was night."

^a Matt. x. 4, "Judas Iscariot, who also betrayed Him."

^a Zech. xi. 12, [Christ is here speaking as a Shepherd, asking a price for His labour:] "I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver." Matt. xxvii. 3, "Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief

15 ^a And said unto them, ^a What will ye give me, and ^a I will deliver Him unto you? And they ^a covenanted with him for thirty pieces of silver.

16 And from that time ^a he sought opportunity to betray Him.

17 ¶ ^a Now ^a the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?

18 ^a And He said, Go into the city to such a man, ^a and say unto him, The Master saith, ^a My time is at hand; ^a I will keep the passover at thy house with My disciples.

19 And the ^a disciples did as Jesus had appointed them; ^a and they made ready the passover.

20 ^a Now when the even was come, He sat down with the twelve.

21 ^a And as they did eat, ^a He said, Verily I say unto you, that one of you shall betray Me.

22 ^a And they were exceeding sorrowful, ^a and began every one of them to say unto Him, Lord, is it I?

23 ^a And He answered and said, ^a He that dip-
 peth ^a his hand ^a with Me in the dish, ^a the same shall betray Me."

24 ^a The Son of man goeth ^a as it is

priests and elders, saying, I have sinned in that I have betrayed the innocent blood."

^a Exod. xii. 3, &c., [The passover is instituted:] "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their father, a lamb for an house . . . without blemish . . . and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening . . . They shall eat the flesh . . . roast with fire, and unleavened bread, and with bitter herbs . . . his head with his legs, and with the purtenance thereof." xii. 18, [The rite of unleavened bread:] "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

^a Psa. xli. 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." John xiii. 10, 18, "Jesus saith . . . Ye are clean, but not all . . . I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me."

^a Psa. xxii. 1, "My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent . . . I am a worm, and no man; a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that He would deliver Him: let Him deliver Him, seeing He delighted in Him . . . Be not far from Me; for trouble is near; for there is none to help. Many bulls have compassed Me: strong bulls of Bashan have beset Me round. They gaped upon Me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all My bones are out of

A. D. 33.

a Mk. 14. 10, 11.
 b Luke 22. 3-5.
 c Mark, promised to give him money.
 d Mk. 14. 11.
 e Luke 22. 5.

a Mk. 14. 12.
 b Luke 22. 7, 9.

b Mk. 14. 13.
 c Luke 22. 10.
 d cf. Mk. 14. 14.
 e Lk. 22. 11.

f "Peter and John."
 g Mk. 14. 15.
 h Luke 22. 13.

e Mk. 14. 17.
 f Luke 22. 14.

f Mk. 14. 18.
 g Mk. 14. 18.
 h John 13. 21.

b Mk. 14. 19.
 c cf. Luke 22. 29.
 d John 13. 22.

b Mk. 14. 20.
 c Lk. 22. 21.

1 Mk. 14. 21.
 b Luke 22. 22.

A. D. 33. written of Him: but "wo unto that man by whom the Son of man is betrayed!"
 m Mk. 14. 21. "It had been good for that man if he had not been born.

25 Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ "And as they were eating, ^aJesus took bread, and ^bblessed it, and brake it, and gave it to the disciples, and said, "Take, eat; ^cthis is My body.

27 "And He took the cup, ^dand gave thanks, and gave it to them, ^esaying, "Drink ye all of it;"

28 "For ^fthis is My blood ^gof the new

testament, which is shed ^hfor many ⁱfor the remission of sins." A. D. 33.

29 "But ^jI say unto you, I will not drink henceforth of this fruit of the vine, "until that day when I drink it new ^kwith you" in My Father's kingdom.

30 "And when they had sung an ^lhymn, ^mthey went out ⁿinto the mount of Olives.

31 ^oThen saith Jesus unto them, "All ye shall be ^poffended because of Me this night: for it is written, "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 ^qBut after ^rI am risen again, I will go before you into Galilee.

He was buried, and that He rose again the third day according to the Scriptures."

"John xvii. 11, "Holy Father . . those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition: that the Scripture might be fulfilled."

"1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, and one body; for we are all partakers of that one bread."

"Mark xiv. 23, [Same occasion:] "And they all drank of it."

"See Exod. xxiv. 8, "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Lev. xvii. 11, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

"Jer. xxxi. 31, 33, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

"Matt. xx. 28, "The Son of man came . . to give His life a ransom for many." Rom. v. 15, "If through the offence of one [i. e., Adam,] many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many." Heb. ix. 22, "Almost all things are by the law purged with blood; and without shedding of blood is no remission."

"Luke xxii. 17, [When Jesus was eating the passover:] "He took the cup, and gave thanks, and said . . I will not drink of the fruit of the vine, until the kingdom of God shall come."

"Acts x. 40, "God . . showed him openly . . unto witnesses chosen before of God, *even* to us, who did eat and drink with Him after He rose from the dead."

"John xvi. 32, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me."

"Matt. xi. 6, "Blessed is *he*, whosoever shall not be offended in Me."

"Zech. xiii. 7, id.

"Matt. xxviii. 5, &c., [At the sepulchre:] "The angel . . said unto the women . . Go quickly, and tell His disciples, that He is risen from the dead; and behold, [Mark xvi. 7.] He goeth before you into Galilee; there

A. D. 33. 33 ^a Peter answered and said unto Him, Though all men shall be offended ^b because of Thee, yet will I never be offended.

34 ¹ Jesus said unto him, Verily I say unto thee, That this night, before the cock ^c crow, thou shalt deny Me thrice.

35 ² Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

36 ³ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 ⁴ And He took with Him Peter ^d and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 ⁵ Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch ^e with Me.

39 ⁶ And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

40 ⁷ And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

41 ⁸ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 ⁹ He went away again the second time, and prayed, saying, O My Father, if this cup

may not pass away from Me, except I drink it, Thy will be done.

43 ¹⁰ And He came and found them asleep again: for their eyes were heavy.

44 ¹¹ And He left them, and went away again, and prayed the third time, saying the same words.

45 ¹² Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 ¹³ Rise, let us be going: behold, he is at hand that doth betray Me.

47 ¹⁴ And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 ¹⁵ Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast.

49 ¹⁶ And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.

50 ¹⁷ And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him.

51 ¹⁸ And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 ¹⁹ Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 ²⁰ Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?

shall ye see Him: lo, I have told you. . . And as they went to tell His disciples, behold, Jesus met them, saying. . . Go, tell My brethren that they go into Galilee, and there shall they see Me. . . Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. . . and Jesus came and spake unto them.

^a John xiii. 37, "Peter said unto Him, Lord. . . I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice." [A second time,] Luke xxii. 33, "He said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." [the third time in the text.]

^b Matt. iv. 21, "James the son of Zebedee, and John his brother."

^c John xii. 27, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour."

^d Heb. v. 7, "In the days of His flesh. . . He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death."

^e John xii. 27, see note ^a above.

^f Matt. xx. 22, "Jesus said. . . Are ye [sons of Zebedee] able to drink of the cup that I shall drink of? . . . They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup."

^g John v. 30, "I seek not Mine own will, but the will of the Father which hath sent Me." vi. 38, "I came

down from heaven, not to do Mine own will, but the will of Him that sent Me." Phil. ii. 8, "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

^h Mark xiii. 33, "Take ye heed, watch and pray: for ye know not when the time is," [of the coming of the Son of man.] Luke xxii. 40, "Pray that ye enter not into temptation;" 46, id. Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

ⁱ John xviii. 3, "Judas. . . having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." Acts i. 16, "Judas. . . was guide to them that took Jesus."

^j 2 Sam. xx. 9, "Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith."

^k Psa. xli. 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Iv. 13, "It was thou, a man mine equal, my guide, and mine acquaintance."

^l Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." Rev. xiii. 10, "He that killeth with the sword must be killed with the sword."

^m 2 Kings vi. 17, "Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and cha-

A.D. 33. 54 But how then shall the scriptures be fulfilled, "that thus it must be?"

55 In that same hour ¹said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me.

56 But all this was done, ¹that the "scriptures" of the prophets ²might be fulfilled. Then ³all the disciples forsook Him, and fled.

57 ¶ And ⁴they that had laid hold on Jesus led Him away to "Caiaphas" the high priest, ⁵where the scribes and the elders were assembled.

58 ⁶But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, ⁷to see the end.

59 ⁸Now the chief priests, "and elders,"

and all the council, sought "false" witness against Jesus, to put Him to death;

60 ⁹But found none: yea, though "many false witnesses came, yet found they none. At the last came "two false witnesses,

61 ¹⁰'And said, This fellow said, "I am able to destroy the temple of God, and to build it in three days.

62 ¹¹And the high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee?

63 ¹²But "Jesus held His peace. And the high priest answered and said unto Him, "I adjure thee by the living God, that Thou tell us" whether Thou be the Christ, the Son of ¹³God.

64 ¹⁴Jesus saith unto him, ¹⁵"Thou hast said: nevertheless I say unto you, "Hereafter" shall ye see the Son of man "sitting on

riots of fire round about Elisha." Dan. vii. 10, "Thou shalt thousands ministered unto Him, [the Ancient of days,] and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

¹ Isa. liii. 7, see verse 24, and note "thereon. Luke xxiv. 25, 44, 46, on the same note.

² Lam. iv. 20, [Of Zedekiah:] "The breath of our nostrils, the anointed of the LORD, was taken in their pits."—Verse 54.

³ See John xviii. 15, "Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16, But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

⁴ John xviii. 12, 24, "The band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. . . Annas had sent Him bound unto Caiaphas the high priest."

⁵ Psa. xxvii. 12, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." xxxv. 11, "False witnesses did rise up; they laid to my charge things that I knew not." So Acts vi. 9, 13, "There arose certain of the synagogue . . . disputing with Stephen. And they . . . set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

⁶ Deut. xix. 15, "One witness shall not rise up against a man for any iniquity . . . at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

⁷ John ii. 18, "Then answered the Jews and said unto Him, What sign showest Thou unto us? . . . Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . He spake of the temple of His body." Matt. xxvii. 39, [alludes to this:] "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross."

⁸ Isa. liii. 7, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb

to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Matt. xxvii. 12, 14, "When He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word."

⁹ Lev. v. 1, "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." 1 Sam. xiv. 24, 26, "The men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. . . And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath."

¹⁰ Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Matt. xvi. 27, "The Son of man shall come in the glory of His Father with His angels." xxiv. 30, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth. . . [Luke xxi. 27.] see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxv. 31, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations."—John i. 51, "He saith unto him, [Nathanael.] Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Rom. xiv. 10, "We shall all stand before the judgment seat of Christ." 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout." Rev. i. 7, "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all the kindreds of the earth shall wail because of Him. Even so, Amen."

¹¹ Psa. cx. 1, "The LORD said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool." Acts vii. 55, "He, [Stephen,] being full of the Holy Ghost, looked up steadfastly into heaven, and

A. D. 33. the right hand of power, and coming in the clouds of heaven.

65 ^aThen ^bthe high priest rent his clothes, saying, ^c"He hath spoken blasphemy;" what further need have we of witnesses? behold, now ye have heard His blasphemy.

66 ¹What think ye? They answered and said, ²He is guilty of death.

67 ³Then ⁴did they spit in His face, ⁵and buffeted Him; and ⁶others smote Him with ⁷the palms of their hands,

68 ⁸Saying, Prophecy unto us, ⁹"Thou Christ," Who is he that smote Thee?

69 [¶]Now Peter ¹sat without in the palace: and a damsel came unto him, ²saying, ³"Thou also wast with Jesus ⁴of Galilee."

70 ⁵But he denied ⁶"before them all," saying, I know not what thou sayest.

71 And when he was gone out into the porch, ²another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 ³And again he denied ⁴"with an oath," I do not know the Man.

73 ⁵And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; ⁶for thy speech bewrayeth thee.

saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

² Kings xviii. 37, and xix. 1, "Then came Eliakim the son of Hilkiah, &c., to Hezekiah with their clothes rent, and told him the [blasphemous] words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth."

¹ Lev. xxiv. 16, "He that blasphemeth the Name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land." John xix. 7, "The Jews answered him, [Pilate,] We have a law, and by our law He ought to die, because He made Himself the Son of God."

¹ Isa. l. 6, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." liii. 3, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Matt. xxvii. 27, 30, "The soldiers of the governor . . . spit upon Him, and took the reed, and smote Him on the head."

¹ John xix. 2, "The soldiers [of Pilate] . . . said, Hail, King of the Jews! and they smote Him with their hands."

¹ John xviii. 16, on ² verse 56: 25, "Simon Peter stood and warmed himself. They [the servants and officers] said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not." Luke xxii. 55, "When they had kindled a fire in the

74 ¹Then began he to curse and to swear, saying, ²"I know not the Man." And immediately the cock crew.

75 ³And Peter remembered the word of Jesus, which said unto Him, ⁴Before the cock ⁵crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns; 34 crucified, 40 reviled, 50 dieth, and is buried: 66 His sepulchre is sealed, and watched.

WHEN ¹"the morning was come, ²all the chief priests and elders of the people took counsel ³against Jesus to put Him to death."

2 And when they had bound Him, ²they led Him away, and ³delivered Him to Pontius Pilate ⁴"the governor."

3 [¶]Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, ⁶and departed, and went and hanged himself.

midst of the hall, and were set down together, Peter sat down among them."

² Verse 34, Mark xiv. 30, [the third time that Jesus foretells Peter shall deny Him thrice: the first time,] John xiii. 38.

CHAP. XXVII.—"Psa. ii. 2, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed." Luke xxii. 66, "As soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him unto their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe . . . Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth." [They then lead Him to Pilate.]

¹ Matt. xx. 18, [Jesus foretelling His suffering:] "The chief priests and . . . the scribes . . . shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him." Acts iii. 13, "Jesus . . . ye [men of Israel] delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go."

¹ Matt. xxvi. 14, "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver."

² Sam. xvii. 23, "When Ahithophel saw that his counsel [against David] was not followed, he . . . hanged himself." Acts i. 18, [Of Judas:] "This man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19, And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood."

[60. "Without in the palace." Without in the hall. In the parallel passage of St. Mark, (xiv. 66,) Peter is described as being ¹ beneath. We may suppose, therefore, that he was in the lower part of the hall, and not within that part of it where the council was sitting.—Bp. Lonsdale and Archd. Hale's Annotations on the Gospels.

A. D. 33. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, 'The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of Him that was valued, 'whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: 'and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, 'Thou sayest.

12 And when ^bHe was accused of the chief priests and elders, 'He answered nothing.

13 'Then said Pilate unto Him, 'Hearest Thou not how many things they witness against Thee?

14 'And He answered him to never a word; insomuch that the governor marvelled 'greatly.'

15 'Now 'at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 'And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, 'Pilate said unto them, Whom will ye that I release unto you? 'Barabbas, or 'Jesus which is called Christ?

18 ^aFor he knew that for envy 'they had delivered Him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto Him, saying, Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.

20 'But 'the chief priests 'and elders' persuaded the multitude that they should ask Barabbas, 'and destroy Jesus.'

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 ^bPilate saith unto them, What shall I do then with Jesus which is called Christ? 'They all say unto him, Let Him be crucified.

23 'And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he 'took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it.

25 Then answered all the people, and said, 'His blood be on us, and on our children.

* Acts i. 19, see the last note.

' Zech. xi. 12, "I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the Lord said unto Me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

^a John xviii. 33, "Pilate entered into the judgment hall again, [leaving the Jews His accusers still without,] and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. 37, Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

^a John xviii. 37, see the last note.—1 Tim. vi. 13, "Christ Jesus . . . before Pontius Pilate witnessed a good confession."

^a Matt. xxvi. 62, "The high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? But Jesus held his peace." John xix. 8, "Pilate . . . went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer."

A. D. 33.

^a Mark 15. 9, 'the King of the Jews.'

^b Mk. 15. 10, 'the chief priests.'

^a Mk. 15. 11, cf. Luke 23. 18.

^b Mk. 15. 12, cf. Lk. 23. 20. ^c Mk. 15. 12, Luke 23. 21.

^d Mk. 15. 14, Luke 23. 22, 23.

* Matt. xxvi. 62, see the note above.—John xix. 8, "Pilate . . . saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldst have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar."

^a John xviii. 38, "Pilate . . . unto the Jews . . . Ye have a custom that I should release unto you one at the pass-over: will ye therefore that I release unto you the King of the Jews? 40, Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber."

^a John xviii. 40, see the last note.—Acts iii. 14, "Ye [men of Israel] denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life."

^a Deut. xxi. 6, "All the elders of that city, that are next unto the slain man, [if it be not known who hath slain him,] shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And the blood shall be forgiven them."

^a Deut. xix. 10, "—that innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee." Josh.

A. D. 33.

a b c Mk. 15.

15.

b b Luke 23.

55.

b John 19. 14.

d Mk. 15. 16.

1 Or, govern-

or's Assa.

e Mk. 15. 17.

f purple.

[See note.]

16.

a Mk. 15. 15.

15.

16.

17.

18.

19.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

30.

31.

32.

33.

34.

35.

36.

37.

38.

39.

40.

41.

42.

43.

44.

45.

46.

47.

48.

49.

50.

51.

52.

53.

54.

55.

56.

57.

58.

59.

60.

61.

62.

63.

64.

65.

66.

67.

68.

69.

70.

71.

72.

73.

74.

75.

76.

77.

78.

79.

80.

81.

82.

83.

84.

85.

86.

87.

88.

89.

90.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

28 ¶ And they stripped Him, and put on Him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30 ¶ And they spit upon Him, and took the reed, and smote Him on the head.

31 ¶ And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

32 ¶ And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

ii. 19, "Whosoever shall go out of the doors of thy [Rahab the harlot's] house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our heads, if any hand be upon him." 1 Kings ii. 32, "The LORD shall return his [Joab's] blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword." 2 Sam. i. 15, "David called one of the young men, and said, Go near, and fall upon him, [the Amalekite], and he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain [Saul] the LORD's anointed." Acts v. 27, "They set them [the apostles] before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this Name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us."

¶ Isa. liii. 5, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . and the LORD hath laid on Him the iniquity of us all." Luke xxiii. 13-24, "Pilate, when he had called together the chief priests and the rulers and the people, said unto them. . . Lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. . . But they cried, saying, Crucify Him, crucify Him. . . And Pilate gave sentence that it should be as they required." John xix. 1, "Pilate therefore took Jesus and scourged Him."

¶ John xix. 2, "The soldiers [of Pilate] platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands."

¶ Luke xxiii. 11, "Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate."

¶ Psa. lxi. 19, "Thou hast known My reproach, and My shame, and My dishonour: Mine adversaries are all before Thee. Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." Isa. liii. 3, "He is despised and rejected of

33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

35 ¶ And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

36 ¶ And sitting down they watched Him there;

37 ¶ And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 ¶ Then were there two thieves crucified with Him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled Him, wagging their heads,

40 ¶ And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself.

men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

¶ Isa. i. 6, "I gave My back to the smiters. . . I hid not My face from shame and spitting." Matt. xxvi. 67, "Then did they [some of the Jews] spit in His face, and buffeted Him; and others smote Him with the palms of their hands."

¶ Isa. liii. 7, "He is brought as a lamb to the slaughter. . . for the transgression of My people was He stricken."

¶ Numb. xv. 32, 35, "In the wilderness, they found a man that gathered sticks on the Sabbath day. . . and the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." 1 Kings xxi. 13, "The men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died." Acts vii. 55, "He [Stephen,] being full of the Holy Ghost. . . said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they. . . cast him out of the city, and stoned him." Heb. xiii. 11, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

¶ Psa. lxi. 21, "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." —See verse 48.

¶ Psa. xxii. 18, id.

¶ Verse 54.

¶ Isa. liii. 12, "He was numbered with the transgressors."

¶ Psa. xxii. 7, "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, 8, He trusted on the LORD that He would deliver Him: let Him deliver Him, seeing He delighted in Him." cix. 25, "I became also a reproach unto them: when they looked upon Me they shook their heads."

¶ Matt. xxvi. 60, "At the last came two false witnesses, 61, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days."

A. D. 33.

a Mk. 15. 22.

Luke 23. 33.

8 Calvary.

John 19. 17.

a cf. Mk. 15.

32.

b Mk. 15. 34.

Luke 23. 34.

John 19. 33.

c Mk. 15. 34.

34.

d Mk. 15. 25.

em. "This is

Jesus."

Luke 23. 38.

John 19. 19.

e Mk. 15. 27.

Luke 23. 33.

John 19. 18.

a Mk. 15. 29.

30.

[28. The ancients applied the term "purple" to any mixture of red.]

A.D. 33. *If Thou be the Son of God,* come down from the cross.

41 ^b Likewise also the chief priests mocking *Him*, with the scribes *and elders,* said,

42 ^b He saved others; *Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe *Him.*

43 ^d He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

44 ^d The *thieves also, which were crucified with Him, cast the same in His teeth.

45 *Now from the sixth hour *there was darkness over all the land unto the ninth hour.

46 ^d And about the ninth hour ^f Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, ^f My God, My God, why hast Thou forsaken Me?

47 *Some of them that stood there, when they heard *that*, said, *This Man calleth for Elias.*

48 ^d And straightway one of them ran, and took a sponge, and ^a filled it with vinegar, and put it on a reed, and gave Him to drink.

49 ⁱ The rest said, Let be, let us see whether Elias will come ^b to save Him.

50 ¶ ^a Jesus, when He had cried *again* with a loud voice, ^b yielded up the ghost.

51 *And, behold, ^a the veil of the temple was rent in twain from the top to the bottom; *and the earth did quake, and the rocks rent;*

52 And the graves were opened; and many bodies of the saints which slept arose,

John ii. 18, [Jesus had just purged the temple of buyers and sellers:] "What sign shonest thou unto us, seeing that Thou doest these things? 19, Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. He spake of the temple of His body."

*Matt. xxvi. 63, "The high priest . . . said unto Him, I adjure Thee by the living God, that Thou tell us, whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said."

*Psa. xxii. 8, see on *verse 39.

*Amos viii. 9, "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

*Heb. v. 7, "In the days of His flesh . . . He . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death."

*Psa. xxi. 1, id.

*Psa. lxi. 21, see *verse 34.

*Exod. xxvi. 31, 33, [For the tabernacle:] "Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work . . . and the veil shall divide unto you between the holy place and the most holy." 2 Chr. iii. 14, [For the temple of Solomon:]

53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

54 *Now *when the centurion, *and they that were with Him, watching Jesus, ^d saw the earthquake, and those things that were done, they *feared greatly, *saying, Truly this was ^b the Son of God.

55 *And many women were there beholding afar off, ^f which followed Jesus from Galilee, ministering unto Him:

56 *Among which was Mary Magdalene, and Mary the mother of James and Josès, and ^b the mother of Zebedee's children.

57 *When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 ^b He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 *And when Joseph had taken the body, he wrapped it in a *clean* linen cloth,

60 ^b *And ^m laid it in his own new tomb, which he had hewn out in the rock: ^a and he rolled a great stone to the door of the sepulchre, *and departed.*

61 *And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while He was yet alive, *After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest His disciples

"He made the veil of blue, and purple, and crimson, and fine linen."

*Verse 36.

*Luke viii. 2, "Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others . . . ministered unto Him of their substance."

*Isa. liii. 9, "He made His grave with the wicked, and with the rich in His death."

*Matt. xvi. 21, with Mark viii. 31, and Luke ix. 22, [After Peter's confessing Him:] "From that time forth began Jesus to show unto His disciples, how that He must . . . be killed, and be raised again the third day." Matt. xvii. 23, id., [the second time, soon after He was transfigured.] Matt. xx. 19, with Mark x. 34, and Luke xviii. 33, id., [the third time, about a week before the events were fulfilled.] Matt. xxvi. 61, and John ii. 19, see on *verse 40. Luke xxiv. 5, [The resurrection declared by two angels to the women at the sepulchre:] "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

A.D. 33.

d of Mk. 15. 28.
Lk. 23. 47.
"a righteous man."
e of Lk. 23. 48.

f Mk. 15. 40, 41.
cf. Lk. 23. 49.

g Mk. 15. 40.
h Salome.

h of Mk. 15. 40, 41.
cf. Luke 23. 50, 51.
cf. John 19. 38.

i Mark 15. 43, 45.
Lk. 23. 52.
John 19. 38.

k Mk. 15. 40.
Lk. 23. 53.
John 19. 40-42.

l Mk. 15. 46.

m of Mk. 15. 47.
cf. Lk. 23. 55.

A. D. 33. come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women.
9 He Himself appeareth unto them. 11 The high priests give the soldiers money to say that He was stolen out of His sepulchre. 16 Christ appeareth to His disciples, 19 and sendeth them to baptize and teach all nations.

a Mark 16. 9, adds, "and Salome?" (hence called Salome's party: for Johanna's, see Luke 24. 1-8, 11.)

1 On, had been.

b Mark 16. 4.

c Mk. 16. 5.

e Mark 16. 7.

IN the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as He said. Come, see the place where the Lord lay.

7 And go quickly, and tell His disciples that He is risen from the dead; and, behold,

* He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

9 And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.

10 Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole Him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw Him, they worshipped Him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

* Dan. vi. 17, "A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."

CHAP. XXVIII.—"Mark xvi. 1, "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him." Luke xxiv. 1, "Upon the first day of the week, very early in the morning, they [the women, which came with Him from Galilee,] came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." John xx. 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre."

b Matt. xxvii. 56, "Mary the mother of James and Joseph."

c See Mark xvi. 1, 5, "Mary Magdalene, and Mary the mother of James, and Salome . . . entering into the sepulchre saw a young man sitting on the right side, clothed in a long white garment." Luke xxiii. 55, and xxiv. 1, 4, "The women . . . which came with Him from Galilee . . . came unto the sepulchre . . . and certain others with them . . . and . . . behold, two men stood by them in shining garments."

d Dan. x. 5, [In a vision:] "Behold a certain man clothed in linen . . . and his face as the appearance of lightning."

e Matt. xii. 40, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—xvi. 21, and xvii. 23, and xx. 19, see on "ch. xxvii. 63."

f Matt. xxvi. 31, [To the eleven:] "Then saith Jesus

. . . After I am risen again, I will go before you into Galilee."

g See Mark xvi. 9, "Jesus . . . appeared first to Mary Magdalene, out of whom He had cast seven devils." John xx. 11, [Of the same:] "Mary stood without at the sepulchre weeping: and . . . she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

h See John xx. 17, [To Mary Magdalene, at the sepulchre:] "Jesus saith unto her . . . go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God and your God." Rom. viii. 29, "His Son . . . the first-born among many brethren." Heb. ii. 11, "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

i Matt. xxvi. 31, see f above.

k Dan vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Matt. xi. 27, "All things are delivered unto Me of My Father:" with Luke x. 22, John iii. 35, and xiii. 8.—Matt. xvi. 24, 28, "Then said Jesus unto His disciples . . . Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom." Luke i. 32, "He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the

A.D. 33. 19 ¶ Go ye therefore, and ¹teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

¹ Or, make disciples, or, Christians of all nations.

20 "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

A.D. 33.

THE GOSPEL

ACCORDING TO

SAINT MARK.

CHAPTER I.

1 *The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 He preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanseth the leper.*

A.D. 26 ^{ending.} **T**he beginning of the Gospel of Jesus Christ, "the Son of God;

2 As it is written in the prophets, ^bBehold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

house of Jacob for ever; and of His kingdom there shall be no end." John v. 22, "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father." John xvii. 1, "Jesus . . said, Father . . Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Acts ii. 14, 36, "Peter, standing up with the eleven . . said . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Rom. xiv. 9, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." 1 Cor. xv. 27, "He [the Father] hath put all things under His feet," with Heb. ii. 8. Eph. i. 10, 20, "— that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth." "He [the Father] raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Phil. ii. 9, "God . . hath highly exalted Him, and given Him a Name, which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. i. 1, "God . . hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things." 1 Pet. iii. 21, "Jesus Christ . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." Rev. xvii. 14, "He [the Lamb] is Lord of lords, and King of kings."

¹ Mark xvi. 15, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

3 "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 "John ^ddid baptize in the wilderness, and preach the baptism of repentance ¹for the remission of sins.

A.D. 26.

a cf. Matt. 2. 1.
Luke 3. 3.
1 Or, unto.

5 ^bAnd there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

b Matt. 3. 5, 6.
c Matt. 3. 4.

6 "And John was clothed with camel's

" Isa. lii. 10, "All the ends of the earth shall see the salvation of our God." Luke xxiv. 46, [to the eleven:] "He said unto them . . thus it behooved . . that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Acts ii. 38, [On the day of Pentecost:] "Peter said, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call." Rom. x. 15, 18, [Concerning the Jews:] "— them that preach the gospel . . I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Col. i. 23, "The gospel, which ye have heard . . was preached to every creature which is under heaven."

" Acts ii. 41, "They that gladly received his [Peter's] word were baptized: and the same day there were added *unto* them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

CHAP. I.— Matt. xiv. 33, [Jesus had saved Peter from sinking:] "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." Luke i. 35, "The angel . . said unto her, [Mary,] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." John i. 34, "I [John the Baptist] saw, and bare record that this is the Son of God."

^b Matt. iii. 1, id. Matt. xi. 10, Luke vii. 27, id., [quoted, and applied to John the Baptist by Jesus.]

^c Isa. xl. 3, Matt. iii. 3, Luke iii. 4, id.—John i. 15, 23, "John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me . . I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

^d John iii. 23, "John was also baptizing in Ænon near to Salim, because there was much water there."

A. D. 26. hair, and with a girdle of a skin about his loins; and he did eat 'locusts and wild honey;

7 ⁴ And preached, saying, There ⁷ cometh One mightier than I after me, the latchet of whose shoes I am not worthy to ⁸ stoop down and ⁹ unloose.

A. D. 27. 8 ² I indeed have baptized you with water: but He shall baptize you ³ with the Holy Ghost.

9 ¹ And it came to pass in those days, that Jesus came from "Nazareth of" Galilee, ² and was baptized of John ³ in Jordan.

10 ¹ And straightway ² coming up out of the water, ³ he saw the heavens ⁴ opened, and the Spirit like a dove descending upon Him:

11 ¹ And there came a voice from heaven, saying, ² Thou art My beloved Son, in whom I am well pleased.

12 ¹ And ² immediately ³ the spirit driveth Him into the wilderness.

13 ¹ And He was there in the wilderness ² forty days, tempted of Satan; ³ and was with the wild beasts; ⁴ and the angels ministered unto Him.

A. D. 30. 14 ¹ Now after that John was put in prison, Jesus came into Galilee, ² and preached

ing ³ the gospel of the kingdom of God.

15 ¹ And saying, ² "The time is fulfilled, and" ³ the kingdom of God is at hand: repent ye, ⁴ and believe the gospel."

16 ¹ Now ² as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 ¹ And Jesus said unto them, Come ye after Me, and I will make you ² to become ³ fishers of men.

18 ¹ And straightway ² they forsook their nets, and followed Him.

19 ¹ And when He had gone ² a little farther ³ thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 ¹ And straightway He called them: and they left their father ² Zebedee ³ in the ship ⁴ with the hired servants, ⁵ and went after Him.

21 And they ² went into Capernaum; and straightway on the Sabbath day He ³ entered into the synagogue, and ⁴ taught.

22 ¹ And ² they were astonished at His doctrine: for He taught them as one that had authority, ³ and not as the scribes.

23 ¹ And there was in their synagogue a man with an unclean spirit; and he cried out, ² and saying, Let us alone; ³ what have

abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost."

² Psa. ii. 7, "I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee." Mark ix. 2, 7, "Jesus . . . was transfigured . . . and a voice came out of the cloud, saying, This is my beloved Son: hear Him."

¹ Matt. iv. 23, "Jesus went about all Galilee . . . preaching the gospel of the kingdom."

² Dan. ix. 25, "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Gal. iv. 4, "When the fulness of the time was come, God sent forth His Son." Eph. i. 10, "— that in the dispensation of the fulness of times He might gather together in one all things in Christ."

³ "The kingdom ——— repent ye." Matt. iii. 2, [said by John the Baptist.]

² Luke v. 2-10, [In a miraculous taking of fishes, Jesus sheweth how He will make Peter and his partners fishers of men.]

² Matt. xix. 27, [When Jesus had told His disciples of the danger of riches:] "Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee." Luke v. 10, "James and John . . . which were partners with Simon . . . when they had brought their ships to land, they forsook all, and followed Him."

² Matt. iv. 13, "Leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast."

² Matt. vii. 28, 29, id., [said with reference to His sermon on the mount.]

² Matt. viii. 28, "Two possessed with devils . . . cried out, saying, What have we to do with Thee, Jesus,

¹ Lev. xi. 21, "These may ye eat of every flying creeping thing that goeth upon all four . . . the locust after his kind, and the bald locust," &c.

² John i. 27, id.—Acts xiii. 25, "As John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose."

² Acts xi. 16, "Then remembered I [Peter] the word of the Lord, how that He said, [Acts i. 5.] John indeed baptized with water; but ye shall be baptized with the Holy Ghost." xix. 4, "Then said Paul [to those disciples at Ephesus, who had been baptized only unto John's baptism.] John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus."

² Isa. xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring." Joel ii. 28, "I will pour out My spirit upon all flesh." Acts ii. 1, 4, "When the day of Pentecost was fully come . . . they [the twelve] were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 45, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." xi. 15, [Peter's defence for going in to the Gentiles:] "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I" &c., on ² above. 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

² John i. 32, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and It

A.D. 31. we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.

25 ⁷ And Jesus 'rebuked him, saying, Hold thy ⁷ *Peace*, and come out of him.

26 ⁷ And "when the unclean spirit "had torn him, and cried with a loud voice," he came out of him.

27 "And they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this? "what "new" doctrine is this? for with authority commandeth He even the unclean ⁷ *spirits*, and they do obey Him.

28 "And immediately His fame spread abroad throughout all the region round "about Galilee." ⁷ *lee*.

29 "And "forthwith," when they were come out of the synagogue, "they entered into the house of Simon "and Andrew, with James and John."

30 "But Simon's wife's mother lay sick of a fever, ⁷ *and "anon" they tell Him of her.*

31 "And He came and took her by the hand, "and lifted her up;" "and immediately" the fever left her, and she ministered unto them.

32 "And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 "And He healed many that were sick of divers diseases, and cast out many devils; "and "suffered not the devils "to speak, because they knew Him.

35 "And in the morning, "rising up a great while before day," He went out, and departed into ⁷ *a solitary place*, "and there prayed."

36 And Simon and they that were with Him followed after Him.

37 And when they had found Him, they said unto Him, All men seek for thee.

38 And He said unto them, "Let us go into the next towns, that I may preach there also: for "therefore came I forth.

39 "And He preached in their synagogues throughout all Galilee, "and cast out devils.

Thou Son of God? art Thou come hither to torment us before the time?"

"Verse 34.

"Mark ix. 17, 20, "One of the multitude . . said, Master, I have brought unto Thee my son, which hath a dumb spirit . . and . . straightway the spirit tare him."

"Mark iii. 10, 12, "He had healed many . . and He straightly charged them that they should not make Him known." See Acts xvi. 16, "As we went to prayer, a certain damsel possessed with a spirit of divination met us . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned

40 ¹ And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean.

41 "And Jesus, "moved with compassion," put forth His hand, and touched Him, and saith unto Him, I will; be thou clean.

42 "And "as soon as He had spoken," immediately the leprosy departed from him, and he was cleansed.

43 And He straightly charged him, and forthwith sent him away;

44 "And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer "for thy cleansing "those things "which Moses commanded, for a testimony unto them.

45 "But he went out, and began to publish it much, and to blaze abroad the matter, "insomuch that Jesus could no more openly enter into the city," but was without in desert places: and "they came to Him from every quarter.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth His disciples for not fasting, 23 and for plucking the ears of corn on the Sabbath day.

AND again He entered into "Capernaum after some days; and it was noised that He was in the house.

2 And straightway "many were gathered together, "insomuch that there was no room to receive them, no, not so much as about the door; and He preached the word unto them."

3 "And they come unto Him, bringing one sick of the palsy, which was borne "of four."

4 "And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 "But there were certain of the scribes "sitting there, "and reasoning in their hearts,

and said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour."

"Isa. lxi. 1, "The LORD hath anointed Me to preach good tidings unto the meek." John xvi. 28, "I came forth from the Father, and am come into the world." xvii. 1, 4, "Jesus . . lifted up his eyes to heaven, and said, Father, the hour is come . . I have finished the work which Thou gavest Me to do."

"Lev. xiv. 2, see note ⁷ on Matt. viii. 4, for "the law of the leper in the day of his cleansing."

"Mark ii. 13, "By the sea side [of Gennesaret] . . all the multitude resorted unto Him, and He taught them."

A.D. 31.

1 cf. Matt. 8.
2 Luke 5. 12.

3 Matt. 8. 2.
4 Luke 5. 13.

5 Matt. 8. 2.
6 Luke 5. 13.

7 Matt. 8. 4.
8 Luke 5. 14.

9 Luke 5. 14.
10 Luke 5. 14.

11 Matt. 8. 4.
12 Luke 5. 14.

13 Luke 5. 14.
14 Luke 5. 14.

15 Luke 5. 14.
16 Luke 5. 14.

17 Luke 5. 14.
18 Luke 5. 14.

19 Luke 5. 14.
20 Luke 5. 14.

21 Luke 5. 14.
22 Luke 5. 14.

23 Luke 5. 14.
24 Luke 5. 14.

25 Luke 5. 14.
26 Luke 5. 14.

27 Luke 5. 14.
28 Luke 5. 14.

29 Luke 5. 14.
30 Luke 5. 14.

31 Luke 5. 14.
32 Luke 5. 14.

33 Luke 5. 14.
34 Luke 5. 14.

35 Luke 5. 14.
36 Luke 5. 14.

37 Luke 5. 14.
38 Luke 5. 14.

39 Luke 5. 14.
40 Luke 5. 14.

41 Luke 5. 14.
42 Luke 5. 14.

43 Luke 5. 14.
44 Luke 5. 14.

45 Luke 5. 14.
46 Luke 5. 14.

47 Luke 5. 14.
48 Luke 5. 14.

49 Luke 5. 14.
50 Luke 5. 14.

51 Luke 5. 14.
52 Luke 5. 14.

53 Luke 5. 14.
54 Luke 5. 14.

55 Luke 5. 14.
56 Luke 5. 14.

57 Luke 5. 14.
58 Luke 5. 14.

59 Luke 5. 14.
60 Luke 5. 14.

A.D. 31. 7 *Why doth this *Man* thus speak blasphemies? *who can forgive sins but God only?

8 <sup>e Matt. 9. 3.
Luke 5. 21.</sup> And immediately when Jesus perceived *in His spirit* that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 *Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, *and take up thy bed,* and walk?*

10 <sup>1 Matt. 9. 3.
Luke 5. 22.</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11 <sup>1 Matt. 9. 3.
Luke 5. 24.</sup> I say unto thee, *Arise, and take up thy bed, and go thy way into thine house.*

12 <sup>1 of Matt. 9.
7. 8.
Luke 5. 25, 26.
m of Luke 5.
25.</sup> And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, *saying, We never saw it on this fashion.

13 And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them.

14 And as He passed by, *He saw <sup>n Matt. 9. 9.
7. 8.
1. Or, at the place where the custom was received.</sup> Levi the son of Alphaeus sitting *at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 <sup>n Matt. 9. 9.
7. 8.
1. Or, at the place where the custom was received.</sup> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: *for there were many, and they followed Him.*

16 <sup>n Matt. 9. 9.
7. 8.
1. Or, at the place where the custom was received.</sup> And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, *How is it that He eateth and drinketh with publicans and sinners?

17 <sup>n Matt. 9. 9.
7. 8.
1. Or, at the place where the custom was received.</sup> When Jesus heard it, He saith unto them, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: *and *they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?

CHAP. II.—^a Job xiv. 4, "Who can bring a clean thing out of an unclean? not one?" Isa. xliii. 25, "I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins."

^b 15-17. Matt. ix. 10-13, id.: [see foot note on Matt. ix. 10.]

^c Matt. xviii. 11, with Luke xix. 10, "The Son of man is come to seek and to save that which was lost." 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

^d 18-22. Matt. ix. 14-17, id.

^e Deut. xxiii. 25, "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn."

^f 1 Sam. xxi. 1, 6, "Ahimelech the priest . . . gave

19 *And Jesus said unto them, Can A.D. 31. the children of the bride-chamber fast, while the Bridegroom is with them? *as long as they have the Bridegroom with them, they cannot fast.*

20 *But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

21 *No man also seweth a piece of ^a new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 *And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 *And it came to pass, that He went through the corn-fields on the Sabbath day; and His disciples began, *as they went, *to pluck the ears of corn.

24 *And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?

25 *And He said unto them, Have ye never read *what David did, *when he had need, and was an hungred, he, and they that were with him?

26 *How he went into the house of God *in the days of Abiathar the high priest,* and did eat the shew-bread, ^a which is not lawful to eat but for the priests, *and gave also to them which were with him?

27 *And He said unto them, *The Sabbath was made for man, and not man for the Sabbath.*

28 *Therefore the Son of man is Lord also of the Sabbath.

CHAPTER III.

1 *Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth His twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are His brother, sister, and mother.*

AND *He entered again into the synagogue; and ^a there was a man there which had a withered hand.

him hallowed bread: for there was no bread there but shew-bread, that was taken from before the LORD."

^b Exod. xxix. 32, "Aaron and his sons shall eat . . . the bread that is in the basket, by the door of the tabernacle of the congregation . . . but a stranger shall not eat thereof, because (it is) holy." Lev. xxiv. 9, [The shew-bread:] "It shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute."

[20. "In the days of Abiathar the high priest." This does not mean, that Abiathar was the priest who gave the shew-bread to David; for Abimelech his father, and immediate predecessor in the priestly office, is recorded in the reference on the 25th verse to have done this; but only that the event took place in the time of Abiathar, who, though not high priest on the occasion, became such shortly afterwards, and was a more notorious character than Ahimelech. For the expression, compare Matt. i. 6, "Jesse begat David the king," where David is called king, as Abiathar is called high priest, by anticipation.]

A. D. 31.

b cf. Matt. 12.
10.cf. Luke 6, 7,
8 & the
members and
Pharisees.⁹c Luke 6, 8,
1 Gr. *Arise,*
stand forth
in the midst.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

a Luke 6, 9.

2 ^b And ³ they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him.

3 ^a And He saith unto the man which had the withered hand, ¹ Stand forth.

4 ^a And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? ^{*} But they held their peace.^{*}

5 ^a And when He had looked round about on them ^{*} with anger, being grieved for the ² hardness of their hearts, ^{*} He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 ^a And the Pharisees went forth, and straightway took counsel ^{*} with ^a the Herodians ^{*} against Him, how they might destroy Him.

7 ^b But Jesus withdrew Himself with His disciples to the sea: and a great multitude ^{*} from Galilee ^{*} followed Him, ^b and from ^a Judea,^{*}

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10 For ^a He had healed many; ^{*} insomuch that they ^{*} pressed upon Him for to touch Him, as many as had plagues.^{*}

11 ^a And unclean spirits, when they saw Him,

fell down before Him, and cried, saying, ^a Thou art the Son of God.

12 ^a And ^{*} He straitly charged them that they should not make Him known.

13 ¹ And ^{*} He goeth up into a mountain, ^a and calleth unto Him ^{*} whom he would: ^{*} and they came unto Him.^{*}

14 ^a And He ordained twelve, ^{*} that they should be with Him, and that he might send them forth to preach,^{*}

15 And to have power to heal sicknesses, and to cast out devils:

16 ^a And Simon ^{*} He surnamed Peter; ^a and James the son of Zebedee,

and John the brother of James; ^{*} and He surnamed them Boanerges, which is, The sons of thunder:^{*}

18 ^a And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 ^a And Judas Iscariot, which also betrayed him: ^{*} and they went ^{*} into an house.^{*}

20 And the multitude cometh together again, ^a so that they could not so much as eat bread.

21 And when His ^a friends heard of it, they went out to lay hold on Him: ^{*} for they said, He is besides Himself.

22 ^a ¶ And the ^a scribes ^{*} which came down from Jerusalem ^{*} said, ^{*} He hath Beelzebub, and ^{*} by the prince of the devils casteth He out devils.

CHAP. III.—^a Matt. xxii. 15, "The Pharisees took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians."

^b Luke vi. 17, "He came down with them [the twelve], and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all."

^a 11, 12. Mark i. 23, "There was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. 25, And Jesus rebuked him, saying, Hold thy peace, and come out of him." Luke iv. 41, "Devils also came out of many, crying out, and saying, Thou art Christ the Son of God." And He rebuking them suffered them not to speak: for they knew that He was Christ."

^a Matt. xiv. 33, [When Peter was saved from sinking:] "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." Mark i. 1, "Jesus Christ, the Son of God."

^a Mark i. 25, on ^a above: 34, "He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him." Matt. xii. 15, "Great multitudes followed Him, and He healed them all; and charged them that they should not make Him known: that it might be fulfilled

which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust."

^a Matt. x. 1, 5, with Luke ix. 1, 2, "When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . these twelve Jesus sent forth."

^a John i. 42, "Jesus . . said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." [margin, or, Peter.]

^a Mark vi. 31, "There were many coming and going, and they had no leisure so much as to eat."

^a John vii. 5, "Neither did His brethren believe in Him." x. 20, [On Jesus describing Himself as the door, and the good shepherd:] "There was a division . . among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

^a Matt. ix. 34, with Luke xi. 15, "The Pharisees said, He casteth out devils through [Luke] Beelzebub, the prince of the devils." Matt. x. 25, "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" John vii. 19, "Why go ye about to kill Me? The people answered and said, Thou hast a devil: who goeth about to kill Thee?" viii. 47-49, 51, "He that is of God heareth

A.D. 31. 23 And He called them unto Him, and said unto them "in parables, How can Satan cast out Satan?"

24 "And if a kingdom be divided against itself, that kingdom cannot stand.

25 "And if a house be divided against itself, that house cannot stand.

26 "And if Satan rise up against himself, and be divided, he cannot stand, *but hath an end."

27 "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."

28 "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies *wherewith soever they shall blaspheme:"

29 "But he that shall blaspheme against the Holy Ghost hath never forgiveness," but is in danger of eternal damnation:"

30 Because they said, He hath an unclean spirit.

31 "¶ There *came then His brethren and His mother, and, standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they *said unto Him, Behold, Thy mother and Thy brethren without seek for Thee.

33 "And He answered them, saying, Who is My mother, or My brethren?"

34 And He looked round about on them which sat about Him, *and said, Behold My mother and My brethren!

35 "For whosoever shall do the will of *God, the same is My brother, and My sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof.
21 We must communicate the light of our knowledge to

God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me. If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death.—x. 20, on *above.

* Isa. xlix. 24, "[Of the powerful deliverance out of captivity:] "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. . . and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob."

* Luke xii. 10, "Whosoever speaketh a word against the Son of man, it shall be forgiven him," Matt. xii. 32: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." 1 John v. 16, "There is a sin unto death."

* 31, 32. Luke viii. 19, 20, id.; 21, "And He answered and said unto them, My mother and My brethren are these which hear the word of God and do it."

others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth the tempest on the sea.

A AND He began again to teach *by the sea side: and there was gathered unto Him a great multitude, *so that He entered into a ship, and sat *in the sea; *and the whole multitude was by the sea on the land.

2 *And He taught them many things by parables, *and said unto them *in His doctrine,"

3 Hearken; *Behold, there went out a sower to sow:

4 *And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 *And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 *But when the sun was up, it was scorched; and because it had no root, it withered away.

7 *And some fell among thorns, and the thorns grew up, and choked it, *and it yielded no fruit."

8 *And other fell on good ground, *and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 *And He said unto them, He that hath ears to hear, let him hear.

10 *And *when He was alone, *they that were about Him with *the twelve asked of Him the parable.

11 *And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto *them that are without, *all these things are done* in parables:

CHAP. IV.—"And—doctrine." Mark xii. 38.

* John xv. 5, "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Col. i. 5, "The gospel . . is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

* 10-12. Matt. xiii. 10, "The disciples came, and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14, And in them is fulfilled the prophecy of Esaias, which saith, vi. 9, 10, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15, for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

* 1 Cor. v. 12, "What have I to do to judge them . . that are without? . . them that are without God judgeth." Col. iv. 5, "Walk in wisdom, [1 Thess. iv. 12,] walk honestly toward them that are without." 1 Tim. iii.

A.D. 31. 12 ^aThat ^bseeing they ^cmay see, and not perceive; and hearing they may hear, and not understand; ^dlest at any time they should be converted, and *their* sins should be forgiven them.

13 And He said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 ^aAnd these are they by the way side, where the word is sown; but when they have ^bheard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 ^bAnd these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 ^cAnd have no root in themselves, and so ^dendure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 ^dAnd these are they which are sown among thorns; such as hear the word,

19 ^dAnd the cares of this world, ^eand the deceitfulness of riches, ^fand the lusts of other things entering in, ^gchoke the word, and it becometh unfruitful.

20 ^aAnd these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, ^bsome thirtyfold, some sixty, and some an hundred.

21 ¶ ^aAnd He said unto them, ^b"Is a candle brought to be put under a ^cbushel, or under a bed? and not to be set on a candlestick?

2, 7, "A bishop . . must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

^a 12. Acts xxviii. 26, 27, id., [applied by Paul to the Jews at Rome.]—Isa. vi. 9, 10, on ^a above. Matt. xiii. 14, 15, ibid.—John xii. 39, "Therefore they could not believe, because that Esaias said . . He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them." Rom. xi. 7, "Israel hath not obtained . . that which he seeketh for . . according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

^a 1 Tim. vi. 9, 17, "They that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows . . Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy . . that they be rich in good works."

^a Matt. v. 15, id., [of His disciples, as the light of the world.] Luke xi. 33, id., [of Christ Himself.]

^a Matt. x. 26, id., [of those who called the Master of the house Beelzebub.] Luke xii. 2, id., [of the leaven of the Pharisees, which is hypocrisy.]

^a Matt. xi. 15, id., [of Elias, i. e. John the Baptist, as the messenger of Christ.] verse 9.

22 ^bFor ^athere is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 ^bIf any man have ears to hear, let him hear.

24 And he said unto them, ^a"Take heed what ye hear: ^bwith what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."

25 ^aFor ^bhe that hath, to him shall be given: and he that hath not, from him shall be taken even that which he ^chath.

26 ¶ And he said, ^a"So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ^abrought forth, immediately ^bhe putteth in the sickle, because the harvest is come.

30 ¶ And He said, ^a"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 ^a"It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 ^bBut when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

^a "with—to you." Matt. vii. 2, id., [of judging.] Luke vi. 38, id., [of giving.]

^a Matt. xiii. 12, id., [of them to whom it is given, or not given, to know the mysteries of the kingdom of heaven.] xxv. 29, id., [of the man from whom was taken the one talent, to be given to him with ten talents.] Luke xix. 26, id., [of the man from whom was taken the one pound laid up in a napkin, to be given to him with ten pounds.]

^a Matt. xiii. 24–30, id., [the parable of the tares.]

^a Rev. xiv. 15, "Another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

^a 30–32. Luke xiii. 18, 19, id.—Acts ii. 41, [On the day of Pentecost, after Peter's sermon:] "They that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls." [And shortly after, on preaching to those who saw the lame man cured:] iv. 4, "Many of them which heard the word believed; and the number of the men was about five thousand." v. 1, 4, [On Ananias and Sapphira being struck dead:] "Believers were the more added to the Lord, multitudes both of men and women." xix. 17, [On the Jewish exorcists at Ephesus being overcome by the evil spirit:] "The name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books

A.D. 31. 33 *And with many such parables spake He the word unto them, *as they were able to hear it.*

34 *But without a parable spake He not unto them: *and when they were alone, he expounded all things to His disciples.*

35 *And the same day, when the even was come,* He saith unto them, Let us pass over unto the other side.

36 *And when they had sent away the multitude,* they took Him even as He was in the ship.

And there were also with Him other little ships.

37 *And there arose a great storm of wind,* and the waves beat into the ship,* so that it was now full.

38 *And He was in the hinder part of the ship,* asleep *on a pillow:* and they awake Him, and say unto Him, Master, *carest Thou not that we perish?

39 *And He arose, and rebuked the wind,* and said unto the sea, Peace, be still.* And the wind ceased, and there was a great calm.

40 *And He said unto them, Why are ye so fearful? how is it that ye have no faith?

41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death the daughter of Jairus.

AND *they came over unto the other side of the sea, into the country of the Gadarenes.

2 *And when He was come out of the ship,* immediately there met Him out of the tombs a man with an unclean spirit,

3 *Who had his dwelling among the tombs; *and no man could bind him, no, not with chains:*

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 *But when he saw Jesus *afar off,* he *ran and worshipped Him,

7 *And cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not.

together, and burned them before all men . . so mightily grew the word of God and prevailed.*

*John xvi. 12, "I have yet many things to say unto you, [the disciples,] but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth . . and He will show you things to come."

CHAP. V.—Acts xvi. 39, [Paul and Silas at Philip-

8 *For He said unto him, Come out of the man, thou unclean spirit.

9 *And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 *And he besought Him much that He would not send them away out of the country.

11 *Now there was there nigh unto the mountains a great herd of swine feeding.

12 *And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

13 *And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, *(they were about two thousand;)* and were choked in the sea.

14 *And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 *And they come to Jesus, and see him that was possessed with the devil, and had the legion,* sitting, and clothed, and in his right mind: and they were afraid.

16 *And they that saw it told them how it befell to him that was possessed with the devil,* and also concerning the swine.*

17 *And they began to pray Him to depart out of their coasts.

18 *And when He was come into the ship,* he that had been possessed with the devil prayed Him that He might be with Him.

19 *Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends,* and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*

20 *And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.*

21 *And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: *and He was nigh unto the sea.*

22 *And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him,* he fell at His feet,

23 *And besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come *and lay Thy hands on her,* that she may be healed; *and she shall live.

24 *And Jesus went with him; *and much people followed Him, and thronged Him.

25 *And a certain woman which had an issue of blood twelve years,

pi:] "The magistrates . . came and besought them . . to depart out of the city."

*Lev. xv. 25, "If a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the

A.D. 31.

d Luke 8. 29.

e Luke 8. 30, 31.

g *command them to go out into the deep.*

f Matt. 8. 20, g *a good will.* Luke 8. 29.

f Matt. 8. 32, Luke 8. 33.

h Matt. 8. 23, 24, Luke 8. 34, 35.

i Luke 8. 35.

k Luke 8. 36.

l Matt. 8. 34, Luke 8. 37.

m of Luke 8. 31.

n Luke 8. 38.

o Luke 8. 39.

p of Luke 8. 39.

q Luke 8. 40.

r Matt. 8. 18.

s Matt. 8. 19, Luke 8. 41.

t Matt. 8. 42.

u of Luke 8. 40.

v of Luke 8. 40.

w Matt. 8. 18.

x Matt. 8. 19, Luke 8. 41.

y Matt. 8. 42.

z Matt. 8. 43.

A.D. 31. 26 And had suffered many things of many physicians, "and had spent all that she had, and was nothing bettered, "but rather grew worse,"

27 When she had heard of Jesus, "came in the press behind, and touched His garment.

28 "For she said, If I may touch His clothes, I shall be whole.

29 "And straightway the fountain of her blood was dried up; "and she felt in her body that she was healed of that plague."

30 And Jesus, immediately "knowing in Himself that "virtue had gone out of Him, "turned Him about in the press, "and said, Who touched My clothes?

31 "And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?

32 And He looked round about to see her that had done this thing.

33 "But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34 "And He said unto her, Daughter, "thy faith hath made thee whole; "go in peace, "and be whole of thy plague."

35 "While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 "As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

37 "And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

38 "And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 "And when He was come in, He saith unto them, Why "make ye this ado, and "weep? the damsel is not dead, but "sleepeth.

40 "And they laughed Him to scorn. "But when He had put them all out, "He taketh the father and the mother of the damsel, and them that were with Him, "and entereth in "where the damsel was lying."

41 "And He took the damsel by the hand, "and said unto her, "Talitha cumi; which is, being interpreted, "Damsel, I say unto thee, arise.

42 "And straightway the damsel arose, "and walked; for she was of the age of twelve years." "And they were astonished with a great astonishment.

43 "And "He charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 Christ is contemned of His countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch Him.

AND He went out from thence, and came into "His own country; and His disciples follow Him.

2 And when the Sabbath day was come, "He began to teach in the synagogue: and many "hearing Him" were astonished, saying, "From whence hath this Man these things? and what wisdom is this "which is given unto Him," that even such mighty works are wrought by His hands?

3 "Is not this the "carpenter, the son of Mary, "the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? "And they "were offended at Him.

4 "But Jesus said unto them, "A prophet is not

bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even."

"Luke vi. 19, "The whole multitude sought to touch Him: for there went virtue out of Him, and healed them all."

"Thy—go." Mark x. 52, id., [to blind Bartimeus.] Acts xiv. 8, "At Lystra . . a cripple . . heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand up right on thy feet. And he leaped and walked."

"John xi. 11, "Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death . . Then said Jesus unto them plainly, Lazarus is dead."

"Acts ix. 40, "Peter put them [the disciples and elders] all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

A.D. 31.

i cf. Matt. 9.
23, 24.
cf. Lk. 8. 52.

ii Matt. 9. 34,
35.
Lk. 8. 53, 54.
1 cf. Lk. 8. 51.
m Matt. 9. 35.

o Matt. 9. 35.
Luke 8. 55.
p Luke 8. 55,
56.

a Matt. 13. 54.

b Matt. 13. 55.
c "carpenter's Son."
c Matt. 13. 57.

"Matt. viii. 4, Luke v. 14, id., [to the leper cleansed.] Matt. ix. 30, id., [to the two blind men restored to sight.] Matt. xii. 16, Mark iii. 12, id. [to the unclean spirits.] Matt. xvii. 1, 9, "Jesus taketh Peter, James, and John . . and was transfigured before them: and charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

CHAP. VI.—"Luke iv. 16, "Nazareth, where He had been brought up."

"John vi. 41, "The Jews . . murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know?"

"See Matt. xii. 47, "One said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He . . stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Gal. i. 19, "James the Lord's brother."

"Matt. xi. 6, "Blessed is he, whosoever shall not be offended in Me."

"John iv. 44, "Jesus himself testified, that a prophet hath no honour in his own country."

A.D. 31. without honour, but in his own country, "and among his own kin," and in his own house.

^d Mat. 13. 54. "He did not many mighty works there because of their unbelief." ^e Mat. 9. 35. [Our Lord's third circuit of Galilee.]

⁶ And ^a He marvelled because of their unbelief. ^a And ^a He went round about the villages, teaching.

⁷ ¶ And ^a He called unto ^a Him the twelve, and began to send them forth ^a by two and two; ^a and gave them power over unclean spirits;

⁸ And commanded them ^a that they should take nothing for ^a their journey, save a staff only; no scrip, no bread, no ^a money in ^a their purse:

⁹ But ^a be shod with sandals; and not put on two coats.

¹⁰ And ^a He said unto them, "In what place soever ye enter into an house, there abide till ye depart from that place.

¹¹ And ^a whosoever shall not receive you, ^a nor hear you, when ye depart thence, ^a shake off the dust under your feet for a testimony against them. ^a Verily I say unto you, It shall be more tole-

rable for Sodom ^a and Gomorrah in the day of judgment, than for that city.

¹² And they went out, and preached ^a that men should repent.

¹³ And they cast out many devils, ^a and anointed with oil ^a many that were sick, and healed them.

¹⁴ And king Herod heard of ^a Him; (for His Name was spread abroad :) ^a and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth ^a themselves in him.

¹⁵ Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

¹⁶ But ^a when Herod heard thereof, he said, It is John, whom I beheaded: ^a but he is risen from the dead.

¹⁷ For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: ^a for he had married her.

¹⁸ For John had said unto Herod, "It is not lawful for thee to have thy brother's wife."

¹⁹ Therefore Herodias had ^a a quarrel against him, and would have killed him; but she could not:

²⁰ For ^a Herod ^a feared ^a John, knowing

^a See Gen. xix. 15, &c., "The angels hastened Lot, saying, Arise . . . lest thou be consumed in the iniquity of the city [of Sodom] . . . escape to the mountain . . . And Lot said unto them, O, not so, my Lord . . . this city is near to flee unto . . . and he said unto him . . . Haste thee, escape thither; for I cannot do any thing till thou be come thither." xxxii. 24, "Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me . . . and he blessed him." Mark ix. 17, 22, "One of the multitude . . . said, Master, I have brought unto Thee my son, which hath a dumb spirit . . . if thou canst do any thing, have compassion on us . . . Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

^a Isa. lix. 15, "The LORD . . . wondered that there was no intercessor: therefore His arm brought salvation."

^a Luke xiii. 22, "He went through the cities and villages, teaching, and journeying toward Jerusalem."

^a Mark iii. 13, "He goeth up into a mountain, and calleth unto Him whom He would: And they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

^a Acts xii. 7, "The angel of the Lord . . . in the prison . . . smote Peter on the side, and raised him up, saying, Arise up quickly . . . gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me, and he . . . followed him."

^a Luke x. 7, [To the seventy:] "In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter,

and they receive you, eat such things as they set before you."

^a Luke x. 10, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."

^a Acts xiii. 50, [At Antioch:] The Jews . . . raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium." xviii. 5, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

^a James v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

^a Matt. xvi. 13, with Mark viii. 28, "He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

^a Luke xii. 19, "Herod the tetrarch, being reproved by him [John the Baptist] for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."

^a Lev. xviii. 16, "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness." xx. 21, "If a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless."

^a Matt. xxi. 24, [To the chief priests and elders:]

A.D. 31.

² Gr. or. ³ Mat. 11. 1. Luke 9. 5.

¹ Luke 9. 6.

¹ cf. Mat. 14. ¹ cf. Luke 9. 7. ¹ Mat. 14. 2.

A.D. 30.

^m Mat. 14. 3.

ⁿ Mat. 14. 4.

³ Or, an inward grudge.

^o cf. Mat. 14. 5. ⁸ "the multitude."

A.D. 30. that he was a just man and an holy, *and "observed him; and when he heard him, he did many things, and heard him gladly.*

A.D. 32. 21 And when a convenient day was come, that "Herod "on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 "And when the daughter of the said Herodias came in, and danced, and pleased Herod "and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.*

23 "And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, "unto the half of my kingdom.*

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, "saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 "And the king was "exceeding" sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 "And immediately the king sent "an "executioner, and commanded his head to be brought: and he went "and beheaded him in the prison,

28 "And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 "And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 "And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, "and what they had taught.*

31 And He said unto them, Come ye yourselves apart unto a desert place, and rest a while: for

"there were many coming and going, and they had no leisure so much as to eat.

32 "And they departed into a desert place by ship privately.

33 And the people saw them departing, "and many knew Him, and ran "afoot thither out of all cities, "and outwent them, and came together unto Him.*

34 "And "Jesus, when He came out, saw much people, and was moved with compassion toward them, "because they were as sheep not having a shepherd: " "and He began to teach them many things.

35 "And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

36 "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: "for they have nothing to eat.*

37 "He answered and said unto them, Give ye them to eat. And they say unto Him, " "Shall we go and buy two hundred "pennyworth of bread, and give them to eat?"

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, " "Five, and two fishes.

39 "And He commanded them to make all sit down by companies upon the "green" grass.

40 "And they sat down in ranks, by hundreds, and by fifties.

41 "And when He had taken the five loaves and the two fishes, He looked up to heaven, "and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all.

42 "And they did all eat, and were filled.

43 "And they took up twelve baskets full of the fragments, "and of the fishes.*

"Jesus . . said unto them . . The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying . . if we shall say, Of men; we fear the people; for all hold John as a prophet."

"Gen. xl. 20, "It came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants."

"Esth. v. 3, "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." 8, id. vii. 2, id.

"Mark iii. 20, "The multitude cometh together again, so that they could not so much as eat bread."

" "Jesus—shepherd." Matt. ix. 36, id.

"Numb. xi. 11, 13, 22, "Moses said unto the LORD . . Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me . . Shall the flocks and the herds be slain for them, to suffice them? or shall

all the fish of the sea be gathered together for them, to suffice them?" 2 Kings iv. 42, "A man . . brought [Elisha] the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servant said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the LORD."

"34—44. See Matt. xv. 34—38, with Mark viii. 5—9, [miracle of feeding four thousand men, beside women and children, with seven loaves, and a few little fishes, when there remained seven baskets full of fragments.]

"1 Sam. ix. 13, "The people will not eat until he [Samuel, the seer] come, because he doth bless the sacrifice; and afterwards they eat that be bidden." Matt. xxvi. 26, [At His last supper:] "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples."

CHAPTER VII.

A.D. 32. 44 ¹ And they that did eat of the loaves were about five thousand men.

45 ² And straightway He constrained His disciples to get into the ship, and to go to the other side before ³ "unto Bethesda," while He sent away the people.

46 ¹ And when He had sent them away, He departed into a mountain to pray.

47 ¹ And when even was come, the ship was in the midst of the sea, and He alone ² on the land.

48 And He saw them toiling in rowing; for ³ the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, ⁴ and ⁵ "would have passed by them."

49 ¹ But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw Him, and were troubled. ² And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 ¹ And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For ² they considered not *the miracle* of the loaves: for their ³ heart was hardened.

53 ¹ And when they had passed over, they came unto the land of Gennesaret, ² and drew to the shore.

54 ¹ And when they were come out of the ship, straightway ² they knew Him,

55 ¹ And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, ² and besought Him that they might ³ "touch if it were but the border of His garment: and as many as touched ⁴ Him were made whole."

* See Luke xxiv. 28, "He made as though He would have gone farther."

¹ Mark viii. 17, "Jesus . . . saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve."

² Mark iii. 2, 5, "They watched Him, whether He would heal . . . on the Sabbath day; that they might accuse Him . . . and . . . He . . . looked round about on them in anger, grieved for the hardness of their hearts." xvi. 14, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

³ Matt. ix. 20, Mark v. 27, "Behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment,

1 *The Pharisees find fault at the disciples for eating with unwashed hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.*

THEN ¹ came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of His disciples eat bread with ³ defiled, that is to say, with unwashed, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their hands* ⁴ oft, eat not, holding the tradition of the elders.

4 And *when they come from the market*, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ⁵ pots, brazen vessels, and of ⁶ tables.

5 Then the Pharisees and scribes asked Him, ⁷ Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 ¹ He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, "This people honoureth Me with *their lips*, but their heart is far from Me."

7 ¹ Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 ¹ And He said unto them, Full well ye ² reject the commandment of God, that ye may keep your own tradition.

10 ¹ For Moses said, ² Honour thy father and thy mother; and, ³ Whoso curseth father or mother, let him die the death:

11 ¹ But ye say, If a man shall say to his father or mother, *It is* ² "as Corban, that is

I shall be whole." Acts xix. 11, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

CHAP. VII.—¹ Isa. xxix. 13, "The Lord said . . . this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men."

² Exod. xx. 12, id. Deut. v. 16, id. ³ Exod. xxi. 17, id. Lev. xx. 9, id.—Prov. xx. 20, "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."

⁴ Matt. xxiii. 16, 18, "Wo unto you ye blind guides, which say . . . Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon."

A. D. 32. to say,* a gift, by whatsoever thou mightest be profited by me; ⁸ he shall be free.

⁸ Matt. 15. 5,
6 adds, "and
honour not
his father or
his mother."

⁸ cf. Mat. 15.
6.

things do ye.*

14 ¶ And when He had called all the people unto Him, He said unto them, Hearken unto Me ^a every one of you,* and understand:

15 ^b There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile ^b Mat. 15. 11. the man.

16 ^c If any man have ears to hear, let him hear.

17 And when He was entered into the house ^c Mat. 15. 15, from the people, ^c His disciples asked ⁸ "Peter," Him concerning the parable.

18 ^d And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, ^e purging all meats?*

20 ^e And He said, That which cometh out of the man, that defileth the man.

21 ^f For ^f "from within," out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 ¹ "Thefts," ¹ covetousness, wickedness, deceit, lasciviousness, an evil eye,* blasphemy, ² pride, foolishness:*

23 ^g All these evil things come from within, and defile the man.

24 ¶ And from thence He arose, and went into the borders of Tyre and Sidon, ^a and entered into an house, and would have no man know it: ^a Mat. 15. 21. but He could not be hid.*

25 For ^a a certain woman, whose young daughter had an unclean spirit, ^a heard of Him,* and came and fell at His feet:

26 The woman was a ¹ Greek, a ⁸ Syrophenician by nation; and she besought Him that ¹ Or, Gentile, ⁸ "of Ca-
naan," ⁸ Mat. 15. 22. He would cast forth the devil out of her daughter.

27 ^d And Jesus said unto her, ^d Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. ^d Mat. 15. 26.

28 ^e And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ^e cf. Mat. 15. 27.

29 ^f And He said unto her, For this saying go thy way; the devil is gone out of thy daughter. ^f cf. Mat. 15. 28.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, ^a through the midst of the coasts of Decapolis.* ^a Mat. 15. 29.

32 And they ² bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him.

33 And He took him aside from the multitude, and put His fingers into his ears, and ⁴ He spit, and touched his tongue;

34 And ⁴ looking up to heaven, ⁴ He sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway ⁴ his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And ⁴ He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

A. D. 32.
^b Mat. 15. 22,
c Mat. 15. 26.

1 Or, Gentile,
8 "of Ca-
naan,"
Mat. 15. 22.

d Mat. 15. 26.

e cf. Mat. 15.
27.

f cf. Mat. 15.
28.

a Mat. 15. 29.

* Matt. xi. 15, id., [of Elias, i. e. John the Baptist.]
* Gen. vi. 5, and viii. 21, [Of man, before the flood:]
"God saw that . . . every imagination of the thoughts of his heart was only evil continually." [After the flood:]
"The imagination of man's heart is evil from his youth."
* Matt. ix. 32, [He healeth a dumb man possessed with a devil.] Luke xi. 14, id.

^a Mark vii. 23, "He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked if he saw aught. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." John ix. 6, "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

^b Mark vi. 41, "He looked up to heaven, and blessed . . . the loaves." John xi. 41, [At the grave of Lazarus:]
"Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me." xvii. 1, "Jesus . . . lifted up His eyes to heaven, and said, Father, the hour is come."

^a John xi. 33, 38, "When Jesus . . . saw her [Mary, the sister of Lazarus,] weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! . . . Jesus therefore again groaning in Himself cometh to the grave."

¹ Isa. xxxv. 4, "Behold your God will come . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Matt. xi. 2, "When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

² "He—man." Mark v. 43, id., [on raising Jairus' daughter from death.]

CHAPTER VIII.

1 *Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth His disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that He is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.*

A. D. 32. **I**N those days the multitude being very great, and having nothing to eat, ^aJesus called His disciples unto Him, and saith unto ^aMat. 15.32. them,

2 ^a“I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

3 ^a“And if I send them away fasting ^a“to their own houses,” they will faint by the way: ^a“for divers of them came from far.”

4 ^bAnd His disciples answered Him, From whence can a man satisfy these men with bread ^bMat. 15.33. here in the wilderness?

5 ^a“And ^a“He asked them, How many loaves have ^cMat. 15.34. ye? And they said, Seven.

6 ^a“And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. ^dMat. 15.35, 36.

7 ^a“And they had a few small fishes: and ^bHe blessed, and commanded to set them also before them. ^eMat. 15.36, 37.

8 ^a“So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. ^fMat. 15.37.

9 ^a“And they that had eaten were about four thousand: ^g“and He sent them away. ^gMat. 15.38, adds, ^h“men, besides women and children.”

10 ^a“And straightway He entered into a ship ^h“with His disciples,” and came into the ⁱ“parts of Dalmanutha. ^hNat. 15.39, ⁱ“consists of Dalmanutha.”

11 ^a“And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him. ⁿcf. Mat. 16. 1.

CHAP. VIII.—^a See Mark vi. 38–44, [miracle of the five loaves, and two fishes, with which about five thousand men were filled, and there were taken up twelve baskets full of the fragments.]

^b Mark vi. 41, “When He had taken the five loaves, and the two fishes, He . . . blessed . . . them.” with Matt. xiv. 19.

^c Matt. xii. 38, “Certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” John vi. 30, “They said . . . unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which

12 And He sighed deeply in His spirit, ^{A. D. 32.} and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 ^a“And He left them, and ^a“entering into the ship again ^b“departed to the other side. ^bMat. 16. 4.

14 ^a“Now the disciples had forgotten to take bread, ^a“neither had they in the ship with them more than one loaf.” ^aMat. 16. 5.

15 ^b“And He charged them, saying, Take heed, ^b“beware of the leaven of the Pharisees, ^c“and of the leaven of Herod.” ^cMat. 16. 6.

16 ^a“And they reasoned among themselves, saying, It is because we have no bread. ^dMat. 16. 7.

17 ^a“And when Jesus knew it, He saith unto them, Why reason ye, because ye have no bread? ^a“perceive ye not ^a“yet, neither understand? ^a“have ye your heart yet hardened? ^dMat. 16. 8, 9.

18 Having eyes, see ye not? and having ears, hear ye not? ^e“and do ye not remember? ^eMat. 16. 9.

19 ^a“When ^a“I brake the five loaves among five thousand, how many baskets full of fragments took ye up? ^a“They say unto Him, Twelve.

20 ^a“And ^a“when the seven among four thousand, how many baskets full of fragments took ye up? ^a“And they said, Seven.” ^fMat. 16. 10.

21 And He said unto them, ^a“How is it that ^a“ye do not understand? ^gMat. 16. 11.

22 ^a“And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

23 And He took the blind man by the hand, and led him out of the town; and when ^a“He had spit on his eyes, and put His hands upon him, He asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that He put ^a“His hands again upon his eyes, and made him look up: and he ^a“was restored, and saw every man clearly.

26 And He sent him away to his house, saying, Neither go into the town, ^a“nor tell it to any in the town.

cometh down from heaven, and giveth life unto the world.”

^a Luke xii. 1, “Beware ye of the leaven of the Pharisees, which is hypocrisy.”

^a Mark vi. 51, “He went up unto them [His disciples] into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52, For they considered not the miracle of the loaves: for their heart was hardened.”

^a Matt. xiv. 20, “twelve baskets full.” Mark vi. 43, id. Luke ix. 17, id. John vi. 13, id.

^a Matt. xv. 37, “seven baskets full.” Verse 8.

^a Mark vi. 52, on ^a“above. Verse 17.

^a Mark vii. 32, 35, “They bring unto Him one that was deaf, and had an impediment in his speech . . . and He . . . put His fingers into his ears, and He spit, and touched his tongue . . . and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.”

^a Matt. viii. 4, [To the leper cleansed:] “Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest.” Mark v. 43, [On raising Jairus’ daughter to life:] “He charged them straitly that no man should know it.”

A. D. 32. 27 ¶ And Jesus went out, and His disciples, into the towns of Cesarea Philippi: and *by the way* He asked His disciples, saying unto them, Whom do men say that I am?

28 ¶ But they answered, 'John the Baptist: but some say, Elias; and others, One of the prophets.

29 ¶ And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, "Thou art the Christ.

30 ¶ And He charged them that they should tell no man of Him.

31 And He began to *teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. ¶ And Peter took Him, and began to rebuke Him.

33 ¶ But when He had turned about *and looked on His disciples,* He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when He had called the people unto Him with His disciples also, *He said unto them, *Whosoever will come after Me, let him deny himself, and take up his cross, and follow me.

35 ¶ For *whosoever will save his life shall lose it; but whosoever shall lose his life for My sake *and the gospel's,* the same shall save it.

36 ¶ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 ¶ Or what shall a man give in exchange for his soul?

38 ¶ *Whosoever therefore shall be ashamed of Me and of My words *in this adulterous and sinful generation;* of him also shall

the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth His disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth His death and resurrection: 33 exhorteth His disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND ¶ He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen *the *kingdom of God come with power.

2 ¶ And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: *and He was transfigured before them.

3 ¶ And His raiment became shining, exceeding white *as snow; so as no fuller on earth can white them.*

4 ¶ And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 ¶ And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

6 ¶ For he wist not what to say; *for they were sore afraid.*

7 ¶ And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

8 ¶ And *suddenly,* when they had looked round about, *they saw no man any more, save Jesus only with themselves.

9 ¶ And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

* See Rom. i. 16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." 2 Tim. i. 8, 11, "Be not thou . . . ashamed of the testimony of our Lord . . . I also suffer . . . nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." ii. 12, "If we deny Him, He also will deny us. If we believe not, yet He abideth faithful: He cannot deny Himself."

CHAP. IX.—* Matt. xxiv. 30, "[Of His coming to judgment:] "All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory." xxv. 31, "The Son of man shall come in His glory." Luke xxii. 18, "[At His last supper:] "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

* Dan. vii. 9, "— the Ancient of days . . . whose garment was white as snow." Matt. xxviii. 2, "[At the sepulchre:] "— the angel of the Lord . . . his countenance was like lightning, and his raiment white as snow."

A. D. 32. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked Him, saying, Why say the scribes ^h that Elias must first come?

12 ^b And He answered and told them, Elias verily cometh first, and restoreth all things; ^c and how it is written of the Son of man, that He must suffer many things, and ^c be set at naught.*

13 ^c But I say unto you, That ^c Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when He came to His disciples, He saw a great multitude about them, ^a and the scribes questioning with them.*

15 And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him.

16 And He asked the scribes, What question ye ¹ with them?

17 ^b And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

18 ^c And wheresoever he taketh him, he ² teareth him: and he foameth, ^c and gnasheth with his teeth, and pineth away: ^d and I spake to Thy disciples that they should cast him out; and they could not.

19 ^e He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.

20 And they brought him unto Him: and when

he saw Him, straightway ² the spirit tare him; and he fell on the ground, ^a and wallowed foaming.*

21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, ^a If thou canst believe, all things ^a are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

25 When Jesus saw that the people came running together, ^e He rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, ^c and enter no more into him.**

26 And the spirit cried, and rent him sore, and ^a came out of him: ^a and he was as one dead; inasmuch that many said, He is dead.*

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29 ^a And He said unto them, This kind can come forth by nothing, but by prayer, and fasting.

30 ¶ And they departed thence, ^a and passed through Galilee; ^a and He would not that any man should know it.*

* Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

^a Psa. xxii. 6, 16, "I am a worm, and no man; a reproach of men, and despised of the people. All they that see Me, laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord, that He would deliver Him: let Him deliver Him, seeing He delighteth in Him. . . The assembly of the wicked have enclosed Me: they pierced My hands and My feet." Isa. liii. 2, &c., "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows. . . He was oppressed, and He was afflicted. . . He is brought as a lamb to the slaughter. . . He made His grave with the wicked." Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself."

^b Luke xxiii. 11, "Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." Phil. ii. 5, 7, "Christ Jesus. . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

^c Matt. xi. 14, "[Of John the Baptist:] "If ye will receive it, this is Elias, which was for to come." Luke i. 13, 17, "The angel said unto him, [Zacharias,] He

shall go before Him [the Lord Jesus] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

^d Mark i. 26, "When the unclean spirit had torn him [the man possessed,] and cried with a loud voice, he came out of him."

^e Matt. xvii. 20, "[On the same subject:] "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

Mark xi. 22, "Jesus. . . saith unto them, [His disciples,] Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Luke xvii. 5, "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." John xi. 39, "[At the grave of Lazarus:] "Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. . . and Jesus. . . cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes."

A.D. 32. 31 For He taught His disciples, and ^bsaid unto them, The Son of man is delivered into the hands of men, and they shall kill Him; ^cand ^d"after that He is killed," He shall rise the third day.

32 ^aBut they understood not that saying, and were afraid to ask Him.

33 ¶ And He came to Capernaum: and being in the house He asked them, What was it that ^e"ye disputed among yourselves by the way?"

34 But they held their peace: for by the way they had ^f"disputed among themselves, who should be the greatest."

35 And He sat down, and called the twelve, and saith unto them, ^g"If any man desire to be first, the same shall be last of all, and servant of all."

36 ^hAnd ⁱ"He took a child, and set him ^jin the midst of them: and ^k"when He had taken him in His arms," He said unto them,

37 ^l"Whosoever shall receive one of such children in My name, receiveth Me: and ^m"whosoever shall receive Me, receiveth not Me, but Him that sent Me."

38 ¶ ⁿ"And John answered Him, saying, Master, we saw one casting out devils in Thy Name, ^o"and he followeth not us:" and we forbade him, because he followeth not us."

39 ^pBut Jesus said, Forbid him not: ^q"for ^r"there is no man which shall do a miracle in

My Name, that can lightly speak evil of Me."

40 ^s"For ^the that is not against us is on our part."

41 For ^u"whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

42 And ^v"whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

43 And ^w"if thy hand ^xoffend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 ^y"Where their worm dieth not, and the fire is not quenched."

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 ^z"Where their worm dieth not, and the fire is not quenched."

47 And if thine eye ^{aa}offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 ^{ab}"Where their worm dieth not, and the fire is not quenched."

49 For every one shall be salted with fire, and ^{ac}"every sacrifice shall be salted with salt."

^{ad} Luke xxii. 24, [At His last supper with the twelve:] "There was . . a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

^{ae} Matt. xx. 26, with Mark x. 43, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

^{af} Matt. xviii. 2, see the marginal note on Matt. xviii. 1. Mark x. 16, "He took them [the little children] up in His arms, put His hands upon them, and blessed them."

^{ag} Matt. x. 40, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Luke ix. 48, id.

^{ah} Numb. xi. 25, "The LORD . . took of the spirit that was upon him, [Moses,] and gave it unto the seventy elders: and . . when the spirit rested upon them, they prophesied . . But there remained two of the men in the camp . . and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun . . said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put His spirit upon them!"

^{ai} 1 Cor. xii. 3, "I give you to understand, that no

man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

^{aj} See Matt. xii. 30, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad."

^{ak} Matt. x. 42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily," &c.

^{al} Matt. xviii. 6, id.—Luke xvii. 1, "Then said He unto the disciples, It is impossible but that offences will come: but wo unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

^{am} 43, 45, 47, Matt. xviii. 8, 9, id. 43, 47, Matt. v. 29, 30, id.—Deut. xiii. 6, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers . . thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him . . because he hath sought to thrust thee away from the LORD thy God."

^{an} Isa. lxvi. 23, "From one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD. And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

^{ao} Lev. ii. 13, "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the

A. D. 32. 50 *Salt is good : but if the salt have lost his saltiness, wherewith will ye season it? *Have salt in yourselves, and *have peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement : 13 blesseth the children that are brought unto Him : 17 reloveth a rich man how he may inherit life everlasting : 23 telleth His disciples of the danger of riches : 28 promiset rewards to them that forsake any thing for the gospel : 32 foretelleth His death and resurrection : 35 biddeth the two ambitious suitors to think rather of suffering with Him : 46 and restoreth to Bartimeus his sight.

A. D. 33. **A**ND *He arose from ^{thence}, and ^{cometh} into the coasts of Judea ^{Galilee.} by the farther side of Jordan : and the people resort unto Him again ; *and, as He was wont, He taught them again.*

2 ¶ *And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? ^a Matt. 19. 3. tempting Him.

3 And He answered and said unto them, What did Moses command you?

4 And they said, ^b Moses suffered to write a bill of divorcement, and to put her away.

5 ^b And Jesus answered and said unto them, *For the hardness of your heart he wrote you this ^a Matt. 19. 4. precept.*

salt of the covenant of thy God to be lacking from thy meat-offering : with all thine offerings thou shalt offer salt." Ezek. xliii. 24, "The priests shall cast salt upon them."

* Matt. v. 13, "Ye are the salt of the earth : [Luke xiv. 34, Salt is good :] but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

* Eph. iv. 29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

* Rom. xii. 18, "If it be possible, as much as lieth in you, live peaceably with all men." xiv. 17, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace." 2 Cor. xiii. 11, "Live in peace ; and the God of love and peace shall be with you." Heb. xii. 14, "Follow peace with all men."

CHAP. X.—John x. 84, 40, "Jesus went away again beyond Jordan into the place where John at first baptized ; and there He abode. And many resorted unto Him . . . believed on Him there." xi. 7, "Then . . . saith He to His disciples, Let us go into Judea again," [to raise Lazarus from the grave.]

* Deut. xxiv. 1, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her : then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Matt. v. 31, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : 32, but I

6 But ^b from the beginning of the creation *God made them male and female.

7 *^d For this cause shall a man leave his father and mother, and cleave to his wife ;

8 ^d And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 *What therefore God hath joined together, let not man put asunder.

10 And in the house His disciples asked Him again of the same matter.

11 And He saith unto them, *Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ *And they brought young children to Him, that He should touch them : ^b and His disciples rebuked those that brought them.

14 But when Jesus saw it, He was much displeased, and ^b said unto them, Suffer the little children to come unto Me, and forbid them not : for ^c of such is the kingdom of God.

15 *Verily I say unto you, *Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced committeth adultery." xix. 7, "They [the Pharisees, on the same occasion as in the text.] say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever," &c., [same as verse 32 above.]

* Gen. i. 27, "God created man in His own image, in the image of God created He him ; [v. 2.] male and female created He them."

* Eph. v. 31, id., [quoted to show, that] "men ought to love their wives as their own bodies . . . even as the Lord the church : for we are members of His body, of His flesh, and of His bones."—Gen. ii. 22, [Institution of marriage :] "The rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh . . . therefore shall a man leave his father," &c. 1 Cor. vi. 16, "Know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication . . . he that committeth fornication sinneth against his own body."

* Matt. v. 32, on ^b above. Luke xvi. 18, id.—Rom. vii. 3, "If, while her husband liveth, she be married to another man, she shall be called an adulteress." 1 Cor. vii. 10, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband : but and if she depart, let her remain unmarried."

* 1 Cor. xiv. 20, "Brethren, be not children in understanding : howbeit in malice be ye children, but in understanding be men." 1 Peter ii. 2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

* Matt. xviii. 1, "At the same time came the disci-

A. D. 33.

b Matt. 19. 4.

c Matt. 19. 5.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

d Mat. 19. 5, 6.

A. D. 33. 16 And He took them up in His arms, ^aput His hands upon them, ^{*}and blessed them.*

d Mat. 19.15. 17 ¶ And when He was gone forth into the way, ^{*}there came ^{one} running, and kneeled to Him, ^{*}and asked Him, Good Master, what shall I do that I may inherit eternal life?

18 ^bAnd Jesus said unto him, Why callest thou Me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, ^cDo not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^{*}Defraud not, ^{*}Honour thy father and mother.

20 ^dAnd ^ehe answered and said unto Him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and ^{*}said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^{*}treasure in heaven: and come, ^{*}take up the cross, ^{*}and follow Me.

22 And he was sad at that saying, and ^{*}went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and ^{*}saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto

A. D. 33. them, Children, how hard is it for them ^{*}that trust in riches to enter into the kingdom of God!

25 ^bIt is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 ^{*}And they were astonished out of measure, ^{*}saying among themselves, Who then can be saved?

27 ^{*}And Jesus looking upon them saith, With men *it is impossible*, ^{*}but not with God: ^{*}for ^{*}with God all things are possible.

28 ¶ ^{*}Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

29 ^bAnd Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's,

30 ^{*}But he shall ^{*}receive an hundredfold now in this time, ^{*}houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; ^{*}and in the world to come eternal life.

31 ^{*}But ^{*}many *that are first shall be last*; and the last first.

32 ¶ ^{*}And they were in the way going up to Jerusalem; ^{*}and Jesus went before them: and they were amazed; and as they followed, they were afraid. ^{*}And He took again the twelve, and began to ^{*}tell them ^{*}what things should happen unto Him,*

ples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus . . said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

^a "Do not—mother." Exod. xx. 12-16, id., omitting "Defraud not"—Rom. xiii. 8, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

^b Matt. vi. 19, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Luke xii. 33, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." xvi. 9, "I say unto you, Make to yourselves friends of the mammon [margin, or, riches,] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

^c Job xxxi. 24, "If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; if I rejoiced because my wealth was great, and because mine hand hath gotten much . . and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also *were* an iniquity to be punished by the judge: for I should have denied the God *that is above*."

Psa. lii. 6, "The righteous also shall see, and fear, and shall laugh at him: Lo, *this is* the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness." lxii. 10, "If riches increase, set not your heart *upon them*." 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

^d Jer. xxxii. 17, "Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, *and there is nothing too hard for Thee* . . The Great, the Mighty God, the Lord of hosts, *is* His Name, great in counsel, and mighty in work." Luke i. 37, [The angel said to Mary, on foretelling the miraculous conception of Christ, and of John the Baptist:] "With God nothing shall be impossible."

^e 2 Chr. xxv. 9, "Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this."

^{*} Matt. xx. 16, id., [on the parable of the labourers in the vineyard.] Luke xiii. 30, id., [on exhorting some to strive to enter in at the strait gate.]

^{*} Mark viii. 31, Luke ix. 22, id., [on Peter's confessing Him. Again, soon after He was transfigured,] Mark ix. 31. [And a third time, about a week before the events themselves were fulfilled.] Luke xviii. 31.

A.D. 33.

b Mat. 10. 17, 18.
c Luke 12. 21.
d Mat. 23. 17.
e Mat. 20. 19.
f Lk. 12. 32, 33.

33 ^b *Saying*, Behold, we go up to Jerusalem; ^c and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, ^d and shall deliver Him to the Gentiles:

34 ^d And they shall mock Him, and shall scourge Him, ^e and shall spit upon Him, ^f and shall kill Him: and the third day He shall rise again.

35 ¶ ^a And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire.

36 ^b And He said unto ^c them, What would ye that I should do for you?

37 ^b They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy ^g glory.

38 ^b But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 ^d And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 ^b But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.^h

41 ^b And when the ten heard it, they began to be much displeased with James and John.

42 ^b But Jesus called them to *Him*, and saith unto them, ^c Ye know that they which ^d are accounted to ^e rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 ^b But ^c so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 ⁱ And whosoever of you will be the chiefest, shall be servant of all.

45 ^k For even ^l the Son of man came not to be ministered unto, but to minister, and ^m to give His life a ransom for many.

46 ¶ ⁿ And they came to Jericho: ^o and as He went out of Jericho with His disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

^p Luke xxii. 24, see ^q ix. 33.

^r Mark ix. 34, "They [the disciples] had disputed among themselves, who *should* be the greatest. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." Luke ix. 48, [On the same occasion:] "He that is least among you all, the same shall be great."

^s John xiii. 14, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus:

47 And when he heard that it was A.D. 33. Jesus of Nazareth, he began to cry out, and say, Jesus, *Thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort; rise, He calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; ^t thy faith hath ^u made thee whole. And immediately he received his sight, and followed Jesus ^v in the way. 1 Or, saved thee.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth His disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of His actions, by the witness of John, who was a man sent of God.*

AND ^w when they came nigh to Jerusalem, unto A. Bethphage and Bethany, at the mount of Olives, He sendeth forth two of His disciples,

2 ^b And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find ^c a colt tied, ^d whereon never man sat; ^e loose him, and bring him. a Mat. 21. 1, 2.
b "as soon as ye be entered into it," &c.
c Luke 19. 30.

3 ^d And if any man say unto you, Why do ye this? say ye that the Lord hath need of ^e him; ^f and straightway he will send ^g him hither. a "them."
b Mat. 21. 5.
c "them."
d Luke 19. 31.

4 ^h And they went their way, and found the colt tied ⁱ by the door without in a place where two ways met; ^j and they loose him. f Mat. 21. 5.
g Luke 19. 32, 33.

5 ^k And certain of them that stood there said unto them, What do ye, loosing the colt?

6 ^l And they said unto them even as Jesus had commanded: ^m and they let them go. h Luke 19. 32.
i Mat. 21. 5.
j Luke 19. 32, 33.

7 ⁿ And they brought the colt to Jesus, and cast their garments on him; and He sat upon him. k Luke 19. 34.
l Mat. 21. 5.
m John 12. 14.

who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

^o 1 Tim. ii. 5, "There is . . . one Mediator between God and man, the Man Christ Jesus; who gave Himself a ransom for all." Titus ii. 13, "Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

^p Matt. ix. 22, id., [of the woman which was diseased with an issue of blood twelve years.] Mark v. 34, id.

A. D. 33. 8 ^a And many spread their garments in the way: ¹ and others cut down branches off the trees, and strewed them in the way.

9 ^m And they that went before, and they that followed, cried, saying, "Hosanna; Blessed is He that cometh in the Name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the Name of the Lord: " ^b Hosanna in the highest.

11 ^c And Jesus entered into Jerusalem, and into the temple: "and when He had looked round about upon all things, and now the eventide was come," ^b He went out unto Bethany "with the twelve."

12 ¶ "And on the morrow, when they were come from Bethany, He was hungry:

13 ^b And seeing a fig-tree "afar off having leaves," He came, "if haply He might find any thing thereon: and when He came to it," He found nothing but leaves; "for the time of figs was not yet."

14 ^b And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. "And His disciples heard it."

15 ¶ And they come to "Jerusalem: "and Jesus went into the temple, and began to cast out them that sold and bought "in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

CHAP. XI.—"Psa. cxviii. 25, "Save now, I beseech thee, O LORD. . . Blessed be He—Lord."

^b Psa. cxlviii. 1, "Praise ye the LORD from the heavens; praise Him in the heights. Praise ye Him, all His angels."

^c John ii. 13, [Note. A. D. 30:] "The Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise. And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up."

^d "My house—prayer." Isa. lvi. 7, id.

^e Jer. vii. 11, "Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD."

^f Matt. xxi. 45, "When the chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet."

^g Matt. vii. 28, id., [of His sermon on the mount.] Mark i. 22, Luke iv. 32, id., [of what He taught in Capernaum.]

^h Matt. xvii. 19, "Then came the disciples to Jesus apart, and said, Why could we not cast him [the devil] out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain,

17 ^a And He taught, saying unto them, Is it not written, ^a My house ^b shall be called "of all nations" the house of prayer? but "ye have made it a den of thieves.

18 And "the scribes and chief priests heard it, ^d and sought how they might destroy Him: "for they feared Him," ^e all the people was astonished at His doctrine.

19 And when even was come, He went out of the city.

20 ¶ And in the morning, as they passed by, they saw ^a the fig-tree dried up from the roots.

21 And Peter calling to remembrance saith unto Him, Master, behold the fig-tree which Thou cursest is withered away.

22 And Jesus answering saith unto them, ¹ Have faith in God.

23 For ² verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, ³ What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, ⁴ forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But ⁵ if ye do not forgive, neither will your

Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." xxi. 21, see marginal note on verse 23 above. Luke xvii. 5, "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamore-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

¹ Matt. vii. 7, Luke xi. 9, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." John xiv. 13, [To the eleven, at His last supper:] "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." xv. 7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." xvi. 23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it to you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." James i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

² 25, 26. Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not—trespasses." Col. iii. 13,—"forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

³ Matt. xviii. 32, [Parable of the king that took account of his servants:] "Then his lord . . . said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even

A. D. 33.

^c Mat. 21. 12.
Luke 19. 46.
^d It is the—
^e 1 Or, an
houses of
prayer for
all nations!

^b because
d Luk. 19. 47.
e cf. Luke 19. 48.

1 Or, Have
the faith of
God.

[23. 24.
Words like
these are
spoken by
Jesus at the
time He
cursed the
fig-tree,
when His
disciples
said, How
soon is the
fig-tree
withered
away? Mat.
21. 31, 32.]

A. D. 33. Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as He was walking in the temple, *there come to Him the chief priests, and the scribes, and the elders,

28 *And say unto Him, By what authority doest Thou these things? and who gave Thee this authority *to do these things? *

29 ^b And Jesus answered and said unto them, I will also ask of you one ^c question, *and answer Me, *and I will tell you by what authority I do these things.

30 ^d The baptism of John, was it from heaven, or of men? *answer me.*

31 ^d And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then didst ye not believe him?

32 *But if we shall say, Of men; they feared the people: for *all men counted John, that he was a prophet *indeed.*

33 *And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.*

AND *He began to speak unto them by parables. A certain man planted a vineyard, *and set an hedge about it, and digged a place for the winepress, and built a tower, *and let it out to husbandmen, and went into a far country.

2 *And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 *And they caught him, and beat him, and sent him away empty.

4 *And again he sent unto them an-

other servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 *And again he sent another; and him they killed, *and many others; beating some, and killing some.*

6 *Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 *But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 *And they took him, and killed him, and cast him out of the vineyard.

9 *What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 *And have ye not read this scripture; *The stone which the builders rejected is become the head of the corner:

11 *This was the Lord's doing, and it is marvellous in our eyes?

12 *And *they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: *and they left Him, and went their way.*

13 ¶ *And they send unto Him *certain of the Pharisees and of the Herodians, to catch Him in His words.

14 And when they were come, *they say unto Him, Master, we know that Thou *art true, *and carest for no man: *for Thou regardest not the person of men, but teachest the way of God in truth: *Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? *But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring me a penny, *that I may see it.*

16 *And they brought it. And He saith unto them, *Whose is this image and superscription? And they said unto Him, Cesar's.

17 *And Jesus answering said unto them, Render to Cesar the things that

as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

*Matt. iii. 5, [Of John the Baptist:] "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." xiv. 5, "When he [Herod] would have put him to death, he feared the multitude, because they counted him as a prophet." Mark vi. 20, "John . . . was a just man and an holy."

[2. HARMONY.—St. Matthew saith, "the householder sent his servants"—"again . . . other servants," but not the servants a third time, as here and in St. Luke.]

A. D. 33. are Cesar's, and to God the things that are God's. ^a And they marvelled at Him.

18 ¶ ^a Then come unto Him the Sadducees, ^c which say there is no resurrection; and they asked Him, saying,

19 ^b Master, ^d Moses wrote unto us, If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 ^e Now there were seven brethren: and the first took a wife, and dying left no seed.

21 ^f And the second took her, and died, neither left he any seed: and the third likewise.

22 ^g And the seven had her, and left no seed: ^h last of all the woman died also.

23 ⁱ In the resurrection therefore, ^j when they shall rise, ^k whose wife shall she be of them? for the seven had her to wife.

24 ^l And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 ^m For when they shall rise from the dead, they neither marry, nor are given in marriage; but ⁿ are as the angels which are in heaven.

26 ^o And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^p I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 ^q He is not the God of the dead, but the God of the living: ^r ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that He had ^s answered them well, ^t asked Him, Which is the ^u first commandment of all?

29 ^v And Jesus answered him, The first of all the commandments is, ^w Hear, O Israel; The Lord our God is one Lord:

30 And ^x thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ^y ^z this is the first commandment.

31 ^{aa} And the second is like, *namely* this, ^{ab} Thou shalt love thy neighbour as thyself. ^{ac} There is none other commandment greater than these.

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and ^{ad} there is none other but He:

33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, ^{ae} is more than all whole burnt-offerings and sacrifices.

34 ^{af} And when Jesus saw that he answered discretely, He said unto him, Thou art not far from the kingdom of God. ^{ag} And no man after that durst ask Him *any question*.

35 ¶ And Jesus answered and said, ^{ah} while He taught in the temple, ^{ai} How say the scribes that Christ is the Son of David?

36 ^{aj} For David himself said ^{ak} ^{al} ^{am} by the Holy Ghost, ^{an} The Lord said to my Lord,

. . Surely God is in thee; and *there is none else, there is no God.* xlvii. 9, "I am God, and *there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done.*"

^{ao} 1 Sam. xv. 22, [To Saul:] "Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Hosea vi. 6, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Micah vi. 6, "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

^{ap} Matt. xxii. 41, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord?" [Note. These words immediately precede verse 35 of the text, in the order of the Harmony.]

^{aq} 2 Sam. xiii. 1, "David the son of Jesse said . . The Spirit of the LORD spake by me, and His word was in my tongue."

^{ar} Psa. cx. i, id.

^{as} Acts xxiii. 8, "The Sadducees say that there is no resurrection, neither angel, nor spirit."

^{at} Deut. xxv. 5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her."

^{au} 1 Cor. xv. 42, 49, 52, "So . . is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly . . the dead shall be raised incorruptible, and we shall be changed."

^{av} Exod. iii. 6, id.

^{aw} Deut. vi. 4, id.—Luke x. 26, [To a certain lawyer:] "What is written in the law? how readest thou? And he answering said, Thou shalt love—mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live."

^{ax} "Thou—thyself." Lev. xix. 18, id. Rom. xiii. 8, see ^{ay} chap. x. 19. Gal. v. 14, "All the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself." James ii. 8, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

^{az} Deut. iv. 39, "Know . . and consider it in thine heart, that the LORD He is God in heaven above, and upon the earth beneath: *there is none else.* Thou shalt keep therefore His statutes, and His commandments." Isa. xlv. i, 6, 14, "Thus saith the LORD to His anointed, to Cyrus . . I am the LORD, and *there is none else*

A. D. 33.

^{ba} Mat. 22.32.
^{bb} Luke 20. 38.

^{bc} cf. Luke 20. 39.
^{bd} Mat. 22.35, 36,
^{be} ^{bf} ^{bg} "great."

^{bh} Mat. 22.37.

^{bi} Mat. 22.38.

^{bj} Mat. 22.39.

^{bk} Mat. 22.40.

^{bl} cf. Mat. 22. 46,
[and marginal note:]
^{bm} cf. Lk. 20.40.

^{bn} Lk. 20. 41.

^{bo} Mat. 22.44.
^{bp} Lk. 20.42,43.

A. D. 33. Sit Thou on My right hand, till I make Thine enemies Thy footstool.

37 ^a David therefore himself calleth Him Lord; and whence is He *then* his Son? * And the common people heard Him gladly.

38 ¶ ^a And ^b He said unto them ^c in His doctrine, ^d "Beware of the scribes, which love to go in long clothing, and ^e love salutations in the market-places,

39 ^b And the chief seats in the synagogues, and ^c the uppermost rooms at feasts:

40 ^a Which 'devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ ^a And Jesus * sat over against the treasury, and ^b beheld how the people cast ^c money 'into the treasury: and many that were rich cast in much.

42 ^a And there came a certain poor widow, and she threw in two ^b mites, "which make a farthing."

43 And He called unto Him His disciples, and ^a saith unto them, Verily I say unto you, That 'this poor widow hath cast more in, than all ^b they which have cast into the treasury:

44 ^a For all they did cast in of their abundance; but she of her want did cast in all that she had, ^b even "all her living.

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of His coming to judgment: 32 the hour whereof being known to none, every

* "He—doctrine." Mark iv. 2, id.

¶ Matt. xxiii. 1, "Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

¶ Luke xi. 43, "Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets."

¶ Matt. xxiii. 14, "Wo unto you, scribes and Pharisees, hypocrites! for ye devour—damnation."

¶ 2 Kings xiii. 9, 11, "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD. And . . . the king's scribe and the high priest . . . gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD."

¶ 2 Cor. viii. 12, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

man is to watch and pray, that we be not found unprovided, when He cometh to each one particularly by death.

AND ^a as He went out of the temple, ^b A. D. 33. one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here!

2 ^a And Jesus answering said unto him, Seest thou these great buildings? * there shall not be left one stone upon another, that shall not be thrown down.

3 ^a And as He sat upon the mount of Olives * over against the temple, * ^b Peter and James and John and Andrew asked Him privately,

4 ^a Tell us, when shall these things be? and what shall be the sign ^b when all these things shall be fulfilled?

5 ^a And Jesus answering them began to say, ^b Take heed lest any man deceive you:

6 ^a For many shall come in My Name, saying, I am Christ; ^b and shall deceive many.

7 ^a And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 ^a For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: ^b these are the beginnings of ^c sorrows.

9 ¶ ^a But ^b take heed to yourselves: * for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, ^c for a testimony against them.

* Deut. xxiv. 6, "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge." 1 John iii. 17, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

CHAP. XIII.—^a Luke xix. 41, "He beheld the city, and wept over it, saying . . . the days shall come upon thee that thine enemies . . . shall lay thee even with the ground . . . they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

* Jer. xxix. 8, "Thus saith the LORD of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams, which ye cause to be dreamed. For they prophesy falsely unto you in My Name: I have not sent them, saith the LORD." Eph. v. 6, "Let no man deceive you with vain words." 1 Thess. ii. 3, "Our exhortation was not of deceit . . . nor in guile . . . neither at any time used we flattering words, as ye know."

* Matt. x. 17, "Beware of men: for they will deliver you up—a testimony against them and the Gentiles." Rev. ii. 8, 12, "Unto the angel of the church in Smyrna write . . . I know thy works, and . . . the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried . . . be thou faithful unto death, and I will give thee a crown of life."

A.D. 33. 10 ° And the gospel must first be published among all nations.

11 But ° when they shall lead you, and deliver you up, ° take no thought beforehand what ye shall speak, neither do ye premeditate: ° but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ° but the Holy Ghost.

12 ° Now ° the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 ° And ye shall be hated of all men for My Name's sake: ° but ° he that shall endure unto the end, the same shall be saved.

14 ¶ ° But when ye shall see ° the abomination of desolation, ° spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 ° And let him that is on the housetop not go down ° into the house, neither enter therein, ° to take any thing out of his house:

16 ° And let him that is in the field not turn back again for to take up his garment.

17 ° But ° wo to them that are with

child, and to them that give suck in those days!

18 ° And pray ye that your flight be not in the winter.

19 ° For ° in those days shall be affliction, such as was not from the beginning of the creation ° which God created ° unto this time, neither shall be.

20 ° And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, ° whom He hath chosen, ° He hath shortened the days.

21 ° And then, ° if any man shall say to you, Lo, here is Christ; or, lo, He is there; believe him not:

22 ° For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But ° take ye heed: ° behold, I have foretold you all things.

24 ¶ ° But ° in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 ° And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 ° And ° then shall they see the Son of man coming in the clouds with great power and glory.

¶ 11-13. Matt. x. 19-22, id., [on sending forth the twelve.]—11. Luke xii. 11, 12, id.

° Acts ii. 1, "When the day of Pentecost was fully come . . . they [the twelve] were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." iv. 8, 31, "Peter, filled with the Holy Ghost, said—" [Of Peter, John, and their company:] "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

° Micah vii. 6, "The son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."

° Dan. xii. 12, "Blessed is he that waiteth." Rev. ii. 8, 10, "Unto the angel of the church in Smyrna write . . . Be thou faithful unto death, and I will give thee a crown of life."

° Dan. ix. 27, see on ° below.

° Luke xxiii. 28, 29, "Jesus . . . said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us."

° Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince [i. e., the Romans] that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27, And He shall . . . cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." xii. 1, "At that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such

as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." Joel ii. 1, [Of the terribleness of God's judgment upon Zion:] "The day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains . . . there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

° Luke xvii. 23, "They shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." xxi. 8, similar to verses 5, 6, of the text.

° 2 Pet. iii. 17, "Beware, lest ye . . . being led away with the error of the wicked, fall from your own steadfastness."

° Dan. vii. 9, "I beheld till the thrones were cast down, and the Ancient of days did sit . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Zeph. i. 15, "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

° Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Matt. xvi. 27, "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Mark xiv. 61, "The high priest asked Him,

CHAPTER XIV.

A.D. 33. 27 * And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 * Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 * So ye in like manner, when ye shall see these things come to pass, know that *it is nigh, even at the doors.

30 * Verily I say unto you, that this generation shall not pass, till all these things be done.

31 * Heaven and earth shall pass away: but *My words shall not pass away.

32 ¶ * But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 * Take ye heed, watch *and pray: * for ye know not when the time is.

34 For *the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 * Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Acts i. 10, "While they [the eleven] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 2 Thess. i. 7, 10, "The Lord Jesus shall be revealed from heaven with His mighty angels . . . He shall come to be glorified in His saints." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him . . . Even so, Amen."

* Isa. xl. 8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

* Matt. xxv. 13, "Watch . . . for ye know neither the day nor the hour wherein the Son of man cometh:" with Luke xii. 40.—Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Rom. xiii. 11, "—knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off

1 A conspiracy against Christ. 3 Precious ointment is poured on His head by a woman. 10 Judas selleth his Master for money. 12 Christ Himself foretelleth how He shall be betrayed of one of His disciples: 22 after the passover is prepared and eaten, instituteth His supper: 26 declareth aforehand the flight of all His disciples, and Peter's denial. 43 Judas betrayeth Him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.

AFTER *two days was *the feast of the A.D. 33. passover, and of unleavened bread: and the chief priests and the scribes sought how they might *take Him by craft, and *put Him to death.

2 * But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ * And being in *Bethany, in the house of Simon the leper, *as He sat at meat, there came a *woman having an alabaster box of ointment of *spikenard very precious; *and she brake the box, *and poured it on His head.

4 And there were *some *that had indignation within themselves, and said, Why was this waste of the ointment made?

5 * For it might have been sold for more than three hundred *pence, and have been given to the poor. *And they murmured against her.*

the works of darkness, and let us put on the armour of light." 1 Thess. v. 6, "Let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

* Matt. xxiv. 45–51, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." xxv. 14, [Parable of the talents:] "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods."

* Matt. xxiv. 44, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

CHAP. XIV.—* John xi. 55, "The Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves." xiii. 1, "Before the feast of the passover . . . Jesus knew that His hour was come that he should depart out of this world unto the Father."

* John xii. 1, "Jesus six days before the passover came to Bethany . . . there they made Him a supper." See Luke vii. 37, "Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment."

A. D. 33.

6 ^f And Jesus said, Let her alone; ^g why trouble ye her? she hath wrought a good work on Me.

7 ^h For ^e ye have the poor with you always, ^a and whensoever ye will ye may do them good: ^b but Me ye have not always.

8 She hath done what she could: ^c she is come aforehand to anoint My body to the burying.

9 ^k Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, ⁱ this also that she hath done shall be spoken of for a memorial of her.

10 ^j And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

11 ^b And ^a when they heard ^{it}, they were glad, ^c and promised to give him ^d money. ^e And he sought how he might conveniently betray Him.

12 ^f And the first day of unleavened bread, when they ^g killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover?

13 ^b And He sendeth forth ^a two of His disciples, ^c and saith unto them, Go ye into the city, ^d and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, ^e say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples?

15 ^a And he will show you a large upper room furnished ^b and prepared: ^c there make ready for ^d us.

16 ^a And His disciples went forth, ^b and came into the city, ^c and found as He had said unto them: ^d and they made ready the passover.

17 ^a And in the evening He cometh with the twelve.

18 ^k And as they ^a sat and ^b did eat, ^c Jesus said, Verily I say unto you, One of you ^d which eateth with Me ^e shall betray me.

19 ^m And they began to be sorrowful, and to say unto Him one by one, ⁿ Is it I? ^o and another said, ^p Is it I?

20 ^a And He answered and said unto them, ^b It is one ^c of the twelve, ^d that dippeth with Me in the dish.

21 ^a The Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man is betrayed! ^b good were it for that man if he had never been born.

22 ^c And as they did eat, ^d Jesus took bread, and blessed, and brake ^e it, and gave to them, and said, ^f Take, eat: ^g this is My body.

23 ^a And He took the cup, ^b and when He had given thanks, He gave ^c it to them: ^d and they all drank of it.

24 ^a And He said unto them, This is My blood of the new testament, which is shed for many.

25 ^a Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ^a And when they had sung ^b an hymn, ^c they went out ^d into the mount of Olives.

27 ^a And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will ^b smite the Shepherd, and the sheep shall be scattered.

28 ^a But ^b after that I am risen, I will go before you into Galilee.

29 ^a But ^b Peter said unto Him, Although all shall be offended, yet ^c will not I.

30 ^a And Jesus saith unto him, Verily I say unto thee, That ^b this day, ^c even in ^d this night, before the cock crow ^e twice, ^f thou shalt deny Me thrice.

31 ^a But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

32 ^a And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

33 ^a And He taketh with Him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 ^a And saith unto them, ^b My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 ^a And He went forward a little, and fell on the ground, and prayed ^b that, if it were possible, the hour might pass from Him.

36 ^a And He said, ^b Abba, Father,

denied me thrice." Luke xxii. 33, [The second time:] "He said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me."

^c John xii. 27, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour."

^d Rom. viii. 15, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Gal. iv. 6, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

A. D. 33.

^a Mat. 26. 34. Luke 22. 32. ^b Mat. 26. 34.

^a b Mat. 26. 26. ^b Luke 22. 19. ^c 1 Cor. 11. 23, 24.

^c Mat. 26. 26. ^d 1 Cor. 11. 24.

^a b Mat. 26. 27. ^c 1 Cor. 11. 24.

^a b Mat. 26. 27. ^c 1 Cor. 11. 24.

^a b Mat. 26. 28. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 29. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^a b Mat. 26. 30. ^c Luke 22. 20. ^d 1 Cor. 11. 25.

^e Deut. xv. 11, "The poor shall never cease out of the land."

^f Zech. xiii. 7, id.

^g Mark xvi. 5, [To the women at the sepulchre:] "A young man . . . clothed in a long white garment . . . saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen . . . but go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you."

^h John xiii. 37, [The first time that Jesus foretelleth the denial of Peter:] "Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him . . . Verily, verily, I say unto thee, The cock shall not crow, till thou hast

A. D. 33. "all things are possible unto Thee;" take away this cup from Me: "nevertheless not what I will, but what Thou wilt.

37 "And He cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou?" "couldst not thou watch one hour?"

38 "Watch ye and pray, lest ye enter into temptation. 'The spirit truly is ready, but the flesh is weak.

39 "And again He went away, and prayed, and spake the same words.

40 "And when He returned, He found them asleep again, (for their eyes were heavy,) "neither wist they what to answer Him."

41 "And He cometh "the third time," and saith unto them, Sleep on now, and take your rest: "it is enough," "the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 "Rise up, let us go; lo, "he that betrayeth Me is at hand.

43 "¶ And immediately, "while He yet spake, cometh Judas, one of the twelve, and with him a great multitude "with swords and staves, from the chief priests "and the scribes" and the elders.

44 "And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, "and lead Him away safely."

45 "And as soon as he was come, he goeth straightway to Him, and saith, Master, "master;" and kissed Him.

46 "¶ And they laid their hands on Him, and took Him.

47 "And "one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 "And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take Me?

49 "I was daily with you in the temple teaching, and ye took Me not: "but "the Scriptures must be fulfilled.

50 "And "they all forsook Him, and fled.

51 And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 "¶ "And "they led Jesus away to the "high priest: "and with him were assembled "all the chief priests and "the elders and the scribes.

54 "And Peter followed Him afar off, even into the palace of the high priest: and he sat with the servants, "and warmed himself at the fire."

55 "And the chief priests and all the council sought for witness against Jesus to put Him to death; "and found none.

56 "For many bare false witness against Him, but their witness agreed not together.

57 "And there arose certain, and bare false witness against Him, saying,

58 We heard Him "say, "I will destroy this temple "that is made with hands," and within three days I will build another "made without hands."

59 But neither so did their witness agree together.

60 "And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee?

61 "But "He held His peace, "and

"Heb. v. 7, "In the days of His flesh . . . He . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."

"John v. 30, "I seek not Mine own will, but the will of the Father which hath sent Me." vi. 38, "I came down from heaven not to do Mine own will, but the will of Him that sent Me."

"Rom. vii. 22, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Gal. v. 17, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

"John xiii. 1, on "verse 1.

"John xviii. 1, "Over the brook Cedron . . . was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples."

"Psa. lxix. 6, &c., see on Matt. xxvi. 24. Isa. liii. 7, &c., ibid. Luke xxii. 37, "I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end." xxiv. 44, [To the eleven, after His resurrection:] "He said unto them, These are

the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

"Psa. lxxxviii. 8, "Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them." Verse 27.

"John xviii. 12, "The band, and the captain, and officers of the Jews . . . led Him away to Annas first: for he was father-in-law to Caiaphas, which was the high priest that same year."

"Mark xv. 29, "They that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross." John ii. 18, [Jesus had just purged the temple of buyers and sellers:] "Then answered the Jews and said unto Him, What sign shovest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . But He spake of the temple of His body."

"Isa. liii. 7, "As a sheep before her shearers is dumb, so He openeth not His mouth."

A. D. 33. answered nothing. Again * the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of ^{the} Blessed?

62 ¹ And Jesus said, ¹ I am: and ¹ ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 ² Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 ³ Ye have heard the blasphemy: ³ what think ye? And they all condemned Him to be guilty of death.

65 ⁴ And some began to spit on Him, ⁴ and to cover His face, ⁴ and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands.

66 ⁵ ¶ And ⁵ as Peter ⁵ was beneath in the palace, there cometh one of the maids of the high priest:

67 ⁶ And when she saw Peter warming himself, she looked upon him, ⁶ and said, And thou also wast with Jesus * of Nazareth.*

68 ⁷ But he denied, saying, I know not, ⁷ neither understand I * what thou sayest. ⁷ And he went out into the porch; and the cock crew.*

69 ⁸ And a maid saw him again, and began to say to them that stood by, This is one of them.

70 ⁹ And ⁹ he denied it again. ⁹ And a little after, they that stood by said again to Peter, Surely thou art one of them, ⁹ for thou art ⁹ a Galilean, ⁹ and thy speech agreeth ⁹ thereto.

71 ¹⁰ But he began to curse and to swear, saying, ¹⁰ I know not this Man of whom ye speak.

72 ¹¹ And the second time the cock crew. ¹¹ And Peter called to mind the word that Jesus said unto him, Before the cock crew

* twice, ¹¹ thou shalt deny Me thrice. And ¹¹ when he thought thereon, ¹¹ he wept.

A. D. 33.

¹ Or, he wept abundantly, or, he began to weep.

CHAPTER XV.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing His cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

AND straightway ¹ in the morning ¹ the chief priests held a consultation with the elders ¹ and scribes and the whole council, ¹ and bound Jesus, ¹ and carried Him away, and delivered Him to Pilate.

2 ² And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it.

3 ³ And the chief priests accused Him of many things: but He answered nothing.

4 ⁴ And Pilate asked Him again, ⁴ saying, Answerest Thou nothing? ⁴ behold how many things they witness against Thee.

5 ⁵ But ⁵ Jesus yet answered nothing; so that Pilate marvelled.

6 ⁶ Now ⁶ at that feast he released unto them one prisoner, whomsoever they desired.

7 ⁷ And there was one named Barabbas, which lay bound ⁷ with them that had made insurrection with him, ⁷ who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 ⁹ But Pilate answered them, saying, Will ye that I release unto you ⁹ the King of the Jews?

10 ¹⁰ For he knew that the chief priests had delivered Him for envy.

CHAP. XV.—“Luke xxii. 66, on Mark xiv. 62. Acts iii. 13, “Ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.” iv. 24, [Peter and John being released from prison, the church fleeth to prayer:] “Lord, Thou art God . . . who by the mouth of Thy servant David hast said, [Psa. ii. 1,] ‘Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ,’ (Psa. ‘His anointed.’) For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done.”

Isa. liii. 7, “As a sheep before her shearers is dumb, so He openeth not His mouth.” John xix. 8, “Pilate . . . went again into the judgment-hall, and said unto Jesus, Whence art Thou? But Jesus gave him no answer.”

John xviii. 38, “Pilate . . . saith unto them, [the Jews,] I find in Him no fault at all. But ye have a custom, that I should release unto you one at the pass-over: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this Man, but Barabbas.”

* Matt. xxiv. 30, “All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory.” Luke xxii. 66, “The elders of the people, and the chief priests, and the scribes . . . led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them . . . Hereafter shall the Son of man sit on the right hand of the power of God.”

* Matt. xxvi. 58, “Peter followed Him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end.” Luke xxii. 54, “Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.” John xviii. 16, “Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.”

John xviii. 26, “One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?” [To this the denial in the text is given.]

* Acts ii. 7, [Of the twelve, on the day of Pentecost:] “Behold, are not all these which speak Galileans?”

A.D. 33.

m Mat. 27.30.
cf. Lk. 23.28.

11 "But ^athe chief priests moved the

people, that he should rather release Bar-

abbas unto them.

12 "And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews?

13 "And they cried out again, Crucify Him.

14 "Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

15 "¶ And so ^aPilate, ^bwilling to content the people, ^creleased Barabbas unto them, ^dand delivered Jesus, ^ewhen he had scourged Him, ^fto be crucified.

16 "And the soldiers led Him away into the ^ghall, called ^hPretorium; and they call together the whole band.

17 "And they clothed Him with ⁱpurple, and platted a crown of thorns, and put it about His head,

18 "And began to salute Him, Hail, King of the Jews!

19 "And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him.

20 "And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, ^jand led Him out ^kto crucify Him.

21 "And they compel one Simon, a Cyrenian, who passed by, coming out of the country, ^lthe father of Alexander and Rufus, ^mto bear His cross.

22 "And they bring Him unto the place ⁿGolgotha, which is, being interpreted, The place of a skull.

23 "And they gave Him to drink wine mingled with myrrh: but He received it not.

24 "¶ And when they had crucified Him, ^othey parted His garments, casting lots ^pupon them, what every man should take."

^q Acts iii. 14, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."

^r John xix. 1, 5, "¶ Pilate . . took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands . . . Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!"

^s Psa. xxii. 18, "They part My garments among them, and cast lots upon My vesture."

^t See Matt. xxvii. 45, and Luke xxiii. 44, the words of verse 33 in the text. John xix. 13, "Pilate . . sat down in the judgment-seat . . and it was . . about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have

(17. The ancients applied the term "purple" to any mixture of red.)

25 And ^uit was the third hour, and ^vthey crucified Him.

26 "¶ And the superscription of His accusation was written over, THE KING OF THE JEWS.

27 "¶ And with Him they crucified two thieves; the one on His right hand, and the other on His left.

28 And the scripture was fulfilled, which saith, ^wAnd He was numbered with the transgressors.

29 "¶ And ^xthey that passed by ^yrailed on Him, wagging their heads, and saying, Ah, ^zThou that destroyest the temple, and buildest it in three days,

30 "Save Thyself, and come down from the cross.

31 "¶ Likewise also the chief priests said among themselves with the scribes, He saved others; ^{aa}Himself He cannot save.

32 "¶ Let ^{ab}"Christ" the King of Israel descend now from the cross, that we may ^{ac}see and ^{ad}believe. "And they that were crucified with Him reviled Him.

33 "¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 "¶ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, ^{ae}being interpreted, "My God, My God, why hast Thou forsaken Me?"

35 "¶ And some of them that stood by, when they heard it, said, Behold, He calleth Elias.

36 "¶ And one ran and filled a sponge full of vinegar, and put it on a reed, and ^{af}gave Him to drink, ^{ag}saying, Let alone; let us see whether Elias will come to ^{ah}take Him down.

37 "¶ And Jesus cried with a loud voice, ^{ai}and gave up the ghost.

38 "¶ And the veil of the temple was rent in twain from the top to the bottom.

39 "¶ ^{aj}And when the centurion, which

no king but Cesar. Then delivered he Him therefore unto them to be crucified."

^{ak} Isa. liii. 12, id.—Luke xxii. 37, "I say unto you, that this that is written must yet be accomplished in Me, and He—transgressors."

^{al} Psa. xxii. 7, "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head."

^{am} John ii. 18, [Jesus had just purged the temple of buyers and sellers:] "Then answered the Jews and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . But He spake of the temple of His body." Mark xiv. 57, "There arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."

^{an} Psa. cxix. 1, id.

^{ao} Psa. lxix. 21, "In My thirst they gave Me vinegar to drink."

A.D. 33.

n Mat. 27.37.
Luke 23.38.
John 19.19.

o Mat. 27.38.
Luke 23.39.
John 19.18.

p Mat. 27.39.
40.

q Mat. 27.41.
42.
Luke 23.35.
r Mat. 27.42.

s Mat. 27.44.
Luke 23.39.
has, "One of the malefactors . . . railed on Him."

t Mat. 27.45.
Luke 23.44.

u Mat. 27.46.

v Mat. 27.47.

w Mat. 27.48.
cf. Luke 23.
36. cf. John 19.29.
x Mat. 27.49.
y "to save Him."

z z Matt. 27.50, 51.
Luke 23.45, 46.

aa cf. Matt. 27.54.
cf. Luke 23.47.

A. D. 33.

§ "a righteous man."

b Mat. 27. 55.
cf. Luke 23. 49.

c Mat. 27. 56.
§ "the mother of Zebedee's children."

41 "Who also, when He was in Galilee, *followed Him, and ministered unto Him;" and many other women which came up with Him unto Jerusalem."

d Mat. 27. 55.

a cf. Matt. 27. 57.

e Luke 23. 50, 51.

f cf. John 19. 28.

g 1st. 22. 34.

John 19. 42.

c Mat. 27. 58.

Luke 23. 52.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

John 19. 38.

stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was [§] the Son of God.

40 ^b There were also women looking on ^a afar off: ^c among whom was Mary Magdalene, and Mary the mother of James the less and of Josés, and ^d Salome;

41 ^e Who also, when He was in Galilee, ^f followed Him, and ministered unto Him;) ^g and many other women which came up with Him unto Jerusalem."

42 [¶] And now when the even was come, ^h because it was the preparation, ⁱ that is, the day before the sabbath,

43 ^j Joseph of Arimathea, an honourable counsellor, which also ^k waited for the kingdom of God, came, ^l and went in ^m boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if He were already dead: and calling ⁿ unto him the centurion, he asked him whether He had been any while dead.

45 And when he knew ^o it of the centurion, ^p he gave the body to Joseph.

46 ^q And he ^r bought fine linen, and ^s took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, ^t and rolled a stone unto the door of the sepulchre.

47 ^u And Mary Magdalene and Mary the mother of Josés beheld where He was laid.

CHAPTER XVI.

1 ^a An angel declared the resurrection of Christ to three women. 9 Christ Himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom He sendeth forth to preach the gospel: 19 and ascendeth into heaven.

[Called Salome's party, as at Matt. 28. 1: for

AND ^a when the sabbath was past, Mary Magdalene, and Mary the mo-

^b Psa. xxxviii. 11, "My lovers and My friends stand aloof . . . and My kinsmen stand afar off."

^c Luke viii. 2, "Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others . . . ministered unto Him of their substance."

^d Luke ii. 25, 36, ". . . Simeon . . . was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.—One Anna, a prophetess . . . spake of Him [the Child Jesus] to all them that looked for redemption in Jerusalem."

CHAP. XVI.—^e Luke xxiv. 1, [Johanna's party:] "Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them . . . 3, 'And they entered in, and found not the body of the Lord Jesus.' And . . . two men stood by them in shining garments: and . . . said . . . He is not here . . . remember how He spake unto you . . . saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words, 9, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10, It was Mary

ther of James, and Salome, ^b had bought sweet spices, that they might come and anoint Him.

2 ^c And ^d very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw ^e that the stone was rolled away: ^f for it was very great."

5 [¶] And entering into the sepulchre, they saw a young man sitting on the right side, ^g clothed in a long white garment; ^h and they were affrighted."

6 ⁱ And he saith unto them, Be not affrighted: Ye seek Jesus ^j of Nazareth, ^k which was crucified: He is risen; He is not here: behold the place where they laid Him.

7 ^l But go your way, tell His disciples ^m and Peter ⁿ that He goeth before you into Galilee: there shall ye see Him, ^o as He said unto you."

8 ^p And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: ^q neither said they any thing to any man; for they were afraid."

9 ^r Now when Jesus was risen early the first day of the week, ^s He appeared first to ^t Mary Magdalene, ^u out of whom He had cast seven devils."

10 ^v And ^w she went and told them that had been with Him, ^x as they mourned and wept."

11 ^y And they, when they had heard that He was alive, and had been seen of her, believed not.

12 [¶] After that ^a He appeared ^b in another form ^c unto two of them, as they walked, and went ^d into the country.

13 ^e And they went and told ^f it unto the residue: ^g neither believed they them."

Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11, And their words seemed to them as idle tales, and they believed them not." John xx. 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

^b Luke xxiii. 55, "The women also, which came with Him from Galilee . . . prepared spices and ointments; and rested the Sabbath day, according to the commandment."

^c Luke xxiv. 1, on ^a above. John xx. 1, *ibid*.

^d Luke xxiv. 3, on ^a above. John xx. 11, "Mary stood without at the sepulchre weeping: and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

^e Matt. xxvi. 32, "After I am risen again, I will go before you into Galilee." with Mark xiv. 28, [to the eleven.]

^f Luke xxiv. 9, see on ^a above.

^g Luke viii. 2, *id*.

^h Luke xxiv. 10, on ^a above.

ⁱ Luke xxiv. 11, *ibid*.

A. D. 33.

Joanna's, see Luke 24. 1-9, 11, 13.

a Matt. 28. 1.

b Matt. 28. 2.

c Matt. 28. 3.

d Matt. 28. 5-7.

e Matt. 28. 9.

f Matt. 28. 10.

g Matt. 28. 11.

h Matt. 28. 12.

i Matt. 28. 13.

j Matt. 28. 14.

k Matt. 28. 15.

l Matt. 28. 16.

m Matt. 28. 17.

n Matt. 28. 18.

o Matt. 28. 19.

p Matt. 28. 20.

q Matt. 28. 21.

r Matt. 28. 22.

s Matt. 28. 23.

t Matt. 28. 24.

u Matt. 28. 25.

v Matt. 28. 26.

w Matt. 28. 27.

x Matt. 28. 28.

y Matt. 28. 29.

a Matt. 28. 30.

b Matt. 28. 31.

c Matt. 28. 32.

d Matt. 28. 33.

e Matt. 28. 34.

f Matt. 28. 35.

g Matt. 28. 36.

h Matt. 28. 37.

i Matt. 28. 38.

j Matt. 28. 39.

k Matt. 28. 40.

l Matt. 28. 41.

m Matt. 28. 42.

n Matt. 28. 43.

o Matt. 28. 44.

p Matt. 28. 45.

q Matt. 28. 46.

r Matt. 28. 47.

s Matt. 28. 48.

t Matt. 28. 49.

u Matt. 28. 50.

v Matt. 28. 51.

w Matt. 28. 52.

x Matt. 28. 53.

y Matt. 28. 54.

a Matt. 28. 55.

b Matt. 28. 56.

c Matt. 28. 57.

d Matt. 28. 58.

e Matt. 28. 59.

f Matt. 28. 60.

g Matt. 28. 61.

h Matt. 28. 62.

i Matt. 28. 63.

j Matt. 28. 64.

k Matt. 28. 65.

l Matt. 28. 66.

m Matt. 28. 67.

n Matt. 28. 68.

o Matt. 28. 69.

p Matt. 28. 70.

q Matt. 28. 71.

r Matt. 28. 72.

s Matt. 28. 73.

t Matt. 28. 74.

u Matt. 28. 75.

v Matt. 28. 76.

w Matt. 28. 77.

x Matt. 28. 78.

y Matt. 28. 79.

a Matt. 28. 80.

b Matt. 28. 81.

c Matt. 28. 82.

d Matt. 28. 83.

e Matt. 28. 84.

f Matt. 28. 85.

A. D. 33.

14 ¶ Afterward ^aHe appeared unto the eleven ^aas they sat ¹at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen."

^a John 20:26: [Thomas is present on this occasion, and believeth, saying, "My Lord, and my God."] 1 Cor. i. 12, gather.

15 ^aAnd He said unto them, Go ye into all the world, ^aand preach the gospel to every creature.

16 ^aHe that believeth and is baptized shall be saved; ^abut he that believeth not shall be damned.

17 And these signs shall follow them that believe;

^a Luke xxiv. 36, and John xx. 19, "Jesus stood in the midst of them," [the ten, Thomas being absent.] 1 Cor. xv. 5, "He was seen of Cephas, then of the twelve."

¹ Matt. xxviii. 18, "Jesus came and spake unto them, saying . . . Go ye . . . and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." John xv. 16, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

^a Col. i. 23, "The gospel, which ye have heard . . . was preached to every creature which is under heaven."

^a John iii. 18, 36, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Acts ii. 38, "Peter said . . . Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." xvi. 27, 29, "The keeper of the prison . . . fell down before Paul and Silas, and . . . said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he . . . was baptized, he and all his, straightway . . . believing in God with all his house." Rom. x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." 1 Pet. iii. 20, "—the ark . . . wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

^a John xii. 48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

^a Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them . . . 19, Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Acts v. 12, 15, "By the hands of the apostles were many signs and wonders wrought among the people . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." viii. 7, "Unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed," [by Philip, in Samaria.] xvi. 16,

^aIn My Name shall they cast out devils; A. D. 33.

^athey shall speak with new tongues;

18 ^aThey shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ^athey shall lay hands on the sick, and they shall recover.

19 ¶ So then ^aafter the Lord had spoken unto them, ^aHe was received up into heaven, ^aand ^a"sat on the right hand of God."

^a Luke 24:51. Acts 1. 9.

20 And they went forth, and preached every where, the Lord working with them, ^aand confirming the word with signs following. Amen.

18, "A certain damsel possessed with a spirit of divination met us . . . Paul . . . said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour." xix. 11, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

^a Acts ii. 1, 4, [Of the twelve:] "When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues." x. 45, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." xix. 1, 5, [At Ephesus:] "Certain disciples . . . were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." 1 Cor. xii. 8, 10, 28, "To one is given by the Spirit the word of wisdom . . . to another divers kinds of tongues.—God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then . . . diversities of tongues."

^a Luke x. 19, see on ^a above. Acts xxviii. 3, 5, [In Melita:] "When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand: and he shook off the beast into the fire, and felt no harm."

^a Acts v. 12, 15, on ^a above. ix. 17, "Ananias . . . putting his hands on him said, Brother Saul, the Lord, even Jesus . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." xxviii. 8, [In Melita:] "The father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed." James v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him . . . and the prayer of faith shall save the sick."

^a Acts i. 1, "Jesus . . . through the Holy Ghost had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

^a Psa. cx. 1, "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Acts vii. 55, [Of Stephen, before the high priest:] "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

^a Acts v. 12, "By the hands of the apostles were

THE GOSPEL

ACCORDING TO

SAINT LUKE.

CHAPTER I.

- 1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist, 26 and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 61 *The prophecy of Zacharias, both of Christ, 76 and of John.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 "Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 "It seemed good to me also, having had per-

fect understanding of all things from the very first, to write unto thee ^ain order, 'most excellent Theophilus,

4 "That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ **T**HERE was ^ein the days of Herod, the king of Judea, a certain priest named Zacharias, ^fof the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both 'righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Before the common account called Anno Domini the Sixth Year.

this manner . . . 25, 'It seemed good unto us, being assembled —' . . . 28, 'it seemed good to the Holy Ghost, and to us —' 1 Cor. vii. 40, [On the apostle's advice with respect to marrying, or abstaining from it:] "I think . . . that I have the Spirit of God."

^a Acts xi. 4, [On his defence for going in to the Gentiles:] "Peter rehearsed the matter from the beginning, and expounded it by order."

^e Acts i. 1, "O Theophilus," [to whom also "The Acts of the Apostles" are addressed.]

^f John xx. 30, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

^g Matt. ii. 1, "Jesus was born . . . in the days of Herod the king."

^h 1 Chr. xxiv. 3, 10, [Of the priests' lots:] "David distributed them . . . according to their offices in their service . . . the eighth to Abijah, [i. e., Abia.] 19, These [four and twenty] were the orderings of them in their service to come into the house of the Lord." Neh. xii. 1, 4, 17, "Now these are the priests and the Levites that went up with Zerubbabel . . . Abijah." &c.

ⁱ Gen. vii. 1, "The Lord said unto Noah . . . thee have I seen righteous in this generation." xvii. 1, "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect," [margin, or, upright, or, sincere.] 1 Kings ix. 4, [To Solomon:] "— walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and . . . keep My statutes and My judgments."

2 Kings xx. 1, "Hezekiah . . . prayed unto the LORD, saying, I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight." Job i. 1, "Job . . . was perfect and upright, and one that feared God, and eschewed evil." Acts xxiii. 1, "Paul . . . said . . . I have lived in all good conscience before God unto this day." [And again.] xxiv. 16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Phil. iii. 6, "— touching the righteousness which is in the law, blameless."

CHAP. I.— Heb. ii. 3, "So great salvation . . . at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." 1 Pet. v. 1, "I exhort, who am . . . a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." 2 Pet. i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty . . . when we were with Him in the holy mount." 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us."

^a Mark i. 1, "The beginning of the gospel of Jesus Christ, the Son of God." John xv. 27, "Ye [the disciples] . . . shall bear witness, because ye have been with Me from the beginning."

^e Acts xv. 1, &c., "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved . . . and the apostles and elders came together for to consider of this matter . . . James answered, saying . . . 19, 'My sentence is —' . . . Then pleased it the apostles and elders, with the whole church, to send chosen men . . . And they wrote letters by them after

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God

^ain the order of his course,

9 According to the custom of the priest's office, his lot was ¹to burn incense when he went into the temple of the Lord.

10 "And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ²the altar of incense.

^a 1 Chron. xxiv. 19, on ^a above. 2 Chron. viii. 12, 14, "Solomon . . . appointed, according to the order of David his father, the courses of the priests to their service . . . as the duty of every day required." xxxi. 2, "Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD."

^c Exod. xxx. 7, 8, see "on verse 11.—1 Sam. ii. 27, "There came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father? . . . and did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me?" 1 Chr. xxiii. 13, "Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto Him, and to bless in His Name for ever." 2 Chr. xxix. 1, 3, "Hezekiah . . . opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Levites . . . and said unto them, Hear me, ye Levites . . . sanctify the house of the LORD God of your fathers . . . for the LORD hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense."

^b Lev. xvi. 17, [Of the high priest:] "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Rev. viii. 3, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

^a Exod. xxx. 1, 6, "Thou shalt make an altar to burn incense upon . . . and thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. 7, "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations." Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD."

^a Judges vi. 12, 22, [To Gideon:] "The angel of the

12 And when Zacharias saw him, ^ohe was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and ^pthou shalt call his name John.

14 And thou shalt have joy and gladness; and ^qmany shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^rshall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, ^seven from his mother's womb.

16 "And many of the children of Israel shall he turn to the Lord their God.

LORD . . . said unto him, The LORD is with thee, thou mighty man of valour . . . and when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die." xiii. 3, 22, "The angel of the LORD appeared unto the woman, [the wife of Manoah,] and Manoah said unto his wife, We shall surely die, because we have seen God." Dan. x. 8, "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."—Verse 29.—Luke ii. 9, "Lo, the angel of the Lord came upon them, [the shepherds of Bethlehem,] and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Acts x. 3, "He saw in a vision . . . an angel of God coming in to him and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Rev. i. 13, 17, "I saw one like unto the Son of man . . . and when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

^p Verses 60, 63.

^q Verse 58.

^r Numb. vi. 2, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk." Judges xiii. 3, [To the wife of Manoah:] "The angel of the LORD . . . said unto her, Behold, now, thou art barren, and bearest not . . . Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son . . . the child shall be a Nazarite unto God from the womb." Luke vii. 31, 33, "The Lord said . . . John the Baptist came neither eating bread nor drinking wine."

^s Jer. i. 4, "The word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Gal. i. 15, "God . . . separated me from my mother's womb, and called me by His grace."

^t Mal. iv. 5, "Behold, I will send you Elijah the pro-

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

1 Or, by.

17 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ¹ to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am "Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these great tidings.

20 And, behold, "thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as "the

phet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

* Mal. iv. 5, see the previous note. Matt. xi. 14, [Of John the Baptist:] "If ye will receive it, this is Elias, which was for to come." Mark ix. 2, 12, [Of the same, just after Jesus had been transfigured:] "Peter, and James, and John . . . asked Him, saying, Why say the scribes that Elias must first come? And He answered and told them, Elias verily cometh first, and restoreth all things . . . But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."

* Gen. xvii. 15, "God said unto Abraham, As for Sarai thy wife . . . I will bless her, and give thee a son also of her . . . Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

* Dan. xii. 16, "I heard a man's voice . . . which called, and said, Gabriel, make this man to understand the vision." ix. 21, "Whiles I was speaking in prayer, even the man Gabriel . . . touched me about the time of the evening oblation . . . and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven thy angels do always behold the face of My Father which is in heaven." Heb. i. 13, "—the angels . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

* Ezek. iii. 26, "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb . . . but when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God." xxiv. 27, "In that day shall thy mouth be opened . . . and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD."

* See 2 Kings xi. 4, 12, [Of the crowning of Jehoash,

days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein He looked on me, to "take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin "espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, "Hail, thou that art "highly favoured, "the Lord is with thee: blessed art thou among women.

29 And when she saw him, "she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 "And, behold, thou shalt conceive in thy

the king's son:] "Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard . . . and took an oath of them in the house of the LORD, and showed them the king's son. And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house, &c. . . and they made him king." 1 Chr. ix. 23, [Of the Levites:] "They and their children had the oversight of the gates of the house of the LORD . . . In four quarters were the porters . . . and their brethren, which were in their villages, were to come after seven days from time to time with them."

* Gen. xxx. 22, "God remembered Rachel, and God hearkened to her, and opened her womb. And she . . . bare a son; and said, God hath taken away my reproach." Isa. iv. 1, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." liv. 1, 4, [Of the amplitude of the Gentile church:] "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD . . . Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

* Matt. i. 18, "Mary was espoused to Joseph." Luke ii. 4, "Joseph . . . went . . . into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife."

* Dan. ix. 21, "The man Gabriel . . . talked with me, and said, O Daniel . . . thou art greatly beloved." x. 18, "There . . . touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong."

* Judg. vi. 12, see note * above.

* Verse 12.

* Matt. i. 20, "Behold, the angel of the Lord appear-

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

2 Or, graciously
accepted,
or, much
graced; see
verse 30.

Before the
account
called
Anno
Domini
the Sixth
Year.

womb, and bring forth a Son, and shalt call His Name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne

of His father David:

33 And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

ed unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Isa. vii. 14, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel," which being interpreted is, God with us."

Luke ii. 21, "When eight days were accomplished for the circumcising of the Child, His Name was called JESUS, which was so named of the angel before He was conceived in the womb."

Mark v. 2, 6, "An unclean spirit . . worshipped Him, and cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of the most high God?"

2 Sam. vii. 11, [To David:] "The LORD telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Isa. ix. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." xvi. 5, "In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Jer. xxiii. 5, 6, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Psa. cxxii. 11, "The LORD hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Rev. iii. 7, "To the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth."

Dan. ii. 44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all . . kingdoms, and it shall stand for ever." vii. 13, 27, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impos-

Before the
account
called
Anno
Domini
the Sixth
Year.

pass away, and His kingdom that which shall not be destroyed . . The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Obad. 17, 21, "Upon Mount Zion shall be deliverance . . and the kingdom shall be the LORD's." Mic. iv. 6, [Of the peace of the church:] "In that day, saith the LORD . . I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in Mount Zion from henceforth, even for ever." John xii. 34, "The people answered Him, We have heard out of the law that Christ abideth for ever." Heb. i. 8, "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

Matt. i. 20, see * verse 31.

Matt. xiv. 33, [When Peter was saved from sinking:] "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." xxvi. 63, "The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." Mark i. 1, "Jesus Christ, the Son of God." John i. 34, "I [John the Baptist] saw, and bare record, that this is the Son of God." xx. 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God." Acts viii. 36, "The eunuch said . . I believe that Jesus Christ is the Son of God." Rom. i. 3, "Jesus Christ our Lord . . was . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Gen. xviii. 13, "The LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD?" Rom. iv. 19, "Being not weak in faith, he [Abraham] considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded that what He had promised, He was able also to perform." Jer. xxxii. 17, "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee . . the Great, the Mighty God, the LORD of hosts, is His Name, great in counsel, and mighty in work." Zech. viii. 6, [Of the restoration of Jerusalem:] "Thus saith the LORD of hosts; If it be marvellous [marg. or, hard, or, difficult.] in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the LORD of hosts." Matt. xix. 23, 25, with Mark x. 23, and Luke xviii. 24, "Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven . . When His disciples heard it, they were ex-

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

38 And Mary said, Behold the hand-
maid of the Lord; be it unto me accord-
ing to thy word. And the angel departed
from her.

39 And Mary arose in those days, and
went into the hill country with haste, "into a city
of Juda;

40 And entered into the house of Zacharias, and
saluted Elisabeth.

41 And it came to pass, that, when Elisabeth
heard the salutation of Mary, the babe leaped in her
womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and
said, "Blessed art thou among women, and blessed
is the fruit of thy womb.

43 And whence is this to me, that the mother
of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation
sounded in mine ears, the babe leaped in my womb
for joy.

ceedingly amazed, saying, Who then can be saved?
But Jesus beheld *them*, and said unto them, With men
this is impossible; but with God all things are possible."

"Josh. xxi. 9, "They gave out of the tribe of the
children of Judah, and out of the tribe of the children
of Simeon, these cities which are *here* mentioned by
name, which the children of Aaron *being* of the families
of the Kohathites, *who were* of the children of Levi,
had: for theirs was the first lot. And they gave them
the city of Arba the father of Anak, which *city* is He-
bron, in the hill country of Judah, with the suburbs
thereof round about it."

"Verse 28.—Judg. v. 24, "Blessed above women shall
Jael the wife of Heber the Kenite be, blessed shall she
be above women in the tent."

"46–55. 1 Sam. ii. 1, "Hannah prayed, and said,
My heart rejoiceth in the LORD, mine horn is exalted
in the LORD . . because I rejoice in Thy salvation.
*There is none holy as the LORD: for there is none be-
sides Thee: neither is there any rock like our God . .
The bows of the mighty men are broken, and they that
stumbled are girded with strength. They that were full
have hired out themselves for bread; and they that were
hungry ceased: so that the barren hath borne seven; and
she that hath many children is waxed feeble.* 6, The
LORD killeth, and maketh alive: He bringeth down to
the grave, and bringeth up. The LORD maketh poor,
and maketh rich: He bringeth low, and lifteth up. He
raiseth up the poor out of the dust, and lifteth up the
beggar from the dunghill, to set *them* among princes,
and to make them inherit the throne of glory . . He will
keep the feet of His saints . . the adversaries of the
LORD shall be broken to pieces . . He shall give strength
unto His king, and exalt the horn of His anointed." Psa.
xxxiv. 2, "My soul shall make her boast in the
LORD: the humble shall bear *thereof*, and be glad. O
magnify the LORD with me, and let us exalt His Name
together." xxxv. 9, "My soul shall be joyful in the
LORD: it shall rejoice in His salvation." Hab. iii. 18,
"I will rejoice in the LORD, I will joy in the God of
my salvation. The LORD God is my strength."

"1 Sam. i. 9, 11, "Hannah . . said, O LORD of hosts,
if Thou wilt indeed look on the affliction of thine hand-
maid, and . . wilt give unto thine handmaid a man child,
then I will give him unto the LORD all the days of his
life." Psa. cxxxviii. 6, "Though the LORD be high, yet
hath He respect unto the lowly: but the proud He
knoweth afar off."

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

45 And blessed is she "that believed:
for there shall be a performance of those
things which were told her from the
Lord.

46 And Mary said, "My soul doth
magnify the Lord,

47 And my spirit hath rejoiced in
God my Saviour.

48 For "He hath regarded the low estate of his
hand-maiden: for, behold, from henceforth "all
generations shall call me blessed.

49 For He that is mighty "hath done to me
great things; and "holy is His Name.

50 And "His mercy is on them that fear Him
from generation to generation.

51 "He hath showed strength with His arm;
"He hath scattered the proud in the imagination
of their hearts.

52 "He hath put down the mighty from *their*
seats, and exalted them of low degree.

9 Or, which
believed that
there.

"Mal. iii. 12, "All nations shall call you blessed: for
ye shall be a delightful land, saith the LORD of hosts."
Luke xi. 27, "As He spake . . a certain woman of the
company lifted up her voice, and said unto Him, Blessed
is the womb that bare Thee, and the paps which
Thou hast sucked."

"Psa. lxxi. 19, "Thy righteousness also, O God, is
very high, who hast done great things: O God, who is
like unto Thee" cxxvi. 1, "When the LORD turned
again the captivity of Zion . . then said they among the
heathen, The LORD hath done great things for them.
The LORD hath done great things for us; *whereof* we
are glad."

"Psa. cxi. 9, "Holy and reverend is His Name."

"Gen. xvii. 7, "I will establish My covenant between
Me and thee [Abraham] and thy seed after thee in
their generations for an everlasting covenant, to be a
God unto thee, and to thy seed after thee." Exod.
xx. 6, "— showing mercy unto thousands of them that
love Me, and keep My commandments." Psa. ciii. 17,
"The mercy of the LORD is from everlasting to ever-
lasting upon them that fear Him, and His righteousness
unto children's children; to such as keep His covenant,
and to those that remember His commandments to do
them."

"Psa. xcvi. 1, "The LORD . . hath done marvellous
things: His right hand, and His holy arm, hath gotten
Him the victory." xcvi. 15, "The right hand of the
LORD doeth valiantly: the right hand of the LORD is
exalted." Isa. xl. 10, "Behold the Lord God will come
with strong hand, and His arm shall rule for Him."
li. 9, "Awake, awake, put on strength, O arm of the
LORD." lii. 10, "The LORD hath made bare His holy
arm in the eyes of all the nations; and all the ends of
the earth shall see the salvation of our God."

"Psa. xxxiii. 10, "The LORD bringeth the counsel
of the heathen to naught: He maketh the devices of the
people of none effect." 1 Pet. v. 5, "God resisteth the
proud, and giveth grace to the humble. Humble your-
selves therefore under the mighty hand of God, that He
may exalt you in due time."

"1 Sam. ii. 6, see on "verse 46. Job v. 8, 11, "Unto
God would I commit my cause: which doeth great
things . . to set up on high those that be low; that those
which mourn may be exalted to safety." Psa. cxiii. 5,
"Who is like unto the LORD our God, who dwelleth on
high, who humbleth *Himself* to behold the things that
are in heaven, and in the earth! He raiseth up the poor

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

53 ^oHe hath filled the hungry with good things; and the rich He hath sent empty away.

54 He hath holpen His servant Israel, ^oin remembrance of His mercy;

55 ^oAs He spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and ^othey rejoiced with her.

59 And it came to pass, that ^oon the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, ^o"Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

out of the dust, and lifeth the needy out of the dung-hill; that He may set *him* with princes, even with the princes of His people."

^o Psa. xxiv. 10, "They that seek the LORD shall not want any good thing."

^o Psa. cxviii. 3, "He hath remembered His mercy and His truth toward the house of Israel." Jer. xxxi. 3, 20, [Of the restoration of Israel:] "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.—Is Ephraim My dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the LORD."

^o Gen. xvii. 19, [To Abraham:] "God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him." Psa. cxxxii. 11, on ^o verse 32. Rom. xi. 28, [Of Israel:] "They are beloved for the fathers' sake. For the gifts and calling of God are without repentance." Gal. iii. 16, "To Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ."

^o Verse 14.

^o Gen. xvii. 12, "He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Lev. xii. 3, "In the eighth day the flesh of his foreskin shall be circumcised."

^o Verse 13.

^o Verse 13.

^o Verse 20.

^o Verse 39.

^o Luke ii. 19, 51.

^o Gen. xxxix. 2, "The LORD was with Joseph, and he was a prosperous man." Psa. lxxx. 17, "Let Thy hand be upon the man of Thy right hand, upon the son of man *whom* Thou madest strong for Thyself." lxxxix. 20, "I have found David My servant; with My holy oil have I anointed him: with whom My hand shall be established: Mine arm also shall strengthen him." Acts xi. 21, "The hand of the Lord was with them, [who preached the word:] and a great number believed and turned unto the Lord."

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, 'His name is John. And they marvelled all.

64 ^oAnd his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these ^osayings were noised abroad throughout all ^othe hill country of Judea. ^oOr, things.

66 And all they that heard *them* ^olaid *them* up in their hearts, saying, What manner of child shall this be! And ^othe hand of the Lord was with him.

67 And his father Zacharias ^owas filled with the Holy Ghost, and prophesied, saying,

68 ^o"Blessed be the Lord God of Israel; for ^oHe hath visited and redeemed His people,

69 ^oAnd hath raised up an horn of salvation for us in the house of His servant David;

70 ^oAs He spake by the mouth of His holy

^o Joel ii. 28, "It shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy."

^o 1 Kings i. 48, [David, of Solomon:] "Thus saith the king, Blessed be the LORD God of Israel, which hath given *one* to sit on my throne this day." Psa. xli. 13, "Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen and Amen." lxxii. 18, "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be His glorious Name for ever: and let the whole earth be filled with His glory: Amen, and Amen." cvi. 48, "Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD."

^o Exod. iii. 15, iv. 31, "God said . . unto Moses . . Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt . . I will bring you up out of the affliction of Egypt . . unto a land flowing with milk and honey: [said by Aaron, not Moses:] and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped." Psa. cxi. 9, "He sent redemption unto His people: He hath commanded His covenant for ever." Luke vii. 16, "He that was dead sat up, and began to speak . . and there came a fear on all: and they glorified God, saying . . That God hath visited His people."

^o Psa. cxxxii. 13, 17, "The LORD hath chosen Zion . . there will I make the horn of David to bud."

^o Jer. xxiii. 5, 6, on ^o verse 32. xxx. 10, "Fear thou not, O My servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid." Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Acts iii. 20, "Jesus Christ . . the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 ^PTo perform the mercy *promised* to our fathers, and to remember His holy covenant;

73 ^TThe oath which He sware to our father Abraham,

74 That He would grant unto us, that we being delivered out of the hand of our enemies might [']serve Him without fear,

75 ^In holiness and righteousness before Him, all the days of our life.

since the world began." Rom. i. 1, "— the gospel of God, which He had promised afore by His prophets in the Holy Scriptures."

^P Lev. xxvi. 41, "If . . . their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember." Psalm xcvi. 3, "He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." cv. 8, "He hath remembered His covenant for ever, the word *which* He commanded to a thousand generations. Which *covenant* He made with Abraham." cvi. 45, "[Of God's people:] "He remembered for them His covenant, and repented according to the multitude of His mercies." Ezek. xvi. 60, "I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." Verse 54.

^G Gen. xii. 1, 3, "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." [Again, at the time his name was changed into Abraham.] xvi. 3, "God talked with him, saying, As for Me, My covenant is with thee, and thou shalt be a father of many nations." [And a third time, by the angel, when tempted to offer his son Isaac.] xxii. 16, "By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Heb. vi. 13, 17, "When God made promise to Abraham, because He could swear by no greater, He swore by Himself . . . wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed *it* by an oath."

^R Rom. vi. 22, "Now being made free from sin, and become servants to God, 18, ye have your fruit unto holiness, and the end everlasting life." Heb. ix. 14, "The blood of Christ (shall) . . . purge your conscience from dead works to serve the living God."

^J Jer. xxxii. 39, "I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Eph. iv. 24, "The new man . . . after God is created in righteousness and true holiness." 2 Thess. ii. 13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Tim. i. 8, "God . . . hath saved us,

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

76 And thou, child, shalt be called the prophet of the Highest: for 'thou shalt go before the face of the Lord to prepare His ways;

77 To give knowledge of salvation unto His people ["]by the remission of their sins,

78 Through the ["]tender mercy of our God; whereby the ["]dayspring from on high hath visited us,

79 ["]To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And ["]the child grew, and waxed strong in

and called us with an holy calling." Titus ii. 12, "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." 1 Pet. i. 15, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 2 Peter i. 4, "— that by these [promises] ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

^I Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Malachi iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. xi. 7, "Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? . . . 9, But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, [Malachi iii. 1.] Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Verse 17.

^M Mark i. 4, "John did . . . preach the baptism of repentance for the remission of sins." with Luke iii. 3.

^N Numb. xxiv. 15, 17, "Balaam . . . said . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Isa. xi. 1, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Zech. iii. 8, "Behold, I will bring forth My Servant the BRANCH." vi. 12, "Thus speaketh the LORD of hosts, saying, Behold the Man whose Name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD." Mal. iv. 2, "Unto you that fear My Name shall the Sun of righteousness arise with healing on His wings."

^I Isa. ix. 2, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." [quoted of Christ,] Matt. iv. 16. — Isa. xlii. 6, "I the LORD have called Thee in righteousness . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." xlix. 8, "Thus saith the LORD, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee . . . that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Show yourselves." Acts xxvi. 16, [Paul's account of his conversion by the Lord:] "I have appeared unto thee . . . delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

^L Luke ii. 40, [Of Jesus:] "The Child grew, and

Before the
account
called
ANNO
DOMINI
the Sixth
Year.

spirit, and ¹ was in the deserts till the day of his showing unto Israel.

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *One angel, accompanied by a surprising glory, relateth it to the shepherds, who are greatly terrified; but, 10, are assured there is no ground of fear, for he bringeth glad tidings: 13 many of the heavenly host sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to His parents.*

Before the
account
called
ANNO
DOMINI
the Fifth
Year.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be ¹taxed.

1 Or, enrolled.

2 (^a And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto ^b the city of David, which is called Bethlehem; (^c because he was of the house and lineage of David:)

waxed strong in spirit, filled with wisdom: and the grace of God was upon Him."

^d Matt. iii. 1, "In those days came John the Baptist, preaching in the wilderness of Judea." xi. 7, see note ^e above.

CHAP. II.—^f Acts v. 37, "Judas of Galilee (rose up) in the days of the taxing."

^g 1 Sam. xvi. 1, 4, 13, "The LORD said unto Samuel . . . Fill this horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided Me a king among his sons. And Samuel . . . came to Bethlehem . . . and anointed him;" [David.] John vii. 42, "Some [of the people] said . . . Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

^h Matt. i. 16, "Jacob [descended from David] begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Luke i. 27, "Joseph, of the house of David."

ⁱ Matt. i. 18, "When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Luke i. 27, "— a virgin espoused . . . to Joseph . . . and the virgin's name was Mary."

^j Matt. i. 25, "She . . . brought forth her first-born Son."

^k Luke i. 12, "When Zacharias saw him [the angel] he was troubled, and fear fell upon him."

^l Gen. xii. 1, 3, "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." Matt. xxviii. 18, [To the eleven:] "Jesus came and spake unto them, saying . . . Go ye . . . and teach all nations." Mark i. 14, "Jesus came . . . saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Verses 31, 32. Luke xxiv. 46, "It behooved . . . that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Col. i. 23, "The gospel, which ye have heard . . . was preached to every creature which is under heaven."

5 To be taxed with Mary ^ahis espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And ^bshe brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping ^cwatch over their flock by night.

² Or, the night watchmen.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: ^dand they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, ^ewhich shall be to all people.

11 ^fFor unto you is born this day in the city of David ^ga Saviour, ^hwhich is Christ the Lord.

12 And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 ⁱAnd suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

^a Isa. ix. 6, "Unto us a Child is born, unto us a Son is given . . . and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

^b Matt. i. 21, "Thou shalt call His Name JESUS, [margin, that is, Saviour, Heb.] for He shall save His people from their sins."

^c Matt. i. 16, "Jesus, who is called Christ." xvi. 15, [To His disciples:] "Whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Luke i. 43, [Elisabeth calleth Mary,] "the mother of my Lord." Acts ii. 36, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." x. 36, "Jesus Christ . . . is Lord of all." Phil. ii. 11, "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

^d Gen. xxviii. 10, 12, "Jacob . . . dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." xxxii. 1, "The angels of God met him. And when Jacob saw them, he said, This is God's host." Psa. ciii. 20, "Bless the LORD, ye His angels . . . that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His that do His pleasure." cxlviii. 2, "Praise ye Him, all His angels: praise ye Him, all His hosts." Dan. vii. 9, "The Ancient of days did sit . . . thousand thousands ministered unto Him." Heb. i. 13, "— the angels . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Rev. v. 11, "I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands . . . 13, and every creature . . . heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Before the
account
called
ANNO
DOMINI
the Fifth
Year.

Before the
account
called
ANNO
DOMINI
the Fifth
Year.

8 Gr. the
men, the
shepherds.

14 "Glory to God in the highest, and on earth *peace, a good-will toward men.*

15 And it came to pass, as the angels were gone away from them into heaven, *the* shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this Child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary *kept* all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 "And when eight days were accomplished *a* Matt. i. 25. for the circumcising of the Child, "His

" Luke xix. 38, "When he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen: saying, Blessed *be* the King that cometh in the Name of the Lord: peace in heaven, and glory in the highest." Eph. i. 6, "—the glory of His grace, wherein He hath made us accepted in the Beloved." iii. 8, 21, "Unto me . . . is this grace given . . . to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God . . . to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.—Unto Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen." Rev. v. 13, on 'above.

" Isa. lvii. 19, "Peace, peace to *him* that is far off, and to *him* that is near, saith the LORD; and I will heal him." Luke i. 79.—Rom. v. 1, "Being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God." Eph. ii. 13, 17, "Christ . . . came and preached peace to you which were afar off, and to them that were nigh." Col. i. 19, [Of Christ:] "It pleased the *Father* that . . . having made peace through the blood of His cross, by Him to reconcile all things unto Himself"

" John iii. 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Eph. ii. 4, "God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) . . . that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." 2 Thess. ii. 16, "Our Lord Jesus Christ Himself, and God, even our Father . . . hath loved us, and hath given us everlasting consolation and good hope through grace." 1 John iv. 9, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to *be* the propitiation for our sins."

" Verse 51. Gen. xxxvii. 11, [Of Joseph's dream:] "His father observed the saying," Luke i. 66.

" Gen. xvii. 12, Lev. xii. 3, see i. 59, and the references.

Before the
account
called
ANNO
DOMINI
the Fourth
Year.

Name was called "JESUS," which was so named of the angel before He was conceived in the womb."

22 And when "the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present *Him* to the Lord;

23 (As it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to "that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man *was* just and devout, "waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not "see death, before he had seen the Lord's Christ.

27 And he came "by the Spirit into the temple: and when the parents brought in the Child Jesus,

" Matt. i. 20, "The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David . . . Mary thy wife . . . shall bring forth a Son, and thou shalt call His Name JESUS," [to Mary herself,] i. 31: for He shall save His people from their sins."

" Lev. xii. 2, &c., "If a woman have conceived seed, and borne a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary . . . And when the days of her purifying are fulfilled . . . she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest . . . and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her."

" Exod. xiii. 2, "Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it *is* Mine." xxii. 29, "The first-born of thy sons shalt thou give unto Me." Numb. iii. 13, "On the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born in Israel, both man and beast: Mine shall they be: I *am* the LORD" with viii. 17.—Numb. xviii. 15, "Every thing that openeth the matrix . . . shall be thine: [Exod. xxxiv. 19:] nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem."

" Lev. xii. 2-8, see on "above.

" Verse 38. Isa. xl. 1, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem." Mark xv. 43, "Joseph of Arimathea . . . waited for the kingdom of God."

" Psa. lxxxix. 48, "What man *is* he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Heb. xi. 5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."

" Matt. iv. 1, "Then was Jesus led up of the spirit into the wilderness."

Before the
account
called
ANNO
DOMINI
the Fourth
Year.

to do for Him after the custom of the law,

28 Then took he Him up in his arms, and blessed God, and said,

29 Lord, "now lettest Thou Thy servant depart in peace, according to Thy word:

30 For mine eyes "have seen Thy salvation,

31 Which Thou hast prepared before the face of all people;

32 "A light to lighten the Gentiles, and the glory of Thy people Israel.

33 And Joseph and His mother marvelled at those things which were spoken of Him.

34 And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the "fall and rising again of many in Israel; and for "a sign which shall be spoken against;

35 (Yea, "a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

" Gen. xli. 30, "Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." Phil. i. 23, "— having a desire to depart, and to be with Christ."

" Isa. lii. 10, "All the ends of the earth shall see the salvation of our God:" [quoted] Luke iii. 6.

" Isa. ix. 2, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." [quoted] Matt. iv. 16. lx. 1, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Acts xiii. 46, "Paul and Barnabas . . . said . . . Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, [Isa. xlix. 6, xlii. 6,] I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord." xxviii. 17, 28, [At Rome:] "Paul called the chief of the Jews together: and . . . said unto them . . . Be it known . . . unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

" Isa. vii. 14, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Hos. xiv. 9, "The ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein." Matt. xxi. 42, 44, "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? . . . Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Rom. ix. 31, "Israel . . . stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed."

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers "night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that "looked for redemption in "Jerusalem.

39 And when they had performed all things according to the law of the Lord, "they returned into Galilee, to their own city Nazareth.

40 "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

41 Now His parents went to Jerusalem "every year at the feast of the passover.

42 And when He was twelve years A. D. 8. old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

1 Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

2 Cor. ii. 15, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." 1 Pet. ii. 7, "Unto you . . . which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

" Acts xxviii. 22, [The Jews of Rome to Paul:] "We desire to hear of thee what thou thinkest: for as concerning this sect, [i. e. of Christians,] we know that every where it is spoken against."

" Psa. xlii. 10, "As with a sword in my bones, mine enemies reproach me." John xix. 25, "There stood by the cross of Jesus His mother."

" Acts xxvi. 7, "— our twelve tribes instantly serving God day and night." 1 Tim. v. 5, "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."

" Verse 25. Mark xv. 43, "Joseph of Arimathea . . . also waited for the kingdom of God." Luke xxiv. 18, 21, "Cleopas . . . said unto Him, We trusted that it had been He which should have redeemed Israel."

" Verse 52. Luke i. 80, [Of John the Baptist:] "The child grew, and waxed strong in spirit."

" Exod. xxiii. 15, "Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib." Deut. xvi. 1, 16, "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Three times in a year shall all thy males appear before the LORD thy God, [Exod. xxiii. 17, and xxiv. 23,] in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty."

Before the
account
called
ANNO
DOMINI
the Fourth
Year.

4 Or, Israel.

b Matt. 2. 21,
23:
[they came
from Egypt,
Joseph being
warned of
God in a
dream.]

A. D. 8. 44 But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance.

45 And when they found Him not, they turned back again to Jerusalem, seeking Him.

46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And 'all that heard Him were astonished at His understanding and answers.

48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing.

49 And He said unto them, How is it that ye sought Me? wist ye not that I must be about ^aMy Father's business?

50 And 'they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother ^mkept all these sayings in her heart.

52 And Jesus ^aincreased in wisdom and ^s stature, and in favour with God and man.

CHAPTER III.

1 *The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.*

A. D. 26. **N**OW ^ain the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

^a Matt. 3. 1,
says only,
"In those
days," &c.
John," &c.

['] Matt. vii. 28, "When Jesus had ended these sayings, [on the mount,] the people were astonished at His doctrine." Mark i. 22, [At Capernaum:] "They were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes:" with Luke iv. 32.—Luke iv. 22, [In the synagogue at Nazareth:] "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth." John vii. 14, 45, "Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this Man letters, having never learned?—The chief priests and Pharisees . . said . . Why have ye not brought Him? The officers answered, Never man spake like this Man."

^a John ii. 16, "My Father's house," [i. e., "the temple."]

['] Luke ix. 43, "He said unto His disciples . . the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying." xviii. 34, [Of His sufferings, and rising again:] "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

['] Verse 19.—Dan. vii. 28, "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

['] 1 Sam. ii. 26, "The child Samuel grew on, and was in favour both with the LORD, and also with men."—Verse 40.

tetrarch of Iturea and of the region of A. D. 26. Trachonitis, and Lysanias the tetrarch of Abilene,

2 ^a "Annas and Caiaphas being the high priests, ^{*}the word of God came unto John the son of Zacharias in the wilderness." ^a Matt. 3. 1.

3 ^b And he came into all the country about Jordan, preaching the baptism of repentance ^b for the remission of sins; ^b See Matt. 3. 1.
Mark i. 4.

4 ^c As it is written in the book of the words of Esaias the prophet, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' ^c Matt. 3. 2.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*;

6 And ^dall flesh shall see the salvation of God.

7 ^e Then said he to the ^e multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? ^d Matt. 3. 7,
8 ^f "Pharisees and Sadducees."

8 ['] Bring forth therefore fruits ['] worthy of repentance, and begin not to say within yourselves, We have Abraham *to our father*: for I say unto you, That God is able of these stones to raise up children unto Abraham. ^e Matt. 3. 8,
1 Or, meet for.

9 ['] And now also the axe is laid unto the root of the trees: ['] every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. ^f Matt. 3. 10.

10 And the people asked him, saying, ['] What shall we do then?

11 He answereth and saith unto them, ['] He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

CHAP. III.—^a John xi. 49, 51, "Caiaphas . . the high priest." xviii. 13, "Annas . . was father-in-law to Caiaphas, which was the high priest." Acts iv. 6, "Annas the high priest, and Caiaphas."

^b Luke i. 76, "Thou shalt go before the face of the Lord . . to give knowledge of salvation unto His people by the remission of their sins."

^c "The voice—smooth." Isa. xl. 3, 4, id.—"The voice—straight." Mark i. 3, id.—John i. 19, 23, "This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . He said, I am the voice," &c.

^d Isa. lii. 10, id.—Psa. xcvi. 2, "The LORD hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen . . all the ends of the earth have seen the salvation of our God." Luke ii. 10, [To the shepherds of Bethlehem:] "The angel said . . behold, I bring you good tidings of great joy, which shall be to all people."

^e Matt. vii. 19, id., [applied by Jesus to "false prophets."]

^f Acts ii. 37, "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

['] Luke xi. 41, "Give alms of such things as ye have." 2 Cor. viii. 13, "I mean not that other men be eased, and ye burdened: but by an equality, that now at this

A.D. 26. 12 Then ^acame also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, 'Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ²Do violence to no man, ³neither accuse any falsely; and be content with your ⁴wages.

15 And as the people were ⁴in expectation, and all men ⁵mused in their hearts of John, whether he were the Christ, or not;

16 ⁶John answered, saying unto them all, ⁷I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost ⁸and with fire:

17 ⁹Whose fan is in His hand, and He will thoroughly purge His floor, and ¹⁰will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

A.D. 30. 19 But ¹¹Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

A.D. 27. 21 Now when all the people were baptized, it came to pass, that ¹²Jesus also being baptized, ¹³and praying, ¹⁴the heaven was opened,

time your abundance *may be a supply* for their want, that their abundance also may be a *supply* for your want." James ii. 15, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" 1 John iii. 17, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?" iv. 20, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

¹⁵ Matt. xxi. 31, "Jesus saith . . . John came . . . in the way of righteousness, and . . . the publicans . . . believed him." [And again,] Luke vii. 29, "The publicans justified God, being baptized with the baptism of John."

¹⁶ Luke xix. 2, 8, "There was a man named Zaccheus, which was the chief among the publicans, and he . . . said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham."

¹⁷ Exod. xxiii. 1, "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." Lev. xix. 11, "Ye shall not . . . deal falsely, neither lie one to another."

22 ¹⁸ And ¹⁹the Holy Ghost descended ²⁰"in a bodily shape" like a dove upon Him, ²¹and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

23 And Jesus Himself began to be ²²about thirty years of age, being (as was supposed) the ²³Son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, ²⁸which was the son of Salathiel, ²⁹which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of ³²Nathan, ³³which was the son of David,

³⁴ Micah iv. 12, "They know not the thoughts of the LORD, neither understand they His counsel: for He shall gather them as the sheaves into the floor." Matt. xiii. 30, [Parable of the tares:] "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

³⁵ Matt. xiv. 3, Mark vi. 17, "Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her."

³⁶ John i. 32, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him."

³⁷ See Numb. iv. 1, 34, 47, "The LORD spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi . . . from thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites . . . from thirty years old and upward even until fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation." 39, id., "of the sons of Gershon;" 43, id., "of the sons of Merari."

³⁸ Matt. xiii. 5, "They (of His own country) . . . said . . . Is not this the carpenter's Son?" John vi. 41, see ³⁹below.

⁴⁰ Zech. xii. 12, "the family of the house of Nathan."

⁴¹ 2 Sam. v. 14, "These be the names of those that

A.D. 27. 32 ^p Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of

34 ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

34 ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq</}

A.D. 31. where He had been brought up: and, as His custom was, "He went into the synagogue on the Sabbath day, and stood up for to read.

17 And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

18 "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

21 And He began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare Him witness, and ²wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joseph's Son?"

23 And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in Thy country.

24 And He said, Verily I say unto you, "No prophet is accepted in his own country.

25 But I tell you of a truth, "many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And "many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust Him out of the city, and led Him unto the ¹brow of the hill whereon their city was built, that they might cast Him down headlong.

¹ Or, edge.

30 But He "passing through the midst of them went His way,

31 "And came down to Capernaum, * a city of Galilee, * and taught them on the Sabbath days.

^a Matt. 4. 12.
^b Mark 1. 91.

32 "And they were astonished at His doctrine: for "His word was with power.

^c Mark 1. 22.

33 ¶ "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out "with a loud voice, *

^a Mark 1. 23.

34 ^bSaying, "Let us alone; what have

^b Mark 1. 34.
¹ Or, Away.

and His mother . . and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." xiii. 54, and Mark vi. 1, see on ² below.

"Acts xiii. 13, "Paul and his company . . came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." xvii. 2, [Of Paul and Silas:] "They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

^a 18, 19. Isa. lxi. 1, 2, id.

² Psa. xlv. 2, "Grace is poured into Thy lips." Matt. xiii. 54, [At Nazareth:] "When He was come into His own country, He taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's son? is not His mother called Mary? and His brethren James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this Man all these things? And they were offended in Him." with Mark vi. 1. Luke ii. 41, &c., "His parents . . when He was twelve years old . . found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed."

³ John vi. 41, "The Jews . . murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?"

⁴ Matt. iv. 13, "Capernaum . . is upon the sea-coast, in the borders of Zabulon and Nephthalim." xi. 23,

"Thou, Capernaum . . mighty works . . have been done in thee."

^a Matt. xiii. 54, Mark vi. 1, see on ² verse 22.

^b Matt. xiii. 57, and Mark vi. 4, "They were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house." John iv. 44, "Jesus Himself testified, that a prophet," &c.

^c 1 Kings xvii. 1, 8, "Elijah the Tishbite . . said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word . . The word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." xviii. 1, "The word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth . . and there was a sore famine in Samaria." Jam. v. 17, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

^d 2 Kings v. 14, [Elisha sending Naaman to Jordan, cureth him:] "He . . dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

^e John viii. 58, [To the Jews:] "Jesus said . . Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." x. 39, "They sought again to take Him: but He escaped out of their hand."

^f Matt. vii. 28, "When Jesus had ended these sayings, [on the mount,] the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Tit. ii. 15, "These things speak, and exhort, and rebuke with all authority."

A. D. 31. we to do with Thee, *Thou* Jesus of Nazareth? art Thou come to destroy us? ^aI know Thee who thou art; 'the Holy One of God.

35 ° And Jesus rebuked him, saying, Hold thy peace, and come out of him. And ° when the devil had thrown him in the midst, ° he came out of him, ° and hurt him not.

36 ° And they were all amazed, and spake among themselves, saying, What a word is this! for with authority ° and power ° He commandeth the unclean spirits, and they come out.

37 ° And the fame of Him went out into every place of the country round about.

38 ¶ ° And He arose out of the synagogue, ° and entered into Simon's house. And Simon's wife's mother was taken with a ° great fever; ° and they besought Him for her.

39 And He stood over her, and rebuked the fever; ° and it left her: and ° immediately ° she arose and ministered unto them.

40 ¶ ° Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

41 ° And ° devils also came out of many, ° crying out, and saying, Thou art Christ the Son of God. ° And ° He ° rebuking them, ° suffered them not ° to speak: for they knew that He was Christ.

42 ° And when it was day, He departed and went into a desert place: ° and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them.

43 ° And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 ° And He preached in the synagogues of Galilee.

° Verse 41.

° Psa. xvi. 10, "Neither wilt Thou suffer Thine Holy One to see corruption." Dan. ix. 24, "Seventy weeks are determined . . . to anoint the most Holy." Luke i. 35, [To Mary:] "The angel . . . said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

° Mark iii. 11, "Unclean spirits . . . fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known."

° Mark i. 23, "An unclean spirit . . . cried out . . . I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace." Verses 34, 35.

CHAP. V.—Matt. iv. 18, "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. 20, And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how He will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Levi the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after His ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

AND it came to pass, that, as the people pressed upon Him to hear the word of God, ° He stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

4 Now when He had left speaking, He said unto Simon, ° Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, ° Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And

He called them. And they immediately left the ship and their father, and followed Him: ° with Mark i. 16–20.

° John xxi. 1, [After His resurrection:] "At the sea of Tiberias . . . there were together Simon Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. . . Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

° 2 Sam. vi. 9, "David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?" 1 Kings xvii. 17, "The son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

A. D. 31.

[This is not the history of the call of Peter, James, and John, to be disciples: that is related Matt. 4. 18, and Mark 1. 16.]

a cf. Matt. 9. 16. cf. Mark 1. 23, 34.

b Mark 1. 34. 1 Or, to say that they knew Him to be Christ.

c Mark 1. 35, adds, "and those that were with him." Mark 1. 38.]

d Mark 1. 38.] [1st circuit of Galilee.] d Matt. 4. 23, Mark 1. 39.

A.D. 31. Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed Him.

12 ¶ And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, Lord, if thou wilt, Thou canst make me clean.

13 And He put forth His hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And He charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities.

16 ¶ And He withdrew Himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before Him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20 And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their

thoughts, He answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me.

28 And he left all, rose up, and followed Him.

29 And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And He said unto them, Can ye make the children of the bridechamber fast, while the Bridegroom is with them?

35 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin." Isa. xliii. 25, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

29-32. Matt. ix. 10-13, [a feast, probably at Peter's house.]

3 Luke xv. 1, "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them."

1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

33-35. Matt. ix. 14, "Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is," &c.

1 Luke xviii. 28, "Peter said, Lo, we have left all, and followed Thee." with Matt. xix. 27.

2 Lev. xiv. 2, see note 4 Matt. viii. 4, for "the law of the leper in the day of his cleansing."

3 Matt. iv. 25, "There followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

4 Mark iii. 7, "A great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what things He did, came unto Him." John vi. 2, "A great multitude followed Him, because they saw His miracles which He did on them that were diseased."

5 Matt. xiv. 23, "When He had sent the multitudes away, He went up into a mountain apart to pray:" with Mark vi. 46.

6 Psa. xxxiii. 5, "I acknowledged my sin unto Thee,

A.D. 31. 36 ¶ And He spake also a parable unto them; * "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 ^b And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 ^b But new wine must be put into new bottles; * and both are preserved.*

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the Sabbath, by Scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to His disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.

^a Matt. 12. 1, Mark 2. 23, § "the sabbath day," Mark cm., ^d and did eat." **A**ND ^a it came to pass on the ^b second Sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, * rubbing them in their hands.*

2 ^b And certain of the Pharisees said unto them, Why do ye that * which is not lawful to do on the Sabbath days?

3 ^a And Jesus answering them said, Have ye not read so much as this, * what David did, when himself was an hungered, and they which were with him;

4 ^d How he went into the house of God, and did take and eat the showbread, * and gave also to them that were

with him; ^a * which it is not lawful to eat but for the priests alone?

5 ^a And He said unto them, That the Son of man is Lord also of the Sabbath.

6 And ^a it came to pass also on another Sabbath, that ^a He entered into the synagogue * and taught: * and there was a man whose * right hand was withered.

7 ^b And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.

8 ^b But He * knew their thoughts, and ^a said to the man which had the withered hand, Rise up, and stand forth in the midst. * And he arose and stood forth.*

9 ^b Then said Jesus unto them, * I will ask you one thing; * Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

10 ^b And looking round about upon them all, ^a He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 * And they were filled with madness; * and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that ^a He went out into a mountain to pray, and abode all night in prayer to God.

13 ¶ And when it was day, ^a He called unto Him ^b His disciples: and ^c of them He chose twelve, * whom also He named apostles;

14 * Simon, (^c whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

A.D. 31.

^d Matt. 12. 4.
Mark 2. 26.
^f Matt. 12. 8.
Mk. 2. 27, 28.

^g Matt. 12. 9.
Mark 3. 1.

^h cf. Matt. 12. 10.
Mark 3. 2.

ⁱ Mark 3. 3.

^k Mark 3. 4.

^l Mark 3. 5.
Mat. 12. 13.
Mark 3. 5.

ⁿ Matt. 12. 14.
Mark 3. 6.

^o Mark 3. 13.

^a Mark 3. 13, 14.
^b "whom He would,"
^c b Mat. 10. 2.

^c cf. Matt. 10. 2-4.
^d cf. Mark 3. 16-19.

* 36-38. Matt. ix. 16, 17, id.

CHAP. VI.—^a Exod. xx. 10, "The seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

^b 1 Sam. xxi. 1, 6, "Ahimelech . . the priest, gave him hallowed bread: for there was no bread there but the showbread, that was taken from before the LORD."

^c Lev. xxiv. 9, [Of the showbread:] "It shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute."

^d See Luke xiii. 14, "The ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him." xiv. 2,

"Behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things." John ix. 13, "They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

^a Matt. xiv. 23, "When He had sent the multitudes away, He went up into a mountain apart to pray."

^b Matt. x. 1, "When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

^c John i. 42, "Jesus . . said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone," (margin, or, Peter.)

A. D. 31. 15 °Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 °And Judas ^{the brother of James,} and Judas Iscariot, which also was the traitor.

17 ¶ And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude ^²sought to touch Him: for ¹there went virtue out of Him, and healed them all.

¹ Jude 1, "Jude the . . brother of James."

² Matt. iv. 24, on ch. v. 15. Mark iii. 7, *ibid*.

³ Matt. xiv. 34, "They came into the land of Genesaret: and . . the men of that place . . besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole."

⁴ Luke viii. 46, "A woman having an issue of blood twelve years . . came behind Him, and touched the border of His garment: and immediately her issue of blood stanch'd . . And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him, before all the people, for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace." with Mark v. 30, &c.

⁵ Matt. v. 3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." xi. 5, "The poor have the gospel preached to them." Jam. ii. 5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

⁶ Isa. lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." lxxv. 11, "Ye are they that forsake the Lord . . 13, Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed: behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Matt. v. 6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

⁷ Isa. lxi. 1, "The Lord . . hath sent Me . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Matt. v. 4, "Blessed are they that mourn: for they shall be comforted."

⁸ 22, 23. Matt. v. 11, 12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." 1 Pet. ii. 19, "This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it

20 ¶ And He lifted up His eyes on A. D. 31. His disciples, and said, "Blessed be ye poor: for yours is the kingdom of God."

21 "Blessed are ye that hunger now: for ye shall be filled. "Blessed are ye that weep now: for ye shall laugh."

22 "Blessed are ye, when men shall hate you, and when they ³shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

23 "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for 'in the like manner did their fathers unto the prophets."

24 But 'wo unto you that are "rich! for 'ye have received your consolation."

patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God: for even hereunto were ye called." iii. 14, "If ye suffer for righteousness' sake, happy are ye." iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of; but on your part He is glorified."

⁹ John xvi. 2, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

¹⁰ Acts v. 40, "The apostles . . departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." Col. i. 23, "I Paul . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Jam. i. 2, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

¹¹ Acts vii. 51, [Stephen before the council:] "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

¹² Amos vi. 1, "Wo to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments." Jam. v. 1, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

¹³ Luke xii. 21, "— he that layeth up treasure for himself, and is not rich toward God."

¹⁴ Matt. vi. 2, 5, 16, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do . . that they may have glory of men. Verily I say unto

A.D. 31. 25 "Wo unto you that are full! for ye shall hunger. "Wo unto you that laugh now! for ye shall mourn and weep.

26 "Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But "I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and "pray for them which despitefully use you.

29 And "unto him that smiteth thee on the one cheek offer also the other; "and him that taketh away thy cloak forbid not to take thy coat also.

30 "Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 "And as ye would that men should do to you, do ye also to them likewise.

32 "For if ye love them which love you, what thank have ye? for sinners also love those that love them.

you, They have their reward.—When thou prayest, thou shalt not be as the hypocrites are: for they love to pray . . . that they may be seen of men. Verily I say unto you, They have their reward.—When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward." Luke xvi. 25, "Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

"Isa. lxxv. 13, see on "verse 21.

"Prov. xiv. 13, "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness."

"John xv. 19, [To His disciples:] "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." 1 John iv. 1, 5, "Many false prophets are gone out into the world . . . they are of the world: therefore speak they of the world, and the world heareth them."

"Verse 35.—27, 28. Matt. v. 44, id.—Exod. xxxiii. 4, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Rom. xii. 9, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head, [Prov. xxv. 21] . . . overcome evil with good."

"Luke xxiii. 33, "They crucified Him . . . then said Jesus, Father, forgive them." Acts vii. 59, "They stoned Stephen . . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

"Matt. v. 39, "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

"1 Cor. vi. 7, "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

33 And if ye do good to them which *A.D. 31.* do good to you, what thank have ye? for sinners also do even the same.

34 "And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But "love ye your enemies, and do good, and "lend, hoping for nothing again; and your reward shall be great, and "ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

36 "Be ye therefore merciful, as your Father also is merciful.

37 "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your "bosom. For "with the same measure that ye mete withal it shall be measured to you again.

39 And He spake a parable unto them, "Can

"Deut. xv. 7, 10, "If there be among you a poor man of one of thy brethren . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in *that* which he wanteth . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Prov. xxi. 26, "The righteous giveth and spareth not." Matt. v. 42, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

"Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

"Matt. v. 46, "If ye love them which love you, what reward have ye? do not even the publicans the same?"

"Matt. v. 42, on "above.

"Verse 27.

"Verse 30. Psalm xxxvii. 25, "The righteous . . . is ever merciful, and lendeth; and his seed is blessed."

"Matt. v. 45, "—that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

"Matt. v. 48, "Be ye . . . perfect, even as your Father which is in heaven is perfect."

"Matt. vii. 1, "Judge not, that ye be not judged. 2, For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

"Prov. xix. 17, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay Him again."

"Psa. lxxix. 12, "Render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached Thee, O Lord."

"Matt. vii. 2, on "above.—Mark iv. 24, "Take heed what ye hear: with what measure," &c. James ii. 13, "He shall have judgment without mercy, that hath showed no mercy."

"Matt. xv. 14, [Of the Pharisees:] "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

A.D. 31. the blind lead the blind? shall they not both fall into the ditch?

40 "The disciple is not above his master: but every one¹ that is perfect shall be as his master.

41 "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, 'cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For "every tree is known by his own fruit.

² Gr. a. ³ grapes. For of thorns men do not gather figs, nor of a bramble bush gather they² grapes.

45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for "of the abundance of the heart his mouth speaketh.

46 ¶ "And why call ye Me, Lord, Lord, and do not the things which I say?

47 "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon

the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

A.D. 31.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of His miracles: 24 testifieth to the people what opinion He held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how He is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when He had ended all His sayings in the audience of the people,

[See Note on Matt. 2. 2.]
a of Matt. 2. 2.
b, 6.

"He entered into Capernaum.

2 "And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 "And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4 "And when they came to Jesus, they besought Him "instantly, saying, That he was worthy for whom He should do this:"

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when He was now not far from the house, ^bthe centurion ^csent friends to Him, saying unto Him, Lord, "trouble not Thyself:" for I am not worthy that Thou shouldst enter under my roof:

b Matt. 8. 8.
c "answered and said."

7 Wherefore neither thought I myself worthy to come unto Thee: ^bbut say in a word, and my servant shall be healed.

8 "For I also am a man *set* under authority, having under me soldiers, and I say unto ^cone, Go, and he goeth: and to another,

c Matt. 8. 9.
1 Gr. the man.

" Matt. xii. 35, on " above.

" Matt. xii. 34, *ibid*.

" Mal. i. 6. "A son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise My Name. And ye say, Wherein have we despised Thy Name?" Matt. vii. 21, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." xxv. 10, [The parable of the virgins:] "The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Luke xiii. 24, "Strive to enter in at the strait gate. . . When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are."

" 47-49. Matt. vii. 24-27, *id*.

* Matt. x. 24, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" John xiii. 15, [After washing the disciples' feet:] "I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." xv. 20, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also."

" 41, 42. Matt. vii. 3-5, *id*.

* See Prov. xviii. 17, "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."

" Matt. vii. 15, "Beware of false prophets. . . ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

" Matt. xii. 33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34, O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35, A good man," &c.

A. D. 31. Come, and he cometh; and to my servant, Do this, and he doeth it.

9 ^a When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have ^{d Mat. 8, 10.} not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

12 Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

14 And He came and touched the ¹ bier: and they that bare *him* stood still. And he said, Young ^{1 Or, coffin.} man, I say unto thee, ^a Arise.

15 And he that was dead sat up, and began to speak. And He delivered him to his mother.

16 And ^a there came a fear on all: and they glorified God, saying, ^a That a great Prophet is risen up among us; and, ^a That God hath visited His people.

17 And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

18 ^a And the disciples of John showed him of all these things.

19 ¶ ^a And John ^a calling unto *him* two of his disciples ^a sent *them* to Jesus, saying, Art Thou He that should come? or look we for another?

20 When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another?

CHAP. VII.—^a Luke viii. 54, [Of the centurion's daughter:] "He . . . took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway." John xi. 43, "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth." Acts ix. 40, "Peter . . . kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive." Rom. iv. 17, "God . . . quickeneth the dead, and calleth those things which be not as though they were."

^b Luke i. 64, 67, "His [Zacharias'] mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea . . . and . . . Zacharias was filled with the Holy Ghost, and prophesied, saying, 68, Blessed *be* the Lord God of Israel; for He hath visited and redeemed His people."

^c Luke xxiv. 19, "Jesus of Nazareth . . . a prophet mighty in deed and word before God and all the people." John iv. 19, [At Sychar:] "The woman said unto Him, Sir, I perceive that Thou art a prophet." vi. 14, [On seeing Jesus feed five thousand

21 And in that same hour He cured ^a many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind He gave sight.

22 ^b Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; ^c how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, ^d to the poor the gospel ^{b Mat. 11, 4.} is preached.

23 ^c And blessed is *he*, whosoever shall not be offended in Me. ^{c Mat. 11, 6.}

24 ¶ And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? ^{a Mat. 11, 7.}

25 ^b But what went ye out for to see? A man clothed in soft raiment? Behold, they which ^a are gorgeously apparelled, ^a and live delicately, ^a are in kings' courts. ^{b Mat. 11, 8, 9 "wear soft clothing."}

26 ^c But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. ^{c Mat. 11, 9.}

27 ^a This is *he*, of whom it is written, ^a Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. ^{d Mat. 11, 10.}

28 ^c For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. ^{e Mat. 11, 11.}

29 And all the people that heard *Him*, and the publicans, justified God, ^a being baptized with the baptism of John.

30 But the Pharisees and lawyers ^{1 Or, frustrated.} ^{2 Or, within themselves.} rejected ^a the counsel of God ^a against themselves, being not baptized of him.

31 ¶ And the Lord said, ^a Whereunto then

men with five loaves and two fishes:] "Then those men . . . said, This is of a truth that Prophet that should come into the world." ix. 17, "They [the Pharisees] say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet."

^a Luke i. 68, on ^b above.

^b Matt. xi. 2, "John . . . heard in the prison the works of Christ."

^c Isa. xxxv. 4, "Behold, your God will come . . . then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing."

^d Luke iv. 18, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." ^a Mal. iii. 1, id.

^e Matt. iii. 5, [Of John the Baptist:] "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Luke iii. 12, "Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you."

^a Acts xx. 27, [Paul to the elders of the church of Ephesus:] "I have not shunned to declare unto you all the counsel of God."

A. D. 31. shall I liken the men of this generation?
 "and to what are they like?"

32 "They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 "For 'John the Baptist' came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 "But wisdom is justified of all her children.

36 ¶ And "one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, "This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged.

"Matt. iii. 4, "His meat was locusts and wild honey;" with Mark i. 6.—Luke i. 13, 15, "The angel said unto . . . Zacharias . . . he shall drink neither wine nor strong drink."

"Matt. xxvi. 6, and Mark xiv. 3, "When Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat."—John xi. 2, "Mary . . . anointed the Lord with ointment, and wiped His feet with her hair."

"Luke xv. 1, "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them."

"Psa. xxiii. 5, "Thou anointest my head with oil."

"1 Tim. i. 14, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

"Matt. ix. 2, "Behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing

44 And He turned to the woman, and said unto Simon, Seest thou this woman?

I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head.

45 Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet.

46 "My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

47 "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And He said unto her, Thy sins are forgiven.

49 And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

50 And He said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

3 Women minister unto Christ of their substance. 4 Christ, after He had preached from place to place, attended with His apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are His mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him;

2 And "certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

4 ¶ And "when much people were gathered together, and were come to Him out of every city, He spake by a parable:

their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee: 3, And, behold, certain of the scribes said within themselves, This Man blasphemeth:" with Mark ii. 5, 7, [adding] "who can forgive sins but God only?"

"Matt. ix. 3, Mark ii. 7, see the note above.

"Mark v. 34, and Luke viii. 48, [To the woman, healed of an issue of blood:] "He said . . . Daughter, thy faith hath made thee whole," Matt. ix. 22; go in peace." Mark x. 52, [To blind Bartimeus, restored to sight:] "Go thy way; thy faith hath made thee whole:" with Luke xviii. 42.

CHAPTER VIII.—"Matt. xxvii. 55, [At the cross:] "Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."

"Mark xvi. 9, "When Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

[Our Lord's second circuit of Galilee.]

a. Matt. 13. 2.
Mark 4. 1,
"by the sea side."
b. Matt. 13. 2.
Mark 4. 2.

A. D. 31. 5 ° A sower went out to sow *his seed : *
and as he sowed, some fell by the way
side ; * and it was trodden down, * and the
fowls of the air devoured it.

6 ° And some fell upon a rock ; and as soon as
it was sprung up, it withered away, * be-
cause it lacked moisture.*

7 ° And some fell among thorns ; and the
thorns sprang up with it, and choked it.

8 ° And other fell on good ground, and sprang
up, and bare fruit an hundredfold. And when He
had said these things, He cried, He that
hath ears to hear, let him hear.

9 ° And *His disciples asked Him,
saying, What might this parable be ?

10 ° And He said, Unto you it is given
to know the mysteries of the kingdom of God : but
to *others in parables ; * that seeing they
might not see, and hearing they might
not understand.

11 ° Now the parable is this : *The seed is the
word of God.*

12 ° Those by the way side are they
that hear ; * then cometh the devil, and
taketh away the word out of their hearts,
* lest they should believe and be saved.*

13 ° They on the rock are they, which,
when they hear, receive the word with
joy ; * and these have no root, which for a
while *believe, and in time of temptation
fall away.

14 ° And that which fell among thorns are they,
which, when they have heard, go forth,
and are choked with cares and riches
* and pleasures of this life, * and bring no
fruit to perfection.

15 ° But that on the good ground are they, which
* in an honest and good heart, * having heard the
word, keep it, and bring forth fruit * with
patience.*

16 ° ¶ *No man, when he hath lighted a candle,
covereth it with a *vessel, or putteth it under a
bed ; but setteth it on a candlestick, * that
they which enter in may see the light.*

17 ° For *nothing is secret, that shall not be
made manifest ; neither any thing hid, that shall
not * be known and * come abroad.

8, 9, 10, as far as "parables." Matt. xiii. 10, 11, the same.

° Isa. vi. 9, "He [the Lord] said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not."

° Luke xi. 33, id.—Matt. v. 14, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house."

° Matt. x. 26, id. Luke xii. 2, id., "of the leaven of the Pharisees, which is hypocrisy."

° Matt. xiii. 11, [To His disciples :] "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away

18 ° Take heed therefore how ye hear : A. D. 31.
for *whosoever hath, to him shall be
given ; and whosoever hath not, from
him shall be taken even that which he
* seemeth to have.

19 ¶ Then *came to Him His mother and His
brethren, and could not come at Him for the press.

20 And it was told Him by certain which said,
Thy mother and Thy brethren stand without,
desiring to see Thee.

21 And He answered and said unto them, My
mother and My brethren are these which hear the
word of God, and do it.

22 ° Now it came to pass *on a certain day,* that
He went into a ship with His disciples : *and He
said unto them, Let us go over unto the other
side of the lake. And they launched
forth.*

23 ° But *as they sailed* He fell asleep : and
there came down a storm of wind on the lake ;
and they were filled with water, and were
in jeopardy.

24 ° And they came to Him, and awoke Him,
saying, Master, Master, we perish. Then he arose,
and rebuked the wind and the raging of the
water : and they ceased, and there was a
calm.

25 ° And He said unto them, Where is your
faith ? * And they being afraid wondered, saying
one to another, What manner of man is
this ! for He commandeth even the winds
and water, and they obey Him.

26 ¶ *And they arrived at the coun-
try of the Gadarenes, * which is over
against Galilee.*

27 ° And when He went forth to land, there
met Him out of the city a certain man, which had
devils * long time, and ware no clothes,* neither
abode in any house, but in the tombs.

28 ° When he saw Jesus, he *cried out, and*
fell down before Him, * and with a loud voice said,
What have I to do with Thee, Jesus, Thou
Son of God most high ? I beseech Thee,
torment me not.

29 (° For He had commanded the unclean spirit
to come out of the man. *For oftentimes it had
caught him : and he was kept bound with

even that he hath." xxv. 28, "Take . . the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given," &c. Luke xix. 24, 26, "Take from him the pound, and give it to him that hath ten pounds . . for I say unto you, That unto every one," &c.

° Matt. xii. 46, and Mark iii. 31, "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother ? and who are My brethren ? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren ! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

A.D. 31. chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)*

30 *And Jesus asked Him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 *And they besought Him that He would not command them to go out into the deep.

32 *And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

33 *Then went the devils out of the man,* and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 *When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 *Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus,* clothed, and in his right mind: and they were afraid.

36 *They also which said it told them by what means he that was possessed of the devils was healed.

37 ¶ *Then the whole multitude* of the country of the Gadarenes round about* besought Him to depart from them;* for they were taken with great fear: *and He went up into the ship, and returned back again.

38 *Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying,

39 *Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 *And it came to pass, that, when Jesus was returned, the people gladly received Him: *for they were all waiting for Him.*

41 ¶ *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him that He would come into his house:

42 *For he had one only daughter, about twelve years of age, and she lay a dying.

* Rev. xx. 1, "I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." [The words 'deep' in the text, and 'bottomless pit' here, are the same in the Greek.]

* Acts xvi. 38, [Of Paul and Silas at Philippi:] "The magistrates . . . came and besought them . . . and desired them to depart out of the city."

* Luke vi. 19, "The whole multitude sought to touch Him: for there went virtue out of Him, and healed them all."

* John xi. 11, 13, 43, "He saith unto them, Our

* But as He went the people thronged Him.

43 ¶ *And a woman having an issue of blood twelve years,* which had spent all her living upon physicians, neither could be healed of any,

44 *Came behind Him, and touched the border of His garment: and immediately her issue of blood stancheth.

45 *And Jesus said, Who touched Me? *When all denied,* Peter and they that were with him said, Master, the multitude throng Thee *and press Thee,* and sayest Thou, Who touched Me?

46 And Jesus said, Somebody hath touched Me: for I perceive that *virtue is gone out of Me.

47 *And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him *before all the people* for what cause she had touched Him, and how she was healed immediately.

48 *And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole: *go in peace.

49 ¶ *While He yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 *But when Jesus heard it, he answered him, saying, Fear not: believe only, *and she shall be made whole.*

51 *And when He came into the house, He suffered no man to go in, save Peter, and James, and John, *and the father and the mother of the maiden.

52 *And all wept, and bewailed her: but He said, Weep not; she is not dead, *but sleepeth.

53 *And they laughed Him to scorn, *knowing that she was dead.*

54 *And He put them all out, and took her by the hand, *and called, saying, Maid, arise.

55 *And her spirit came again,* *and she arose straightway: and He commanded to give her meat.

56 *And her parents were astonished: but *He charged them that they should tell no man what was done.

friend Lazarus sleepeth; but I go, that I may awake him out of sleep . . . Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep . . . He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

* Luke vii. 14, [Of the widow's son of Nain:] "He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." John xi. 43, on * above.

* Matt. viii. 4, [To the leper cleansed:] "See thou tell no man." ix. 30, [Of two blind men:] "Their eyes were opened; and Jesus straitly charged them, saying, See that no man know it."

A.D. 31.

b cf. Mark 5. 24.

a Matt. 9. 20. Mark 5. 25. b Mark 5. 26.

c Matt. 9. 20. Mark 5. 27. d Mark 5. 29.

e Mark 5. 30. 31. f My clothes."

f Mark 5. 30.

g cf. Mark 5. 34.

h Matt. 9. 21. Mark 5. 24. i Mark 5. 34.

a Mark 5. 35.

b Mark 5. 34. c "the ruler of the synagogue."

e Mark 5. 37. d cf. Mark 5. 40.

e cf. Matt. 9. 38. 39. f Mark 5. 38, 39.

g Mark 5. 34. 35. h Mark 5. 40-42.

g Mark 5. 41.

h Matt. 9. 35. i Mark 5. 42. 43.

CHAPTER IX.

1 Christ sendeth His apostles to work miracles, and to preach.
 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 inquireth what opinion the world had of Him: foretelleth His passion: 23 proposeth to all the pattern of His patience. 28 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth His disciples of His passion: 46 commendeth humility: 51 biddeth them to show mildness towards all, without desire of revenge. 57 Divers would follow Him, but upon conditions.

A. D. 31. **T**HEN ^aHe ^acalled His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

^a Matt. 10. 1.
cf. Mark 6. 7.

^b Matt. 10. 7.
8.

3 ^aAnd He said unto them, ^a"Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

^c Matt. 10. 5.
Mark 6. 8.
^d cf. Matt. 10. 9.
cf. Mk. 6. 8, 9.

4 ^aAnd whatsoever house ye enter into, there abide, and thence depart.

^e Matt. 10. 11.
Mark 6. 10.

5 ^aAnd whosoever will not receive you, when ye go out of that city, ^a"shake off the very dust from your feet ^afor a testimony against them.

^f Matt. 10. 14.
8. om. "dust" "them."
Mark 6. 11.

6 ^aAnd ^athey departed, and went through the towns, preaching ^athe gospel, ^aand healing every where.

^g Matt. 11. 1.
8. "Je-Jesus."
Mark 6. 12.
h Matt. 6. 13.

A. D. 32. 7 ^a¶ Now Herod the tetrarch heard of all that was done by Him: ^aand he was perplexed, because that it was said of some, that John was risen from the dead; ^a

^a cf. Matt. 14. 1.
cf. Mk. 6. 14.

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And ^ahe desired to see Him.

10 ^a¶ ^aAnd the apostles, when they were returned, told Him all that they had done. ^aAnd He took them, and went

^a Mark 6. 30.
b Matt. 14. 12.
c Mk. 6. 32, 33.
cf. John 6. 1, 3.

aside privately into a desert place ^abe- A. D. 32.
longing to the city called Bethsaida. ^a

11 ^aAnd the people, when they knew it, followed Him: ^aand He ^a"received them, and" spake unto them of the kingdom of God, ^aand healed them that had need of healing.

^b Matt. 14. 13.
Mk. 6. 30, 33.
cf. John 6. 1, 2.
^c Mark 6. 34.
d Matt. 14. 14.

12 ^aAnd when the day began to wear away, then came the twelve, and said unto Him, ^a"Send the multitude away, that they may go into the towns and country round about, ^aand lodge, ^aand get victuals: for we are here in a desert place.

^e Matt. 14. 15.
Mk. 6. 35, 36.

13 ^aBut He said unto them, Give ye them to eat. And they said, ^a"We have no more but five loaves and two fishes; ^a"except we should go and buy meat for all this people."

^f Matt. 14. 16.
Mark 6. 37.
^g Matt. 14. 17.
cf. John 6. 9.

14 ^aFor they were about five thousand men. ^aAnd He said to His disciples, Make them sit down by fifties in a company.

^h cf. Matt. 14. 21.
Mark 6. 44.
John 6. 10.
i cf. Matt. 14. 18.

15 ^aAnd they did so, and made them sit all down.

^j cf. Mk. 6. 39.
cf. John 6. 10.
k cf. Mk. 6. 40.

16 ^aThen He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

^l Matt. 14. 19.
Mark 6. 41.
cf. John 6. 11.

17 ^aAnd they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

^m Matt. 14. 20.
Mk. 6. 42, 43.
John 6. 12, 13.

18 ^a¶ And it came to pass, as He was alone praying, His disciples were with Him: and ^aHe asked them, saying, Whom say the people that I am?

ⁿ Matt. 16. 13.
Mark 8. 27.

19 ^aThey answering said, ^a"John the Baptist; but some say, Elias; and others say, that one of the old prophets ^a"is risen again."

^b Matt. 16. 14.
Mark 8. 28.

20 ^aHe saith unto them, But whom say ye that I am? ^aPeter answering said, The Christ ^aof God.

^c Matt. 16. 15.
Mark 8. 29.
d Matt. 16. 16.
e Son of the living God."

CHAP. IX.—[They had been ordained apostles before this, as recorded] Mark iii. 13, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

^a Mark vi. 7, 12, "The twelve . . . went out, and preached that men should repent." Luke x. 1, 9, "The Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

^c Luke x. 4, [To the seventy:] "Carry neither purse, nor scrip, nor shoes." xxii. 35, [To the eleven, at His last supper:] "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."

^d Acts xiii. 51, [At Antioch:] "The Jews stirred up

the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them."

^a Luke xxiii. 8, "When Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him."

^f John vi. 5, [On the same occasion:] "When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

^g Matt. xiv. 1, "Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." Verses 7, 8.

^h John vi. 68, "Simon Peter answered Him . . . we believe and are sure that Thou art that Christ, the Son of the living God."

A. D. 32.

21 *And He straitly charged them, and commanded them to tell no man that thing;

a Mat. 16. 20.
Mark 8. 30.

22 *Saying, "The Son of man must suffer many things, *and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

f Mat. 16. 21.
Mark 8. 31.
g Mark 8. 31.

23 ¶ *And He said to them all, *If any man will come after Me, let him deny himself, and take up his cross *daily,* and follow Me.

a Mat. 16. 24.
Mark 8. 34.
§ "his people with his disciples."

24 ¶ For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

b Mat. 16. 25.
§ "find it."
Mark 9. 25.

25 ¶ For what is a man advantaged, if he gain the whole world, and lose himself, *or be cast away?*

c Mat. 16. 26.
Mark 8. 36.

26 ¶ For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.

d Mat. 16. 28.

27 *But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

e Mat. 16. 32.
§ "Son of man coming in His kingdom."

Mark 9. 1.
§ "kingdom of God."

a cf. Matt. 17.
1.
cf. Mark 9. 2.
1 Or, things.

28 ¶ And it came to pass *about an eight days after these sayings, He took Peter and John and James, and went up into a mountain *to pray.*

b cf. Matt. 17.
2.
cf. Mk. 9. 2. 3.

29 And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.

c Mat. 17. 3.
Mark 9. 4.

30 *And, behold, there talked with Him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

33 And it came to pass, as they departed from Him, *Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: *not knowing what he said.

d Mat. 17. 4.
Mark 9. 5.
e Mark 9. 6.

*[This is the first time He foretells His passion. Again, soon after He was transfigured.] Matt. xvii. 22.

23, 24. Matt. x. 38, "He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." Luke xiv. 27, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."

1 Matt. x. 33, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

2 Tim. ii. 12, "If we deny Him, He also will deny us."

1 Dan. vii. 18, [Of Gabriel:] "As he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright."

x. 9, "When I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands."

34 *While he thus spake, there came a cloud, and overshadowed them: *and they feared as they entered into the cloud.*

A. D. 32.

35 *And there came a voice out of the cloud, saying, "This is My beloved Son: *hear Him.

f Mat. 17. 5.
g Mat. 17. 5.
Mark 9. 7.

36 And when the voice was past, Jesus was found alone. *And they kept it close, and told no man in those days any of those things which they had seen.*

h Mat. 17. 8.
Mark 9. 8.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, *much people met Him.

a Mat. 17. 14.
Mark 9. 14.

38 *And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son: *for he is mine only child.*

b cf. Matt. 17.
14. 15.
cf. Mk. 9. 17.

39 *And, lo, a spirit taketh him, *and he suddenly crieth out; *and it teareth him that he foameth again, *and bruising him hardly departeth from him.

c Mark 9. 18.

40 *And I besought Thy disciples to cast him out; and they could not.

d Mat. 17. 16.
Mark 9. 18.

41 *And Jesus answering said, O faithless *and perverse *generation, how long shall I be with you, and suffer you? Bring thy son hither.

e cf. Matt. 17.
17.
Mark 9. 19.
f Mat. 17. 17.

42 And as he was yet a coming, the devil threw him down, and tare him. *And Jesus rebuked the unclean spirit, and healed the child, *and delivered him again to his father.*

g Mark 9. 20.
h Mat. 17.
18.
i Mark 9. 25.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, *He said unto His disciples,

a Mat. 17. 22.
Mark 9. 21.

44 Let these sayings sink down into your ears: for *the Son of man shall be delivered into the hands of men.

45 *But they understood not this saying, *and it was hid from them, that they perceived it not: *and they feared to ask Him of that saying.

b Mark 9. 22.

46 ¶ *Then there arose a reasoning among them, which of them should be greatest.

[See the marginal note, Matt. 18. 1.]
a Mark 9. 34.

* Matt. iii. 17, id., [when Jesus was baptized.]

* Acts iii. 22, [Peter preacheth of Jesus:] "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

* Matt. xvii. 9, [On the same occasion:] "As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

* Luke ii. 49, [To His parents:] "How is it that ye sought Me? wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them." xviii. 3, 4, [On foretelling His passion, and rising again:] "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

A.D. 32. 47 ^b And Jesus, *perceiving the thought of their heart, * took a child, and set him ^b by Him,

48 ^c And said unto them, *Whosoever shall receive this child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: *for *he that is least among you all, the same shall be great.*

49 ¶ And John answered and said, *Master, we saw one casting out devils in Thy Name; and we forbad him, because he followeth not with

^a Mark 9. 38. US.

50 ^b And Jesus said unto him, Forbid him not: *for *he that is not against us is for

^b Mark 9. 38. US.
^c Mark 9. 40.

51 ¶ And it came to pass, when the time was come that *He should be received up, He steadfastly set His face to go to Jerusalem,

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

53 And *they did not receive Him, because His face was as though He would go to Jerusalem.

54 And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as *Elias did?

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For *the Son of man is not come to destroy

* Matt. x. 40, "He that receiveth you receiveth Me, and sat on the right hand of God." Acts i. 2, "He was taken up, after that He through the Holy Ghost had given commandment unto the apostles whom He had chosen."
* John iv. 3, 9, "He left Judea, and departed again into Galilee. And He must needs go through Samaria . . . then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."
* 2 Kings i. 10, "Elijah answered and said to the captain of fifty, [sent to apprehend him,] If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." 12, id., [of] "another captain of fifty with his fifty."
* John xii. 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." xii. 47, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

* Matt. xxiii. 11, "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

* See Numb. xi. 24, "Moses . . . gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD . . . took of the spirit that was upon him, and gave it unto the seventy elders: and . . . they prophesied . . . but there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them . . . and they prophesied in the camp . . . And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put His spirit upon them!"

* See Matt. xii. 30, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad:" with Luke xi. 23.

men's lives, but to save them. And they A.D. 32 went to another village.

57 ¶ And it came to pass, that, as they went in the way, *a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head.

59 And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, *I will follow Thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh His Father for His grace: 23 magnifieth the happy estate of His church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.

AFTER these things the Lord appointed other seventy also, and *sent them two and two before His face into

[Just prior to our Lord's fourth and last circuit of Galilee.]

* Mark xvi. 19, "He was received up into heaven, and sat on the right hand of God." Acts i. 2, "He was taken up, after that He through the Holy Ghost had given commandment unto the apostles whom He had chosen."

* John iv. 3, 9, "He left Judea, and departed again into Galilee. And He must needs go through Samaria . . . then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

* 2 Kings i. 10, "Elijah answered and said to the captain of fifty, [sent to apprehend him,] If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." 12, id., [of] "another captain of fifty with his fifty."

* John xii. 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." xii. 47, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

* 57-60, as far as "bury their dead." Matt. viii. 19-22.

* See 1 Kings xix. 19, "Elijah passed by him, [Elisha,] and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?"

CHAP. X.—Matt. x. 1, 5, "When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . these

A. D. 32. every city and place whither He Himself would come.

2 Therefore said He unto them, ^bThe harvest truly is great, but the labourers are few: ^cpray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.

3 Go your ways: ^d"behold, I send you forth as lambs among wolves.

4 ^e"Carry neither purse, nor scrip, nor shoes: and ^fsalute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, ^geating and drinking such things as they give: for ^hthe labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And ⁱheal the sick that are therein, and say

twelve Jesus sent forth:" with Mark vi. 7, [adding,] "by two and two."

^a Matt. ix. 37, 38, id., [unto his disciples.] John iv. 34, "Jesus saith unto them . . . Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

^b 2 Thess. iii. 1, "Brethren, pray for us, that the word of the Lord may have *free* course, and be glorified."

^c Matt. x. 16, id., [To the twelve, adding,] "be ye therefore wise as serpents, and harmless as doves."

^d 4-12. Matt. x. 9-16, with Mark vi. 8-11, and Luke ix. 3-5, [a similar charge to the twelve.]

^e 2 Kings iv. 29, "He [Elisha] said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

^f 1 Cor. x. 27, "If any of them that believe not bid you to a *feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake."

^g 1 Cor. ix. 4, "Have we not power to eat and to drink? . . . or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the *things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Tim. v. 18, "The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

unto them, ^aThe kingdom of God is come A. D. 32. nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^b'Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 ^c"Wo unto thee, Chorazin! wo unto thee, Bethsaida! ^d"for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 ^e"And thou, Capernaum, which art ^fexalted to heaven, ^gshalt be thrust down to hell.

^a Luke ix. 2, [Of the twelve:] "He sent them to preach the kingdom of God, and to heal the sick."

^b Matt. iii. 1, "In those days came John the Baptist, preaching . . . and saying, Repent ye: for the kingdom of heaven is at hand." iv. 17, "Jesus began to preach, and to say, Repent—at hand." x. 5, 7, "These twelve Jesus sent forth, and commanded them . . . As ye go, preach, saying, The kingdom—at hand." Verse 11.

^c Acts xiii. 50, "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them." xviii. 5, "Paul . . . testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

^d 13, 14. Matt. xi. 21, 22, id.

^e Ezek. iii. 5, "Thou art . . . sent to . . . the house of Israel; not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto Me."

^f Matt. xi. 23, id.

^g See Gen. xi. 4, [Of Babel:] "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Deut. i. 27, [On Moses sending twelve men to view the land:] "Ye murmured in your tents, and said . . . Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven." Isa. xiv. 13, [Of Babylon:] "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Jer. li. 53, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the LORD."

^a See Ezek. xxvi. 15, 20, "Thus saith the Lord God to Tyrus . . . When I shall bring thee down with them

A.D. 32. 16 "He that heareth you heareth Me ; and 'he that despiseth you despiseth Me ; and 'he that despiseth Me despiseth Him that sent Me.

17 ¶ And "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name.

18 And He said unto them, "I beheld Satan as lightning fall from heaven.

19 Behold, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because "your names are written in heaven.

21 ¶ "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the

wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in Thy sight.

22 ¶ All "things are revealed to Me of My Father : and "no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal Him.

23 ¶ And He turned Him unto His disciples, and said privately, "Blessed are the eyes which see the things that ye see :

24 For I tell you, that "many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted Him, saying, "Master, what shall I do to inherit eternal life ?

that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited ; and I shall set glory in the land of the living ; I will make thee a terror, and thou shalt be no more : though thou be sought for, yet shalt thou never be found again, saith the Lord God." xxxii. 18, "Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."

"Matt. x. 40, Mark ix. 37, and John xiii. 20, see ch. ix. 48, and References.

* 1 Thess. iv. 8, "He . . . that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit."

* John v. 23, "He that honoureth not the Son honoureth not the Father which hath sent Him."

"Verse 1.

* John xii. 30, "Jesus . . . said . . . Now is the judgment of this world : now shall the prince of this world be cast out." xvi. 8, 11, "When He [the Comforter] is come, He will reprove the world . . . of judgment, because the prince of this world is judged." Rev. ix. 1, "The fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit." xii. 7, "There was war in heaven : Michael and his angels fought against the dragon : and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him."

"Mark xvi. 17, "These signs shall follow them that believe ; In My Name shall they cast out devils . . . they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them." Acts xxviii. 3, 5, [On the island of Melita:] "When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand . . . and he shook off the beast into the fire, and felt no harm."

* Exod. xxxii. 31, "Moses returned unto the LORD, and said . . . If Thou wilt forgive their sin — ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the LORD said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Psa. lxxix. 19, 23, "— mine adversaries . . . Let them be blotted out of the book of the living, and

not be written with the righteous." Isa. iv. 3, "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem." Dan. xii. 1, "Thy people shall be delivered, every one that shall be found written in the book of life." Phil. iv. 3, "— whose names are in the book of life." Heb. xii. 23, "— the general assembly and church of the first-born, which are written in heaven." Rev. xiii. 1, 8, "I . . . saw a beast rise up out of the sea . . . and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." xx. 12, "I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works." xxi. 2, 27, "I John saw the holy city, new Jerusalem . . . and there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life."

* 21, 22. Matt. xi. 25–27, id.

* Matt. xxviii. 18, [To the eleven, after His resurrection:] "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." John iii. 35, "The Father loveth the Son, and hath given all things into His hand." v. 26, "The Father . . . hath given Him authority to execute judgment also, because He is the Son of man." xvii. 2, "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

* John i. 18, "No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him." vi. 44, "No man can come to Me, except the Father which hath sent Me draw him . . . It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father."

* 23, 24. Matt. xiii. 16, 17, id.

* 1 Pet. i. 10, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you."

* Matt. xix. 16, "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life ? And He said unto him . . . If thou wilt enter into life, keep the commandments. He

1 Many ancient copies add these words : And turning to His disciples, He said.

A.D. 32. 26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And He said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." xxii. 35, "A lawyer asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

* Deut. vi. 5, "Thou—soul, and with all thy might."

* Lev. xix. 18, id.

* Lev. xviii. 5, "Ye shall . . . keep My statutes, and My judgments: which if a man do, he shall live in them: I am the LORD:" with Neh. ix. 29, Ezek. xx. 11, 13, 21. Rom. x. 4, "Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

* Luke xvi. 15, [To the Pharisees:] "He said. . . Ye are they which justify yourselves before men; but God knoweth your hearts."

* Psalm xxxviii. 11, "My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off."

* John iv. 9, "Then saith the woman of Samaria unto Him . . . the Jews have no dealings with the Samaritans."

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? A.D. 32.

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

40 But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught His disciples.

2 And He said unto them, When ye pray, say,

* John xi. 1, "Mary and her sister Martha." xii. 1, "Jesus . . . came to Bethany . . . There they made Him a supper; and Martha served . . . then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment."

* 1 Cor. vii. 32, "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction."

* Luke viii. 35, "They . . . came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind." Acts xxii. 3, "I [Paul] am verily a man which am a Jew . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."

* Ps. xxvii. 4, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple."

1 The Roman penny is the eighth part of an ounce, which after the avoirdupois the ounce is equivalent halfpenny.

A. D. 33. "Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ¹day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine ²in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, ³Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 ⁴If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

CHAP. XI.—^a 2-4. Matt. vi. 9-13, id., [in the sermon on the mount.]

^b Luke xviii. 1, "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenger me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

^c 9, 10. Matt. vii. 7, 8, id.—xxi. 22, [To the disciples, on cursing the fig-tree:] "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Mark xi. 24, [To the same, the morning after, when they saw the fig-tree dried up:] "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." John xv. 5, 7, "I am the vine, ye are the branches. . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." James i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." 1 John iii. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

^d 11, 13. Matt. vii. 9-11, id.; but for "the Holy Spirit," verse 13, Matthew has "good things."

^e 14, 15. Matt. ix. 32-34, [a similar miracle, said to

12 Or if he shall ask an egg, will he ^foffer him a scorpion? A. D. 33.

13 If ye then, being evil, know how to ^ggive good gifts unto your children: how much more shall ^hyour heavenly Father give the Holy Spirit to them that ask Him?

14 ¶ And ⁱHe was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through ^jBeelzebub the chief of the devils. ^{1 Cr. Beelzebub, and so verses 18, 19.}

16 And others, tempting Him, ^ksought of Him a sign from heaven.

17 But ^lHe, ^mknowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I ⁿwith the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 ^oWhen a strong man armed keepeth his palace, his goods are in peace:

22 But ^pwhen a stronger than he shall come

be wrought through the prince of the devils.] xii. 22-24, [a blind and dumb man possessed, said to be healed by Beelzebub.]

^q Matt. xii. 38, [To certain of the scribes and of the Pharisees:] "He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." xvi. 1, [To the Pharisees and the Sadducees:] "He answered and said unto them . . . O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas."

^r 17-20. Matt. xii. 25-28, id.—17, 18, as far as "stand?" Mark iii. 24-26, id.

^s John ii. 24, "Jesus . . . needed not that any should testify of man: for He knew what was in man."

^t Exod. viii. 16, "The Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so . . . all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not . . . then the magicians said unto Pharaoh, This is the finger of God."

^u 21-23. Matt. xii. 29, 30, id.—21, 22, Mark iii. 27, id.

^v Isa. liii. 12, "He shall divide the spoil with the strong; because He hath poured out His soul unto death." Col. ii. 15, "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it;" [His cross.]

A.D. 33. upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with Me is against Me: and he that gathereth not with Me scattereth.

24 "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

28 But He said, Yea rather, blessed are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 "The queen of the south shall rise up in the judgment with the men of this generation, and

condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

39 And the Lord said unto him, "Now do ye

6 The word in the original signifies a measure containing about a pint less than a peck.

7 Gr. a candle by its bright shining.

"24-26. Matt. xii. 43-45, id.

"John v. 14, [To the impotent man:] "Jesus . . saith . . Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." 2 Pet. ii. 20, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

"Luke i. 26, "The angel Gabriel was sent from God . . to . . the virgin . . Mary . . and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women." 48, "Mary said . . Behold, from henceforth all generations shall call me blessed."

"Matt. vii. 21, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Luke viii. 20, "It was told Him by certain which said, Thy mother and thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it." James i. 25, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer,

but a doer of the work, this man shall be blessed in his deed."

"29, 30. Matt. xii. 38, 39, see on above.

"Jonah i. 17, "The Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." ii. 10, "The Lord spake unto the fish, and it vomited out Jonah upon the dry land."

"1 Kings x. 1, "When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions."

"Jonah iii. 4, "Jonah cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

"Mark iv. 21, id., [as a question.] Luke viii. 16, id. —Matt. v. 14, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

"34, 35. Matt. vi. 22, 23, id.

"Mark vii. 3, "The Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables."

"Matt. xxiii. 25, "Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

A. D. 33. Pharisees make clean the outside of the cup and the platter; but ⁹your inward part is full of ravening and wickedness.

40 Ye fools, did not He that made that which is without make that which is within also?

41 But ¹rather give alms ¹of such things as ye have; and, behold, all things are clean unto you.

42 But ²wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 ³Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 ⁴Wo unto you, scribes and Pharisees, hypocrites! for ⁴ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also.

46 And He said, Wo unto you also, ye lawyers! for ⁵ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 ⁶Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, ⁷I will send them prophets and apostles, and *some* of them they shall slay and persecute:

⁸ Titus i. 15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

⁹ Isa. lviii. 6, "Is not this the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? and that thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Daniel iv. 27, "O king . . . break off thy sins by righteousness, and thine iniquities by showing mercy to the poor: if it may be a lengthening of thy tranquillity." Luke xii. 33, "Sell that ye have, and give alms."

¹⁰ Matt. xxiii. 23, "Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye," &c.

¹¹ Matt. xxiii. 6, 7, id. Mark xii. 38, 39, id.

¹² Matt. xxiii. 27, "Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

¹³ Isa. v. 9, "Their inward part is very wickedness; their throat is an open sepulchre."

¹⁴ Matt. xxiii. 4, id., [of] "the scribes and the Pharisees . . . in Moses' seat."

¹⁵ Matt. xxiii. 29, "Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

50 That the blood of all the prophets, ¹⁶A. D. 33. which was shed from the foundation of the world, may be required of this generation;

51 ¹⁷From the blood of Abel unto ¹⁸the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 ¹⁹Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye ²⁰hindered.

53 And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things:

54 Laying wait for Him, and ²¹seeking to catch something out of His mouth, that they might accuse Him.

CHAPTER XII.

1 Christ preacheth to His disciples to avoid hypocrisy, and fearfulness in publishing His doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever He cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, ¹He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."

² 49-51. Matt. xxiii. 34, id., [applied to the scribes and Pharisees themselves.]

³ Gen. iv. 8, "Cain rose up against Abel his brother, and slew him."

⁴ 2 Chr. xxiv. 20, "The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD."

⁵ Matt. xxiii. 13, "Wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in."

⁶ Mark xii. 13, "They send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words."

CHAP. XII.—⁷ Matt. xvi. 6, 11, and Mark viii. 15, &c., [To the disciples:] "Take heed and beware of the leaven of the Pharisees and of the Sadducees, ⁸and of the leaven of Herod," Mark. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, He said unto them, O ye of little faith . . . how is it that ye do not

A. D. 33. 2 ¹For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 ²And I say unto you ³My friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 ⁴Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth Me before men, shall be denied before the angels of God.

understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

⁵ Matt. x. 25, "If they have called the Master of the house Beelzebub, how much more shall they call them of His household? Fear them not therefore: for there is," &c. Mark iv. 21, "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? for there is," &c.: with Luke viii. 17.

⁴⁻⁷ Matt. x. 28-31, id.—Isa. li. 7, 12, "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation. . . I, even I, am He that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Jer. i. 7, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD."

⁴ John xv. 14, "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

^{8, 9} Matt. x. 32, 33, id., but for "the angels of God," Matthew here has "My Father which is in heaven." Mark viii. 38, "Whosoever . . . shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of

10 And ¹whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 ²And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ³¶ And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

14 And He said unto him, ⁴Man, who made Me a judge or a divider over you?

15 And He said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

16 And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

man be ashamed, when He cometh in the glory of His Father with the holy angels." 2 Tim. ii. 12, "If we deny Him, He also will deny us." 1 John ii. 23, "Whosoever denieth the Son, the same hath not the Father."

⁵ Matt. xii. 31, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," with Mark iii. 28. 1 John v. 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

^{11, 12} Matt. x. 19, [To the twelve:] "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" with Mark xiii. 11. Luke xxi. 12, [To the same:] "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake. . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

⁴ John xviii. 33, 36, "Pilate . . . called Jesus, and said unto Him, Art Thou the King of the Jews?" Jesus answered, My kingdom is not of this world."

¹ 1 Tim. vi. 7, "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

A.D. 33. 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool, this night* ^{1 Or, do they require thy soul.} thy soul shall be required of thee: "then whose shall those things be, which thou hast provided?"

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And He said unto His disciples, Therefore I say unto you, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

* Eccles. xi. 9, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." 1 Cor. xv. 32, "— what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." James v. 1, 5, "Go to now, ye rich men, weep and howl . . ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

† Job xx. 22, [Of the wicked man:] "In the fulness of his sufficiency he shall be in straits." xxvii. 8, "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" Psalm lii. 7, "Lo, *this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.*" James iv. 13, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what *shall be* on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

‡ Ps. xxxix. 6, "He heapeth up riches, and knoweth not who shall gather them." Jer. xvii. 11, "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

§ Matt. vi. 20, "Lay up for yourselves treasures in heaven." Verse 33. 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." James ii. 5, "Hath not God chosen the poor of this world rich in

27 Consider the lilies how they grow: A.D. 33. they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will He clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. ^{1 Or, live not in careful suspense.}

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for 'it is your Father's good pleasure to give you the kingdom.

33 'Sell that ye have, and give alms; 'provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 'Let your loins be girded about, and "your lights burning;

faith, and heirs of the kingdom which He hath promised to them that love Him?"

* 22-31. Matt. vi. 25-33, id.

† Job xxxviii. 41, "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat." Ps. cxlvii. 9, "He giveth to the beast his food, and to the young ravens which cry."

‡ Matt. xi. 25, "Jesus . . said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."

§ Matt. xix. 20, "The young man saith unto Him . . what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Acts ii. 44, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." iv. 34, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Jos. . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

* Matt. vi. 20, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where." &c. Luke xvi. 9, "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." 1 Tim. vi. 19, "— laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

† Eph. vi. 14, "Stand . . having your loins girt about with truth." 1 Pet. i. 13, "Gird up the loins of your mind."

‡ Matt. xxv. 1-13, [the parable of the ten virgins.]

A.D. 33. 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 "And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?

42 And the Lord said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. . . The wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. . . And . . . the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. . . 13. Watch therefore, for ye knew neither the day nor the hour wherein the Son of man cometh."

* Matt. xxiv. 45, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

* 39, 40. Matt. xxiv. 43, 44, id.—1 Thess. v. 2, "Yourselves know perfectly that, [2 Pet. iii. 10,] the day of the Lord so cometh as a thief in the night." Rev. iii. 3, "Remember . . . how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments."

* Matt. xxv. 13, see on * above. Mark xiii. 33, "Take ye heed, watch and pray: for ye know not when the time is." Luke xxi. 34, 36, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." 1 Thess. v. 5, "Let us not sleep, as do others; but let us watch and be sober." 2 Pet. iii. 12, "—looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

* 42-46. Matt. xxiv. 45-51, id.; but for "unbelievers," Matthew has "hypocrites." xxv. 20, "He that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and will be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in under, and will appoint him his portion with the unbelievers.

1 Or, cut him off, (as at) Matt. 24, 51.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with;

talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." 1 Cor. iv. 2, "It is required in stewards, that a man be found faithful."

* Numb. xv. 30, "The soul that doeth aught presumptuously . . . the same reproacheth the Lord; and that soul shall be cut off from among His people." Deut. xxv. 2, "It shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed." John ix. 41, [To the Pharisees,] "Jesus said . . . If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." xv. 22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father." Acts xvii. 30, [Paul at Athens:] "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom he hath ordained." James iv. 17, "To him that knoweth to do good, and doeth it not, to him it is sin."

* Lev. v. 17, "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." 1 Tim. i. 12, "I . . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

* Verse 51.

* Matt. xx. 22, Mark x. 38, [To the two sons of Zebedee:] "Jesus answered and said . . . Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He said unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with."

A.D. 33. and how am I 'strained till it be accomplished!

1 Or, pained. 51 "Suppose ye that I am come to give peace on earth? I tell you, Nay; but 'rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And He said also to the people, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ "When thou goest with thine adversary to the magistrate, ^aas thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge de-

liver thee to the officer, and the officer A.D. 33. cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

1 See Mark 12. 41.

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of His chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were 'sinners above all men that dwelt in Jerusalem?

1 Or, debtors. Matt. 18. 24, "one, which owed." Luke 11. 4, "one that is indebted."

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; "A certain man

him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

^a See Psa. xxxii. 5, "I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." Isa. lv. 6, "Seek ye the LORD while He may be found, call ye upon Him while He is near."

CHAP. XIII.—^a Isa. v. 1, "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, and behold oppression; for righteousness, but behold a cry." Matt. xxi. 18, "As He returned into the city, He hungered. And when He saw a fig-tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away."

A.D. 33. had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And He was teaching in one of the synagogues on the Sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And He laid His hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and ⁴not on the Sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead him away to watering?

¹ Mark xvi. 17, "These signs shall follow them that believe; In My Name . . they shall lay hands on the sick, and they shall recover." Acts ix. 17, "Ananias . . entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose."

² Exod. xx. 9, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: *in it* thou shalt not do any work."

³ 14, 15. Matt. xii. 10, "Behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath day? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." with Mark iii. 2-5, and Luke vi. 7-10.—Luke xiv. 3-5, [healing the dropsy on the Sabbath.]

⁴ Luke xix. 9, [To Zaccheus:] "Jesus said . . This day is salvation come to this house, forasmuch as he also is a son of Abraham."

⁵ 18, 19. Matt. xiii. 31, 32, id. Mark iv. 30-32, id.

⁶ Matt. ix. 35, [Third circuit of Galilee:] "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom:" with Mark vi. 6.

⁷ Matt. vii. 13, "Enter ye in at the strait gate: for

16 And ought not this woman, ¹being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

17 And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

18 ¶ Then said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 ¶ It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three ¹measures of meal, till the whole was leavened.

22 ¶ And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto Him, Lord, are there few that be saved? And He said unto them,

24 ¶ ¹Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 ¶ When once the master of the house is risen up, and ¹hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us; and he shall answer and say unto you, "I know you not, whence ye are:

wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

¹ See John vii. 32, "The Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto Him that sent Me. Ye shall seek Me, and shall not find Me." viii. 21, "Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." xiii. 33, [To the eleven:] "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Rom. ix. 31, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law."

² Psa. xxxii. 5, Isa. lv. 6, see on chap. xii. 58 ³.

⁴ Matt. xxv. 10, [Parable of the virgins:] "The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12, But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

⁵ Luke vi. 46, "Why call ye Me Lord, Lord, and do not the things which I say?"

⁶ Matt. vii. 23, see the note below. xxv. 12, see on ¹ above.

¹ See Matt. 12, 23. [The word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint.]

A.D. 33. 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he saith say, I tell you, I know you not whence ye are; ²depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee.

32 And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy chil-

dren together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the Name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the Sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly-minded men, who condemn the word of God, shall be shut out of heaven. 25 Those who will be His disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from Him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him.

2 And, behold, there was a certain man before Him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And He took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

^{34, 35.} Matt. xxiii. 37-39.

³ Lev. xxvi. 21, 31, "If ye walk contrary unto Me, and will not hearken unto Me . . . I will make your cities waste, and bring your sanctuaries unto desolation . . . and I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it."

²⁵ Psa. lxxix. 25, "Let their habitation be desolate; and let none dwell in their tents." Isa. i. 7, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Dan. ix. 26, "The people of the prince that shall come shall destroy the city and the sanctuary; and . . . He [the Messiah] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Micah iii. 12, "Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

³⁴ Psa. cxlviii. 26, id.—Matt. xxi. 9, Luke xix. 37, 38, and John xii. 12, 13, [Of Jesus riding into Jerusalem:] "The multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He, [the King of Israel, John,] that cometh in the Name of the Lord; Hosanna in the highest" with Mark xi. 9, 10, [who adds,] 11, "Blessed be the kingdom of our father David, that cometh in the Name of the Lord."

CHAP. XIV.—² Matt. xii. 10, "They [the Pharisees] asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

⁶ Luke xiii. 15, id., [as a question.]—Exod. xxiii. 5, "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." [confirmed by] Deut. xxii. 4.

^{*} Verse 25. Matt. vii. 22, "Many will say to Me in that day, Lord, Lord, have we not . . . in Thy Name done many wonderful works? 23, And then will I profess unto them, I never knew you: depart," &c.

² Psa. vi. 8, id.—Matt. xxv. 31, 41, "When the Son of man shall come in His glory . . . then shall He say . . . unto them on the left hand, Depart from Me, ye cursed, unto everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

⁶ Matt. viii. 11, 12, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." xiii. 41, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." xxiv. 50, [Of the evil servant:] "The lord . . . shall . . . appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

⁷ Matt. xix. 28, 30, "In the regeneration when the Son of man shall sit in the throne of His glory . . . [Mark x. 31,] many that are first shall be last; and the last shall be first." xx. 16, [Similitude of the labourers in the vineyard:] "The last shall be first, and the first last: for many be called, but few chosen."

⁸ Heb. ii. 10, "It became Him . . . by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

A. D. 33. 6 And they could not answer Him again to these things.

7 ¶ And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But 'when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For 'whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call 'the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with Him heard these things, he said unto Him,

^c Prov. xxv. 6, "Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen."

^d Matt. xxiii. 12, id. Luke xviii. 14, id., [on the parable of the Pharisee and the publican.]—Job xxii. 29, "When men are cast down, then thou shalt say, There is lifting up; and He shall save the humble person." Psa. xviii. 27, "Thou wilt save the afflicted people; but wilt bring down high looks." Prov. xxix. 23, "A man's pride shall bring him low: but honour shall uphold the humble in spirit." 1 Pet. v. 5, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. [Jam. iv. 6.] Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

^e Neh. viii. 10, 12, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared. . . And all the people went their way to eat, and to drink, and to send portions."

^f Rev. xix. 9, "He [an angel] saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

^g Matt. xxii. 2-14, [a similar parable, called The parable of the marriage of the king's son, showing the rejection of the Jews, and the vocation of the Gentiles.]

^h Prov. ix. 1, "Wisdom . . hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."

✓ Blessed is he that shall eat bread in the kingdom of God. A. D. 33.

16 Then said He unto him, 'A certain man made a great supper, and bade many:

17 And 'sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, 'That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with Him: and He turned, and said unto them,

26 'If any man come to Me, and 'hate not his

ⁱ Matt. xxi. 43, [To the Jews:] "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." xxii. 8, [see 'above:'] "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." Acts xiii. 45, "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

^k 26, 27. Matt. x. 37, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."—Deut. xiii. 6, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers. . . thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him." xxxiii. 8, "Levi. . . said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant." [see note on Matt. xix. 27 'i.]

^l Rom. ix. 13, "It is written, Jacob have I loved, but Esau have I hated."

A.D. 33. father, and mother, and wife, and children, and brethren, and sisters, "yea, and his own life also, he cannot be My disciple.

27 And "whosoever doth not bear his cross, and come after Me, cannot be My disciple.

28 For "which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began, to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

34 ¶ "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 *The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.*

THEN "drew near unto Him all the publicans and sinners for to hear Him.

2 And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them.

" Rev. xii. 10, "The accuser of our brethren is cast down . . and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

" Matt. xvi. 24, [To His disciples:] "If any man will come after Me, let him deny himself, and take up his cross, [Luke, 'daily,'] and follow Me;" with Mark viii. 34, and Luke ix. 23. 2 Tim. iii. 12, "Thou hast fully known . . what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."

" Prov. xxiv. 27, "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house."

" Matt. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mark ix. 49, "Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

CHAP. XV.—" Matt. ix. 10, "As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But

3 ¶ And He spake this parable unto A.D. 33. them, saying,

4 "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, "more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten 1 *Drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to sevenpence halfpenny, and is equal to the Roman penny, Matt. 18. 28.* pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And He said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a

when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

" Acts xi. 1, 18, "The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Gal. ii. 11, "Peter . . did eat with the Gentiles."

" 4-6. Matt. xviii. 12, 13, id.; 14, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

" 1 Pet. ii. 9, 25, "Ye . . in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

" Luke v. 32, "I came not to call the righteous, but sinners to repentance."

" Mark xii. 43, "This poor widow . . of her want did cast in all that she had, even all her living."

A.D. 33. mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and ^ain thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For ^athis my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry and be glad: ^afor this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND He said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And He said, An hundred ¹measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ²measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than ^athe children of light.

9 And I say unto you, ^bMake to yourselves friends of the ^cmammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

1 The word *Didas* in the original containeth nine gallons three quarts: see *Ezek.* 45. 10, 11, 14.

2 The word here interpreted *measure* in the original containeth about fourteen bushels and a pottle.

3 Or, richer.

^a Acts ii. 39, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Eph. ii. 13, 16, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . He . . . came and preached peace to you which were afar off, and to them that were nigh."

^b Psa. li. 4, "Against Thee, Thee only, have I sinned, and done *this* evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

^c Verse 32.—Eph. ii. 1, "You hath He quickened, who were dead in trespasses and sins." v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Rev. iii. 1, "Unto the angel of the church in Sardis write. . . I know thy works, that thou hast a name that thou livest, and art dead."

^a Verse 24.

CHAP. XVI.—John xii. 36, "While ye have light, believe in the light, that ye may be the children of light." Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day."

^b Dan. iv. 27, "O king . . . break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Matt. vi. 19, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." xix. 16, 21, "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? . . . Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Luke xi. 39, 41, "The Lord said. . . Now do ye Pharisees make clean the outside of the cup

A. D. 33. 10 "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ⁴mammon, who will commit to your ⁴Or, riches. trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, ⁴who were covetous, heard all these things: and they derided Him.

15 And He said unto them, Ye are they which ⁴justify yourselves before men; but ⁹God knoweth your hearts: for ⁴that which is highly esteemed among men is abomination in the sight of God.

16 "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 ⁴And it is easier for heaven and earth to

pass, than one tittle of the law to fail. A. D. 33.

18 "Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and ⁴cool my tongue; for I am tormented in this flame.

and the platter; but your inward part is full of ravening and wickedness . . . but rather give alms of such things as ye have; and, behold, all things are clean unto you." 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

"Matt. xxv. 21, [Parable of the talents:] "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Luke xix. 17, [Parable of the ten pieces of money:] "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

"Matt. vi. 24, id.

"Matt. xxiii. 14, "Wo unto you scribes and Pharisees, hypocrites! for ye devour widows' houses."

"Luke x. 29, [Jesus teacheth the lawyer how to attain eternal life, by loving God, and his neighbour:] "He, willing to justify himself, said unto Jesus, And who is my neighbour?"

"Psa. vii. 9, "The righteous God trieth the hearts and reins."

"1 Sam. xvi. 7, "The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

"Matt. iv. 12, 17, "John was cast into prison . . . from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." xi. 12, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." Luke vii. 29, "All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

"Psa. cii. 25, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands.

They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." Isa. li. 6, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Matt. v. 18, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." 1 Pet. i. 24, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever, [Isa. xl. 8.] And this is the word which by the gospel is preached unto you."

"Mark x. 11, id.—Matt. v. 32, "I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery:" also xix. 9. 1 Cor. vii. 10, "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

"Zech. xiv. 12, "This shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem . . . their tongue shall consume away in their mouth."

"Isa. lxvi. 24, "Of the men that have transgressed against Me . . . their worm shall not die, neither shall their fire be quenched." Mark ix. 43, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth

A.D. 33. 25 But Abraham said, Son, "remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, "They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not He to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said He unto the disciples, "It is impossible but that offences will come: but wo unto him, through whom they come!

not, and the fire is not quenched." For every one shall be salted with fire, and every sacrifice shall be salted with salt."

* Job xxi. 7, 13, "The wicked . . . spend their days in wrath, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways." Luke vi. 24, "Wo unto you that are rich! for ye have received your consolation."

* Isa. viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." xxxiv. 16, "Seek ye out of the book of the LORD, and read." John v. 39, 45, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me . . . There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Acts xv. 21, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." xvii. 11, [Of the Jews of Berea:] "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily."

* John xii. 9, "The Jews . . . came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him, many of the Jews went away, and believed on Jesus."

CHAP. XVII.—1, 2. Matt. xviii. 7, 6, id.—2, Mark ix. 42, id.—1 Cor. xi. 19, "There must be also heresies among you, that they which are approved may be made manifest among you."

* Matt. xviii. 15, 21, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Then came Peter to Him, and said, Lord, how

2 It were better for him that a mill- A.D. 33. stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 "And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We

oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven:" [illustrated by a parable of the king, that took account of his servants, and punished him who showed no mercy to his fellow.]

* Lev. xix. 17, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Prov. xvii. 10, "A reproof entereth more into a wise man than an hundred stripes into a fool." Jam. v. 19, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

* Matt. xvii. 19, "The disciples . . . said, Why could not we cast him [the devil] out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." xxi. 21, [To the disciples, on cursing the fig-tree:] "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done:" with Mark xi. 22, 23, [the morning after:] Mark ix. 23, [To the man whose son had a dumb spirit:] "Jesus said . . . if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief. . . He rebuked the foul spirit . . . and the spirit . . . came out."

* Luke xii. 37, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

A. D. 33. are ¹unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, ²as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men that were lepers, ³which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when He saw *them*, He said unto them, 'Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

¹ Job xxii. 2, "Can a man be profitable unto God? . . . Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect?" xxxv. 7, "If thou be righteous, what givest thou Him? or what receiveth He of thine hand?" Psa. xvi. 2, "O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to Thee." Matt. xxv. 30, [Of the servant who hid the one talent in the earth:] "Cast ye the unprofitable servant into outer darkness." Rom. iii. 9, 12, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written. . . They are together become unprofitable; there is none that doeth good, no, not one." xi. 35, "Who hath first given to Him, [the Lord,] and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." 1 Cor. ix. 16, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." Philem. 10, "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me!"

² Luke ix. 51, "It came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him." John iv. 3, "He left Judea, and departed again into Galilee. And He must needs go through Samaria."

³ Lev. xiii. 46, [Of the leper:] "All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

⁴ Lev. xiii. 2, "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean." xiv. 2, &c., "for the law of the leper in the day of his

19 And He said unto him, Arise, ⁴go thy way: thy faith hath made thee whole.

20 ¶ And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not ¹with observation:

21 'Neither shall they say, Lo here! or, lo there! for, behold, ²the kingdom of God is ³within you.

22 And He said unto the disciples, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And ⁴they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For ⁵as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day.

25 But ⁶first must He suffer many things, and be rejected of this generation.

cleansing," see on Matthew viii. 4 ⁴—Matt. viii. 4, [To the leper cleansed:] "Go thy way, show thyself to the priest:" with Luke v. 14.

⁵ Mark x. 52, and Luke xviii. 42, id., [to a blind man.] Luke vii. 50, id., [to a woman . . . which was a sinner.]—Matt. ix. 20, 22, "Behold, a woman, which was diseased with an issue of blood twelve years . . . Jesus . . . said, Daughter, be of good comfort; thy faith hath made thee whole:" with Mark v. 25, 34, and Luke viii. 43, 48.

⁶ Verse 23.

⁷ Rom. xiv. 17, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

⁸ See Matt. ix. 15, [To the disciples of John:] "Jesus said . . . The days will come, when the Bridegroom shall be taken from them." John xvii. 11, "Holy Father, keep through thine own Name those whom Thou hast given Me, that they may be one, as We are While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

⁹ Matt. xxiv. 23-28, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before: [Mark xiii. 21-23.] Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. 27, 'For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' 28, For wheresoever the carcass is, there will the eagles be gathered together." Luke xxi. 8, "Take heed that ye be not deceived: for many shall come in My Name, saying, I am Christ; and the time draweth near: go ye not therefore after them."

¹⁰ Matt. xxiv. 27, see on the previous note.

¹¹ Mark viii. 31, and Luke ix. 22, id., [foretold on Peter's confessing Him: again, soon after He was transfigured.] Mark ix. 31, id.: [a third time, about a week before His sufferings.] Mark x. 33.

A. D. 33. 26 And ^{as} it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also ^{as} it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But ^{the} same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man ^{is} revealed.

31 In that day, he ^{which} shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 ^{Remember} Lot's wife.

33 ^{Whosoever} shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, ⁱⁿ that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 ^{Two women} shall be grinding together; the one shall be taken, and the other left.

36 ^{Two men} shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto

Him, ^{Where, Lord?} And He said unto them, Whosoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for His sake.* 31 *He foresheweth His death,* 35 *and restoreth a blind man to his sight.*

AND He spake a parable unto them *to this end*, that men ought ^{always} to pray, and not to faint;

2 Saying, There was ¹ in a city a judge, which feared not God, neither regarded man: 1 Greek, in a certain city.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 ^{Yet} because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And ^{shall} not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

1 Thess. iv. 16, "The dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air."

² Job xxxix. 27, 29, "The eagle . . . seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain *are*, there *is* she." Matt. xxiv. 28, see on ¹ above.

CHAP. XVIII.—¹ Luke xi. 5-8, [Of praying instantly:] "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey has come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8, I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." xxi. 36, "Watch ye . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Rom. xii. 12, "—continuing instant in prayer." Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving." 1 Thess. v. 17, "Pray without ceasing."

² Luke xi. 8, see on the note above.

³ Rev. vi. 9, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants

c This fifth verse is wanting in most of the Greek copies.

¹ Matt. xxiv. 37, id.—Gen. vii.

² Gen. xix.

³ Gen. xix. 15, 24, "The angels . . . laid hold upon his [Lot's] hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. . . Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26, But his wife looked back from behind him, and she became a pillar of salt."

⁴ 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

⁵ Matthew xxiv. 15, 17, "When ye . . . shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . let him which is on the house-top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes:" with Mark xiii. 14, 15.

⁶ Gen. xix. 26, see on ¹ above.

⁷ Matt. x. 39, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." xvi. 25, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake, [Mark, 'and the gospel's,'] shall find it." with Mark viii. 35, and Luke ix. 24.—John xii. 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

⁸ Matt. xxiv. 40, 41, same as 36, 35, in the text.—

A. D. 33. 8 I tell you that ^aHe will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?

9 And He spake this parable unto certain ^awhich trusted in themselves ^athat they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee ^astood and prayed thus with himself, ^aGod, I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for ^aevery one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ^aAnd they brought unto Him also infants, that He would touch them: but when His disciples saw *it*, they rebuked them.

16 ^bBut Jesus ^acalled them unto Him, and ^asaid, Suffer little children to come unto Me, and forbid them not: for ^aof such is the kingdom of God.

17 ^aVerily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall ^cin no wise enter therein.

also, and their brethren, that should be killed as they were, should be fulfilled."

^a Heb. x. 37, "Yet a little while, and He that shall come will come, and will not tarry." 2 Pet. iii. 8, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as a day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

^a Luke x. 29, [Jesus teacheth the lawyer how to attain eternal life, by loving God, and his neighbour:] "He, willing to justify himself, said unto Jesus, And who is my neighbour?" xvi. 15, [To the Pharisees:] "He said . . . Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

^a Psa. cxxxv. 2, "Ye that stand in the house of the LORD, in the courts of the house of our God, praise the LORD."

^a Isa. i. 15, "When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers I will not hear." lviii. 1, "Show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God." Rev. iii. 17, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

^a Matt. xxiii. 12, id. Luke xiv. 11, id.—Job xxii. 29, "When men are cast down, then thou shalt say, There

18 ^aAnd a certain ruler asked Him, A. D. 33. saying, Good Master, what shall I do to inherit eternal life?

19 ^aAnd Jesus said unto him, Why callest thou Me good? none *is* good, save One, *that* ^ais, God.

20 Thou knowest the commandments, ^aDo not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^aHonour thy father and thy mother.

21 ^aAnd he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, ^aHe said unto him, Yet lackest thou one thing: ^a"sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

23 And when he heard this, ^ahe was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, ^aHe said, ^a"How hardly shall they that have riches enter into the kingdom of God!

25 ^a"For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 ^aAnd they that heard *it* said, Who then can be saved?

27 ^aAnd He said, ^a"The things which are impossible with men are possible with God.

is lifting up; and He shall save the humble person." 1 Pet. v. 5, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. [Jam. iv. 6.] Humble yourselves therefore unto the mighty hand of God, that He may exalt you in due time."

^a 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

^a Exod. xx. 12-16, id. Deut. v. 16-20, id.—Rom. xiii. 9, "This, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

^a Eph. vi. 2, "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Col. iii. 20, "Children, obey your parents in all things: for this is well pleasing unto the Lord."

^a Matt. vi. 19, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." 1 Tim. vi. 17, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

^a Prov. xi. 28, "He that trusteth in his riches shall fall."

^a Jer. xxxii. 17, "Ah Lord God! behold, Thou hast

A.D. 33.

o Matt. 19. 27.
Mark 10. 29.

p Matt. 19. 28.
q Mark 10. 29.

q Matt. 19. 29.
cui. " in this
present
time."

r Matt. 10. 30.
Mark 10. 30.

s Matt. 10. 31.
Mark 10. 31.

t Matt. 10. 32.
Mark 10. 32.

u Matt. 10. 33.
Mark 10. 33.

v Matt. 10. 34.
Mark 10. 34.

w Matt. 10. 35.
Mark 10. 35.

x Matt. 10. 36.
Mark 10. 36.

y Matt. 10. 37.
Mark 10. 37.

z Matt. 10. 38.
Mark 10. 38.

aa Matt. 10. 39.
Mark 10. 39.

ab Matt. 10. 40.
Mark 10. 40.

ac Matt. 10. 41.
Mark 10. 41.

ad Matt. 10. 42.
Mark 10. 42.

ae Matt. 10. 43.
Mark 10. 43.

af Matt. 10. 44.
Mark 10. 44.

ag Matt. 10. 45.
Mark 10. 45.

ah Matt. 10. 46.
Mark 10. 46.

ai Matt. 10. 47.
Mark 10. 47.

aj Matt. 10. 48.
Mark 10. 48.

ak Matt. 10. 49.
Mark 10. 49.

al Matt. 10. 50.
Mark 10. 50.

am Matt. 10. 51.
Mark 10. 51.

an Matt. 10. 52.
Mark 10. 52.

ao Matt. 10. 53.
Mark 10. 53.

ap Matt. 10. 54.
Mark 10. 54.

aq Matt. 10. 55.
Mark 10. 55.

ar Matt. 10. 56.
Mark 10. 56.

as Matt. 10. 57.
Mark 10. 57.

at Matt. 10. 58.
Mark 10. 58.

au Matt. 10. 59.
Mark 10. 59.

av Matt. 10. 60.
Mark 10. 60.

aw Matt. 10. 61.
Mark 10. 61.

ax Matt. 10. 62.
Mark 10. 62.

ay Matt. 10. 63.
Mark 10. 63.

28 °Then Peter said, Lo, we have left all, and followed Thee.

29 °And He said unto them, Verily I say unto you, °There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 °Who °shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ °Then He took unto Him the twelve, and said unto them, °Behold, we go up to Jerusalem, and all things °that are written by the prophets concerning the Son of man shall be accomplished.

32 °For °He shall be delivered unto the Gentiles, and shall be mocked, °and spitefully entreated, °and spitted on:

33 °And they shall scourge Him, and put Him to death: and the third day He shall rise again.

34 And °they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ °And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, Thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee . . the Great, the Mighty God, the LORD of hosts is His Name, great in counsel, and mighty in work: °Zech. viii. 6, [Of the restoration of Jerusalem:] °Thus saith the LORD of hosts; If it be marvellous [marg. or, hard, or, difficult,] in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the LORD of hosts." Luke i. 37, [The angel speaking to Mary of the conception of Christ, and of John the Baptist:] °With God nothing shall be impossible."

°Deut. xxxiii. 8, [Moses blessing the tribe of Levi:] °Levi . . said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant." [see the note on Matt. xix. 27, ¶]

°Job xlii. 10, °The LORD gave Job twice as much as he had before."

°[This is the third time Jesus foretelleth His sufferings and rising again: the first time on Peter's confessing Him,] Matt. xvi. 21: [the second time, soon after He was transfigured,] xvii. 22, 23.

°Psa. xxii. 1, &c., see on Matt. xxvi. 24, °. Isa. liii. 2, &c., ibid.

°Matt. xxvii. 1, °All the chief priests and elders of the people . . delivered Him to Pontius Pilate the governor: with Luke xxiii. 1, and John xviii. 28.—Acts

40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: °thy faith hath saved thee.

43 And immediately he received his sight, and followed Him, °glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed Him, but for fear of the people.

AND °Jesus entered °and passed through °Jericho.

2 And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who He was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see Him: for He was to pass that way.

5 And when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received Him joyfully.

7 And when they saw it, they all murmured, saying, °That He was gone to be guest with a man that is a sinner.

iii. 13, °The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate."

°Mark ix. 32, with Luke ix. 45, id.—Luke ii. 49, [To His parents, when He tarried behind in Jerusalem:] °How is it that ye sought Me? wist ye not that I must be about My Father's business? And they understood not the saying which he spake unto them." John x. 6, [Of Christ as the door, and the good Shepherd:] °This parable spake Jesus unto them: but they understood not what things they were which He spake unto them." xii. 16, [Of Jesus riding into Jerusalem, &c.]: °These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him."

°Luke xvii. 15, 19, [Of one of the ten lepers healed:] °One of them, when he saw that he was healed, turned back, and with a loud voice glorified God . . And He said unto him . . thy faith hath made thee whole."

°Luke v. 26, [When Jesus healed a man taken with a palsy, and forgave him his sins:] °They glorified God." Acts iv. 21, °All men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was showed." xi. 18, °They . . glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

CHAP. XIX.—°Matt. ix. 11, °The Pharisees . . said unto His disciples, Why eateth your Master with pub-

A.D. 33. 8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by ^afalse accusation, I ^arestore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as ^ahe also is ^aa son of Abraham.

10 For ^athe Son of man is come to seek and to save that which was lost.

11 And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they ^athought that the kingdom of God should immediately appear.

12 He said therefore, ^aA certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ¹pounds, and said unto them, Occupy till I come.

14 But ^ahis citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he

was returned, having received the king- A.D. 33.
dom, then he commanded these servants to be called unto him, to whom he had given the ^amoney, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been ^afaithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin:

21 ^aFor I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, ^aOut of thine own mouth will I judge thee, *thou* wicked servant. ^aThou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

licans and sinners? But when Jesus heard *that*, He said unto them, They that be whole need not a physician, but they that are sick:" with Luke v. 30.

^a Luke iii. 14, "The soldiers . . demanded of him, [John the Baptist.] saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely."

^a Exod. xxii. 1, "If a man shall steal . . a sheep, and kill it, or sell it; he shall restore . . four sheep." 1 Sam. xii. 1, 3, "Samuel said unto all Israel . . Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you." 2 Sam. xii. 1, [Nathan's parable:] "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David . . said to Nathan, As the Lord liveth, the man that hath done this *thing* shall . . restore the lamb fourfold."

^a Rom. iv. 11, 16, "He [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had being yet* uncircumcised. For the promise, that he should be the heir of the world . . is of faith, that it *might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the

father of us all." Gal. iii. 7, "Know ye . . that they which are of faith, the same are the children of Abraham."

^a Luke xiii. 16, "Ought not this woman, being a daughter of Abraham . . be loosed from the bond?"

^a Matt. xviii. 11; "The Son of man is come to save that which is lost." See Matt. x. 5, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." xv. 23, "His disciples came and besought Him, saying, Send her [a woman of Canaan] away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel."

^a Acts i. 6, "When they [the apostles, after His resurrection.] . . were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power."

^a 12-27. Matt. xxv. 14-30, [Parable of the talents, almost identical with this of the ten pieces of money:] "*The kingdom of heaven is as a man travelling into a far country.*" &c. Mark xiii. 34, "*The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*"

^a John i. 11, "He [the Light] came to His own, and His own received Him not."

^a Matt. xxv. 21, similar, but included under note ^a above. Luke xvi. 10, "[On the parable of the unjust steward:] "He that is faithful in that which is least is faithful also in much."

^a Matt. xxv. 24, similar, included under note ^a above.

^a 2 Sam. i. 16, "[To the Amalekite, who said that he had slain Saul:] "David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed." Job xv. 1, 6, "Then answered Eliphaz . . Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." Matt. xii. 37, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

^a Matt. xxv. 26, similar, included under ^a above.

A.D. 33. 23 Wherefore then gavest not thou ^{my} money into the bank, that at my coming I might have required mine own with ² *cf. ult.* usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ^oThat unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when He had thus spoken, ^pHe went before, ascending up to Jerusalem.

29 ^aAnd it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples,

30 ^bSaying, Go ye into the village over against you; in the which at your entering ye shall find ^aa colt tied, ^awhereon yet never man sat: ^bloose ^hhim, and bring ^hhim *hither*.

31 ^dAnd if any man ask you, Why do ye loose ^hhim? thus shall ye say unto him, Because the Lord hath need of ^hhim.

32 ^eAnd they that were sent went their way, and found even as He had said unto them.

^o Matt. xxv. 29, id., see ^a above. Matt. xiii. 12, id., [in answer to the disciples who "said unto Him, Why speakest Thou unto them in parables?"] Mark iv. 24, id., [of taking heed what ye hear.] Luke viii. 18, id., [of taking heed how ye hear.]

^p [About a day before this:] Mark x. 32, "They were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid."

^q 2 Kings ix. 12, [Jehu, of the prophet:] "Thus and thus spake he to me, saying, Thus saith the LORD, I have appointed thee king over Israel. Then they hastened, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."

^r Psa. cxviii. 26, "Blessed be He that cometh in the Name of the LORD." Luke xiii. 35, "Verily I say unto you, Ye shall not see Me until the time come when ye shall say, Blessed is He that cometh in the Name of the Lord."

^s Luke ii. 13, [At the birth of Christ:] "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Eph. ii. 13, "Christ Jesus . . . is our peace."

^t Hab. ii. 11, "The stone shall cry out of the wall, and the beam out of the timber shall answer it."

^u John xi. 35, [Of Lazarus in the grave:] "When Jesus . . . saw her [his sister] weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept."

^v Isa. xxix. 1, "Wo to Ariel, to Ariel, the city where

33 And as they were loosing the colt, ^athe owners thereof said unto them, Why loose ye the colt?

34 ^aAnd they said, The Lord hath need of him.

35 ^bAnd they brought him to Jesus: and they ^ccast their garments upon the colt, and they set Jesus thereon.

36 And as He went, ^dthey spread their clothes in the way.

37 And when He was come nigh, even now at the descent of the mount of Olives, ^ethe whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty ^fworks that they had seen;

38 ^gSaying, Blessed be the King that cometh in the Name of the Lord: ^h"peace in heaven, and glory in the highest."

39 And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples.

40 And He answered and said unto them, I tell you that, if these should hold their peace, ⁱthe stones would immediately cry out.

41 ¶ And when He was come near, He beheld the city, and ^jwept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things ^kwhich belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies ^lshall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And ^mshall lay thee even with the ground,

David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee, and thou shalt be brought down." Jer. vi. 2, 6, "I have likened the daughter of Zion to a comely and beautiful woman. The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place. . . For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her." Luke xxi. 20, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . these be the days of vengeance, that all things which are written may be fulfilled. . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

ⁿ 1 Kings ix. 7, "Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My Name, will I cast out of My sight; and Israel shall be as a proverb and a byword among all people: and at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall answer, Because they forsook the LORD their God." Mic. iii. 9, "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel. . . they build up Zion

A. D. 33. and thy children within thee; and *they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.

45 *And *He went into the temple, and began to cast out them that sold therein, and them that bought;

46 *Saying unto them, *It is written, My house *is the house of prayer: but *ye have made it a den of thieves.

47 And He taught daily in the temple. *But the chief priests and the scribes *and the chief of the people *sought to destroy Him,

48 And could not find what they might do: for *all the people *were very attentive to hear Him.

CHAPTER XX.

1 Christ avoucheth His authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the Son of David. 45 He warneth His disciples to beware of the scribes.

AND it came to pass, that on one of those days, as He taught the people in the temple, and preached the gospel, *the chief priests and the scribes came upon Him with the elders,

2 *And spake unto Him, saying, *Tell us, *by what authority doest Thou these things? or who is he that gave Thee this authority?

3 *And He answered and said unto

them, I will also ask you one thing; and answer Me:

4 *The baptism of John, was it from heaven, or of men?

5 *And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

6 *But and if we say, Of men; all the people will stone us: for *they be persuaded that John was a prophet.

7 *And they answered, that they could not tell *whence it was.

8 *And Jesus said unto them, Neither tell I you by what authority I do these things.

9 *Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country *for a long time.*

10 *And at the season he sent a servant to the husbandmen; that they should give him of the fruit of the vineyard: but the husbandmen beat him, *and sent him away empty.

11 *And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 *And again he sent a third: and they wounded him also, and cast him out.

13 *Then said the lord of the vineyard, What shall I do? I will send my beloved son: *it may be *they will reverence him when they see him.

with blood, and Jerusalem with iniquity. . Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

* Mark xiii. 1, "As He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stone and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down:." with Matt. xxiv. 12, and Luke xxi. 5.

* Dan. ix. 24, 26, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. . And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Luke i. 67, 78, "Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people. . through the tender mercy of our God; whereby the dayspring from on high hath visited us." 1 Pet. ii. 12, "— glorify God in the day of visitation."

* [The day before:] Mark xi. 11, "Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the evening was come, He went out unto Bethany with the twelve." John ii. 13, [A. D. 30,] "Jesus went up to Jerusalem, and found in the temple those that sold

oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise."

* Isa. lvi. 7, "Mine house shall be called an house of prayer for all people."

* Jer. vii. 11, "Is this house, which is called by My Name, become a den of robbers in your eyes? Behold even I have seen it, saith the LORD."

* John vii. 19, [To the Jews:] "Why go ye about to kill Me?" viii. 37, "Ye seek to kill Me, because My word hath no place in you."

CHAP. XX.— Acts iv. 7, [Peter and John before the council, &c.]: "They asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them. . by the Name of Jesus Christ of Nazareth. . doth this man [who was impotent] stand here before you whole." vii. 22, 26, [Stephen in his defence:] "Moses. . showed himself unto them as they strove, and would have set them at one again. . but he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?"

* Matt. xiv. 5, [Of John the Baptist:] "When he [Herod] would have put him to death, he feared the multitude, because they counted him as a prophet." Luke vii. 29, "All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

A. D. 33.

14 "But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

m Mat. 21. 38.

Mark 12. 7.

m Mat. 21. 38.

Mark 12. 8.

m Mat. 21. 38.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

Mark 12. 9.

15 "So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 "He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid."

17 And He beheld them, and said, What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner?'

18 "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 "¶ And the chief priests and the scribes 'the same hour' sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

20 And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor."

21 "And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly:

22 "Is it lawful for us to give tribute unto Cesar, or no?

23 "But He perceived their craftiness, and said unto them, Why tempt ye Me?

24 "Show Me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 "And He said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of

His words before the people: and they marvelled at His answer, and held their peace."

27 ¶ Then came to Him certain of the Sadducees, which deny that there is any resurrection; and they asked Him,

28 "Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 "There were therefore seven brethren: and the first took a wife, and died without children.

30 "And the second took her to wife, and he died childless.

31 "And the third took her; and in like manner the seven also: and they left no children, and died."

32 "Last of all the woman died also.

33 "Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 "And Jesus answering said unto them, The children of this world marry, and are given in marriage:"

35 "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

37 "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 "For He is not a God of the dead, but of the living: for all live unto Him."

39 ¶ Then certain of the scribes answering said, Master, Thou hast well said.

40 "And after that they durst not ask Him any question at all.

41 "And He said unto them, How say they that Christ is David's Son?

"1 Cor. xv. 42, 49, 52, "So . . . is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . the dead shall be raised incorruptible, and we shall be changed."

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Rom. viii. 23, "Ourselves . . . which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Exod. iii. 4, 6, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. . . Moreover He said, I am the God of thy father, the God of Abraham—Jacob."

Rom. vi. 10, "—in that He [Christ] liveth, He liveth unto God. Likewise reckon ye also yourselves . . . alive unto God through Jesus Christ our Lord."

A. D. 33.

h Mat. 22. 32.

Mark 12. 17.

h Mat. 22. 32.

Mark 12. 18.

h Mat. 22. 32.

Mark 12. 19.

h Mat. 22. 32.

Mark 12. 20.

h Mat. 22. 32.

Mark 12. 21.

h Mat. 22. 32.

Mark 12. 22.

h Mat. 22. 32.

Mark 12. 23.

h Mat. 22. 32.

Mark 12. 24.

h Mat. 22. 32.

Mark 12. 25.

h Mat. 22. 32.

Mark 12. 26.

h Mat. 22. 32.

Mark 12. 27.

h Mat. 22. 32.

Mark 12. 28.

h Mat. 22. 32.

Mark 12. 29.

h Mat. 22. 32.

Mark 12. 30.

h Mat. 22. 32.

Mark 12. 31.

h Mat. 22. 32.

Mark 12. 32.

h Mat. 22. 32.

Mark 12. 33.

h Mat. 22. 32.

Mark 12. 34.

h Mat. 22. 32.

Mark 12. 35.

h Mat. 22. 32.

Mark 12. 36.

h Mat. 22. 32.

Mark 12. 37.

h Mat. 22. 32.

Mark 12. 38.

h Mat. 22. 32.

Mark 12. 39.

h Mat. 22. 32.

Mark 12. 40.

h Mat. 22. 32.

Mark 12. 41.

h Mat. 22. 32.

Mark 12. 42.

h Mat. 22. 32.

Mark 12. 43.

h Mat. 22. 32.

Mark 12. 44.

h Mat. 22. 32.

Mark 12. 45.

h Mat. 22. 32.

Mark 12. 46.

h Mat. 22. 32.

Mark 12. 47.

h Mat. 22. 32.

Mark 12. 48.

h Mat. 22. 32.

Mark 12. 49.

h Mat. 22. 32.

Mark 12. 50.

h Mat. 22. 32.

Mark 12. 51.

h Mat. 22. 32.

Mark 12. 52.

h Mat. 22. 32.

Mark 12. 53.

h Mat. 22. 32.

Mark 12. 54.

h Mat. 22. 32.

Mark 12. 55.

h Mat. 22. 32.

Mark 12. 56.

h Mat. 22. 32.

Mark 12. 57.

h Mat. 22. 32.

Mark 12. 58.

h Mat. 22. 32.

Mark 12. 59.

h Mat. 22. 32.

Mark 12. 60.

h Mat. 22. 32.

Mark 12. 61.

h Mat. 22. 32.

Mark 12. 62.

h Mat. 22. 32.

Mark 12. 63.

h Mat. 22. 32.

Mark 12. 64.

h Mat. 22. 32.

Mark 12. 65.

h Mat. 22. 32.

Mark 12. 66.

h Mat. 22. 32.

Mark 12. 67.

h Mat. 22. 32.

Mark 12. 68.

h Mat. 22. 32.

Mark 12. 69.

h Mat. 22. 32.

Mark 12. 70.

h Mat. 22. 32.

Mark 12. 71.

h Mat. 22. 32.

Mark 12. 72.

h Mat. 22. 32.

Mark 12. 73.

h Mat. 22. 32.

Mark 12. 74.

h Mat.

A. D. 33. 42 "And David himself saith "in the book of Psalms," "The LORD said unto my Lord, Sit Thou on My right hand,

43 "Till I make Thine enemies Thy footstool.

44 "David therefore calleth Him Lord, how is He then his Son?

45 ¶ "Then "in the audience of all the people " He said unto His disciples,

46 "Beware of the scribes, which desire to walk in long robes, "and "love " greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 "Which "devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

A. D. 33. 41. AND He looked up, "and saw the rich men casting their gifts into the treasury.

2 "And He saw also a certain poor widow casting in thither two "mites.

3 "And He said, Of a truth I say unto you, "that this poor widow hath cast in more than they all:

4 "For all these have of their abundance cast in "unto the offerings of God:" but she of her penury hath cast in all the living that she had.

5 ¶ "And as some spake of the temple,

"Psa. cx. 1, id. Acts ii. 34, id., [where Peter proves from the words, that they refer to the Messiah, as "being by the right hand of God exalted," and not to David; "for David is not yet ascended into the heavens."]

"45, 46. Matt. xxiii. 1-5, "Then spake Jesus to the multitude, and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets."

"Love—synagogues." Luke xi. 43, "Wo unto you, Pharisees! for ye love," &c.

"Matt. xxiii. 14, "Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses," &c.

CHAP. XXI.—2 Cor. vii. 12, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"Luke xix. 41, "He beheld the city, and wept over it, saying . . . Thine enemies . . . shall not leave in thee one stone upon another; "because thou knewest not the time of thy visitation."

"Eph. v. 6, "Let no man deceive you with vain words." 2 Thess. ii. 3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth

how it was adorned with goodly stones and gifts, He said,

6 As for these things which ye behold, the days will come, in the which "there "shall not be left one stone upon another, that shall not be thrown down.

7 "And "they asked Him, saying, "Master," but when shall these things be? and what sign will there be "when these things shall come to pass?

8 "And He said, "Take heed that ye be not deceived: for many shall come in My Name, saying, I am Christ; "and the time draweth near: go ye not therefore after them."

9 "But when ye shall hear of wars and commotions, be not terrified: for these things must "first" come to pass; but the end is not by and by.

10 Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom:

11 "And "great" earthquakes shall be in divers places, and famines, and pestilences; "and fearful sights and great signs shall there be from heaven."

12 But before all these, "they "shall lay their hands on you, and persecute you, delivering you up to the synagogues, "and into prisons, "being brought before kings and rulers "for My Name's sake.

13 And "it shall turn to you "for a testimony.

himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

"Rev. ii. 1, 10, "Unto the angel of the church of Ephesus write . . . Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

"Acts iv. 1, 3, [Of Peter and John:] "The priests, and the captain of the temple, and the Sadducees . . . laid hands on them, and put them in hold." v. 17, "The high priest . . . and all they that were with him . . . were filled with indignation, and laid their hands on the apostles, and put them in the common prison." xii. 1, 4, [Of Peter:] "Herod the king . . . put him in prison." xvi. 22, [Of Paul and Silas at Philippi:] "The magistrates . . . commanded to beat them. And when they had laid many stripes upon them they cast them into prison, charging the jailer to keep them safely: who . . . thrust them into the inner prison, and made their feet fast in the stocks."

"Acts xxv. 23, "When Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth."

"1 Pet. ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

"Phil. i. 27, "— striving together for the faith of the gospel; and in nothing terrified by your adversa-

A. D. 33.

b Matt. 24. 2.

c Matt. 24. 3. Mark 13. 5, 6. 8 "Peter and James and John and Andrew." d Mark 13. 4.

e Matt. 24. 4, 5. Mark 13. 5, 6. 1 Or, and the time. Matt. 2. 9. "The kingdom of heaven is at hand." d 11, id.

f Matt. 24. 6. Mark 13. 7.

g Matt. 24. 7. Mark 13. 8.

h cf. Matt. 24. 9. cf. Mk. 13. 9.

i Mark 13. 9.

A.D. 33. 14 ^k "Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 ^l And "ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^m some of you shall they cause to be put to death.

17 ⁿ And "ye shall be hated of all men for My Name's sake.

18 But ^o there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 ^p And when ye shall see ^q Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 ^r Then let them which are in Judea flee to the mountains; ^s and let them which are in the midst of it depart out; and let not them that are in the countries enter thereto."

22 For these be the days of vengeance, that ^t all things which are written may be fulfilled.

23 ^u But w unto them that are with child, and to them that give suck, in those days! ^v for there shall be great distress in the land, and wrath upon this people."

ries: which is to them an evident token of perdition, but to you of salvation, and that of God." 2 Thess. 1, 4, "We [Paul, and Silvanus, and Timotheus,] ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.*"

^{14, 15.} Matt. x. 19, [To the twelve:] "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Luke xii. 11, [To His disciples:] "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

^k Acts vi. 9, "There arose certain of the synagogue . . . disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke."

^l Mic. vii. 6, "The son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."

^m Acts vii. 59, "They stoned Stephen, calling upon God." xii. 1, "Herod the king . . . killed James the brother of John with the sword."

ⁿ Matt. x. 22, id., [to the twelve.]

^o Matt. x. 30, [To the twelve:] "The very hairs of your head are all numbered."

^p Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27, And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, ^q until the times of the Gentiles be fulfilled.

25 ^r "And ^s there shall be signs in the sun, and in the moon, and in the stars; ^t and upon the earth distress of nations, with perplexity; the sea and the waves roaring;"

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ^u for the powers of heaven shall be shaken.

27 ^v And then shall they see the Son of man ^w coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for ^x your redemption draweth nigh.

29 ^y And He spake to them a parable; Behold the fig-tree, ^z and all the trees;

30 ^a When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 ^b So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 ^c Verily I say unto you, This generation shall not pass away, till all be fulfilled.

the sacrifice and the oblation to cease, and for the over-spreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Zech. xi. 1, [The destruction of Jerusalem:] "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions: for the pride of Jordan is spoiled.*"

^d Dan. ix. 27, see on ^e above. xii. 6, "One said to the man clothed in linen . . . How long shall it be to the end of these wonders? And I heard the man clothed in linen . . . swear by Him that liveth for ever that *it shall be* for a time, times, and an half; and when He shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*" Rom. xi. 25, "I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

^f 2 Pet. iii. 10, 12, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

^g Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him." xiv. 14, "I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man."

^h Rom. viii. 19, 23, "The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

A.D. 33. 33 * Heaven and earth shall pass away :
but My words shall not pass away.

34 ¶ And "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For "as a snare shall it come on all them that dwell on the face of the whole earth.

36 "Watch ye therefore, and "pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to "stand before the Son of man.

37 And "in the day time He was teaching in the temple; and "at night He went out, and abode in the mount that is called the *mount of Olives*.

38 And all the people came early in the morning to Him in the temple, for to hear Him.

CHAPTER XXII.

1 *The Jews conspire against Christ. 3 Satan prepareth Judas to betray Him. 7 The apostles prepare the passover. 19 Christ instituteth His holy supper, 21 covertly foretelleth of the traitor, 24 dehortheth the rest of His apostles from ambition, 31 assurareth Peter his faith should not fail: 34 and yet he should deny Him thrice. 39 He prayeth in the mount, and sweateth blood: 47 is betrayed with a kiss: 50 He healeth Malchus' ear, 54 He is thrice denied of Peter, 63 shamefully abused, 66 and confesseth Himself, to be the Son of God.*

NOW "the feast of unleavened bread drew nigh, which is called the passover.

2 * And "the chief priests and scribes sought how they might kill Him; * for they feared the people.*

3 ¶ Then ^b entered Satan into "Judas

* Rom. xiii. 13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." 1 Thess. v. 6, "Let us watch and be sober." 1 Pet. iv. 7, "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

* 1 Thess. v. 2, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Pet. iii. 10, see on verse 25. * Rev. iii. 1, 3, "Unto the angel of the church in Sardis write. . . If . . . thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth."

* Matt. xxiv. 42, "Watch . . . for ye know not what hour your Lord doth come." xxv. 13, [On the parable of the ten virgins:] "Watch . . . for ye know neither the day nor the hour wherein the Son of man cometh." Mark xiii. 33, "Take ye heed, watch and pray: for ye know not when the time is."

* Luke xviii. 1, "He spake a parable [of the importunate widow] unto them to this end, that men ought always to pray, and not to faint."

* Psa. i. 5, "The ungodly shall not stand in the judgment." Eph. vi. 13, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore."

* John viii. 1, "Jesus went unto the Mount of Olives.

surnamed Iscariot, being of the number A.D. 33.
of the twelve.

4 * And he went his way, * and communed * with the chief priests "and captains," how he might betray Him unto them.

5 ^b And they were glad, * and "covenanted to give him ^b money.

6 And he promised, * and sought opportunity to betray Him unto them * in the absence of the multitude."

7 ¶ "Then came the day of unleavened bread, when the passover must be killed.

8 ^b And He sent Peter and John, * saying, Go and prepare us the passover, that we may eat."

9 * And they said unto Him, Where wilt Thou that we prepare?

10 * And He said unto them, Behold, when ye are entered into the city, * there shall a man meet you, bearing a pitcher of water; follow him "into the house where he entereth in."

11 * And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with My disciples?

12 * And He shall show you a large upper room furnished: there make ready.

13 ^b And they went, and found as He had said unto them: * and they made ready the passover.

14 * And when the ^b hour was come, He sat down, and the twelve apostles with Him.

15 And He said unto them, "With desire I have desired to eat this passover with you before I suffer.

And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them."

* Luke xxii. 39, "He came out, [from the house where He had eaten the passover,] and went, as He was wont, to the Mount of Olives."

CHAP. XXII.—* Psa. ii. 2, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed." John xi. 47, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. . . Then from that day forth they took counsel together for to put Him to death." Acts iv. 27, "Of a truth against Thy holy Child Jesus, whom Thou hast anointed. . . the people of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

* John xiii. 2, 27, "Supper being ended, the devil . . . now put into the heart of Judas Iscariot, Simon's son, to betray Him.—After the sop Satan entered into him."

* Zech. xi. 12, [Christ is here speaking as a shepherd, asking a price for His labour:] "I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver."

A.D. 33. 16 For I say unto you, I will not any more eat thereof, ^auntil it be fulfilled in the kingdom of God.

17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, ^aI will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ ^aAnd He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body ^bwhich is ^cgiven for you: this do in remembrance of Me.

20 ^aLikewise also the cup after supper, saying, ^dThis cup is the new testament in My blood, which is shed for you.

21 ¶ ^aBut, behold, ^ethe hand of him that betrayeth Me is with Me on the table.

22 ^bAnd truly the Son of man goeth, ^aas it was determined: but wo unto that man by whom He is betrayed!

^a Luke xiv. 15, "One of them that sat at meat with Him . . . said unto Him, Blessed is he that shall eat bread in the kingdom of God." Acts x. 40, "Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead." Rev. xix. 9, "He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

^c Matt. xxvi. 29, [On instituting His holy supper:] "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom:" with Mark xiv. 25.

^d 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

^e Psa. xli. 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Matt. xxvi. 21, "As they did eat, He said, Verily I say unto you, that one of you shall betray Me." with Mark xiv. 18, and John xii. 21.—John xiii. 23, "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. 25, He then lying on Jesus' breast saith unto Him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon."

^a Acts ii. 23, "Jesus of Nazareth . . . being delivered by the determinate counsel and foreknowledge of God." iv. 27, see verse 2 ^a.

^b John xiii. 25, see on ^a above.

^c Mark ix. 34, "By the way they had disputed among themselves, who *should* be the greatest. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the *same* shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My Name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." with Luke ix. 46, &c.

^d 24-27. Matt. xix. 20, 24-27, "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and . . . she saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. . . And when the ten heard it, they were moved with indignation

23 ^aAnd ^bthey began to inquire among themselves, which of them it was that should do this thing.

24 ¶ ^aAnd ^bthere was also a strife among them, which of them should be accounted the greatest.

25 And ^aHe said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ^aye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For ^awhether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but ^aI am among you as he that serveth.

28 Ye are they which have continued with Me in ^aMy temptations.

29 And ^aI appoint unto you a kingdom, as My Father hath appointed unto Me;

30 That ^aye may eat and drink at my table in

against the two brethren. But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." with Mark x. 35, 41-44.

^a Luke ix. 48, [On the same subject:] "He that is least among you all, the same shall be great." 1 Pet. v. 3, [In exhorting the elders:] "—neither as being lords over God's heritage, but being ensamples to the flock."

^b Luke xii. 37, "Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

^c Matt. xx. 28, "The Son of man came not to be ministered unto, but to minister." John xiii. 13, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God . . . made Himself of no reputation, and took upon Him the form of a servant."

^d Heb. iv. 15, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

^e Matt. xxiv. 45, 47, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? . . . Verily I say unto you, That he shall make him ruler over all his goods." Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." 2 Cor. i. 7, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Tim. ii. 12, "If we suffer, we shall also reign with Him."

^a Matt. xvi. 11, [When He healeth the centurion's servant:] "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Luke xiv. 15, see on ^a verse 16. Rev. xix. 9, "He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

^a Matt. 26. 26.
Mark 14. 22.
1 Cor. 11. 23, 24.
1 Cor. 11. 24.
1 Cor. 11. 25.

^c Matt. 26. 27, 28.
cf. Mark 14. 22, 23, 24.
cf. 1 Cor. 11. 25.
1 Cor. 11. 25.

^a Matt. 26. 28.
cf. Mark 14. 22-24.

^b Matt. 26. 31.
Mark 14. 21.

A.D. 33.
cf. Matt. 26. 27, 28.
cf. Mark 14. 19. cf. John 13. 22.

A.D. 33. My kingdom, and ¹ sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, ² Satan hath desired to have you, that he may ³ sift you as wheat:

32 But ⁴ I have prayed for thee, that thy faith fail not: ⁵ and when thou art converted, strengthen thy brethren.

33 And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death.

34 ⁶ And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And ⁷ He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said He unto them, But now, he that hath a purse, let him take it, and likewise ⁸ his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in Me, ⁹ And he was reckoned among the transgressors: for the things concerning Me have an end.

38 And they said, Lord, behold, here ¹⁰ are two swords. And He said unto them, It is enough.

¹ Psa. xlix. 6, 14, "They that trust in their wealth, and boast themselves in the multitude of their riches . . . death shall feed on them, and the upright shall have dominion over them in the morning." Matt. xix. 28, [To the twelve:] "Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?" Rev. iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

² 1 Pet. v. 8, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

³ Amos ix. 9, "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve."

⁴ John xvii. 9, 11, 15, "I pray for thee: I pray not for the world, but for them which Thou hast given Me; for they are Thine . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are . . . I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

⁵ Psa. li. 10, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." John xxi. 15, "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto

39 ¶ ¹¹ And He came out, ¹² and ¹³ went, as He was wont, ¹⁴ to the Mount of Olives; and His disciples also followed Him.

40 And when He ¹⁵ was at the ¹⁶ place, He said unto them, ¹⁷ Pray that ye enter not into temptation."

41 And He was withdrawn from them about a stone's cast, ¹⁸ and kneeled down, and prayed,

42 ¹⁹ Saying, Father, ²⁰ if thou be ²¹ willing, remove this cup from Me: nevertheless ²² not My will, but thine, be done.

43 And there appeared ²³ an angel unto Him from heaven, strengthening Him.

44 And ²⁴ being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

45 And ²⁵ when He rose up from prayer; and was come to His disciples, He found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and ²⁶ pray, lest ye enter into temptation.

47 ¶ And ²⁷ while He yet spake, behold a multitude, and he that was called

him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep."

¹ [This is the second time that Jesus foretells the triple denial of Him by Peter. The first time is stated,] John xiii. 38; [the third time,] Mat. xxvi. 34, and Mark xiv. 30.

² Matt. x. 5, 9, "These twelve Jesus sent forth, and commanded them, saying . . . Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves;" with Luke ix. 2, 3.—Luke x. 1, 2, 4, "The Lord appointed other seventy also, and sent them two and two before His face . . . therefore said He unto them . . . Carry neither purse, nor scrip, nor shoes."

³ Mark xv. 27, "With Him they crucify two thieves . . . and the scripture was fulfilled which saith, Isa. liii. 12, 'And He—transgressors.'"

⁴ Luke xxi. 37, "In the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the Mount of Olives."

⁵ Matt. xxvi. 41, [The same occasion:] "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak;" with Mark xiv. 38. Matt. vi. 13, [From the Lord's prayer:] "Lead us not into temptation." Verse 46.

⁶ John v. 30, "I seek not Mine own will, but the will of the Father which hath sent Me." vi. 38, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

⁷ Matt. iv. 11, [After Jesus was tempted:] "Behold, angels came and ministered unto Him."

⁸ John xii. 27, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." Heb. v. 7, "In the days of His flesh . . . He . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death."

⁹ Verse 40.

A.D. 33.

a Mat. 26.30,
Mark 14. 26,
John 18. 1.
§ "cover the
brook Ce-
dron."

b Mat. 26.36,
Mark 14. 32.
§ "called
Gethse-
mane."

c Mat. 26.39,
Mark 14. 25.

d Mat. 26.39,
§ "if it be
possible."
Mark 14. 26.
1 Gr. willing
to remove.

a Mat. 26.47,
Mark 14. 43,
cf. John 18.8.

A.D. 33. Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.*

54 ¶ Then took they Him, and led Him, and brought Him into the high priest's house, and Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57 And he denied Him, saying, "Woman," I know Him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, "Man," I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean.

60 And Peter said, "Man," I know not what thou sayest. And immediately, while he yet spake, the cock crew.

* John xii. 27, see on * above.

* Matt. xxvi. 69, [See the note there:] "Peter sat without in the palace" with Mark xiv. 66. John xviii. 16, 18, "Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. . . And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself."

* John xviii. 26, [On the same occasion:] "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?"

* [Foretold first,] John xiii. 38: [a third time,] Matt. xxvi. 34.

* Matt. xxvii. 1, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death."

* Acts iv. 26, "The rulers were gathered together against the Lord, and against His Christ." See Acts xxii. 4, "I [Paul] persecuted this way unto the death,

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crew, thou shalt deny Me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked Him, and smote Him.

64 And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?

65 And many other things blasphemously spake they against Him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

67 Art thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer Me, nor tell Me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of His own mouth.

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh Him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament Him, the destruction of Jerusalem: 34 prayeth for His enemies. 39 Two evil-doers are crucified with Him. 46 His death. 50 His burial.

AND the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, We found this fellow perverting

binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders."

* 67, 69-71. Matt. xxvi. 63-65, "The high priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. 64, Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?" with Mark xiv. 61-63.

* Heb. i. 3, "—Who . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

CHAP. XXIII.—* Acts xvii. 5, [Of Paul and Silas, at Thessalonica:] "The Jews which believed not . . .

A. D. 33. the nation, and ^bforbidding to give tribute to Cesar, saying ^cthat He Himself is Christ a King.*

3 ^aAnd Pilate asked Him, saying, Art Thou the King of the Jews? ^aAnd He answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this Man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, He asked whether the Man were a Galilean.

7 And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for ^ahe was desirous to see Him of a long season, because ^ahe had heard many things of Him; and he hoped to have seen some miracle done by Him.

9 Then he questioned with Him in many words; but He answered him nothing.

10 And the chief priests and scribes stood and vehemently accused Him.

11 And Herod with his men of war ^aset Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

12 ¶ And the same day ^aPilate and Herod were made friends together: for before they were at enmity between themselves.

drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus."

^b See Matt. xvii. 25, [Of paying tribute:] "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." xxii. 15, "The Pharisees . . . sent out unto Him their disciples with the Herodians, saying . . . Is it lawful to give tribute to Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? . . . Render . . . unto Cesar the things which are Cesar's; and unto God the things that are God's." with Mark xii. 13.

^c John xix. 12, "Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar."

^d 1 Tim. vi. 13, "Christ Jesus . . . before Pontius Pilate witnessed a good confession."

^e 1 Pet. ii. 21, "Christ . . . did no sin, neither was guile found in His mouth."

^f Luke iii. 1, "Herod being tetrarch of Galilee."

^g Luke ix. 9, "Herod said . . . who is this, of whom I hear such things? And he desired to see Him."

^h Matt. xiv. 1, "Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, ^aYe have brought this Man unto me, as one that perverteth the people: and, behold, ^aI, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

16 ^aI will therefore chastise Him, and release Him.

17 (For ^aof necessity ^ahe must release ^aone unto them at the feast.)

18 ^bAnd they cried out all at once, saying, Away with this Man, and release unto us Barabbas:

19 (Who ^afor a certain sedition made in the city, and for murder, was cast into prison.)

20 ^aPilate therefore, willing to release Jesus, spake again to them.

21 ^aBut they cried, saying, "Crucify Him," crucify Him.

22 ^aAnd he said unto them, ^athe third time, ^aWhy, what evil hath He done? ^aI have found no cause of death in Him: I will therefore chastise Him, and let Him go."

23 ^aAnd they were instant with loud voices, ^arequiring ^athat He might be crucified. ^aAnd the voices of them and of the chief priests prevailed."

24 And Pilate ^agave sentence ^athat it should be as they required.

mighty works do show forth themselves in him:" with Mark vi. 14.

^a Isa. liii. 3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief."

^b Acts i. 27, "Of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Anointed, . . . were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

^c Matt. xxvii. 22, "Pilate . . . the governor, said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. [Mark xv. 14.] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed His hands before the multitude, saying, I am innocent of the blood of this just person." John xviii. 38, "Pilate . . . went out again [from the judgment hall] unto the Jews, and saith unto them, I find in Him no fault at all." xix. 4, "Pilate . . . went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him."

^d Verses 1, 2.

^e Verse 4.

^f Matt. xxvii. 26, "Then released he Barabbas unto them: and . . . scourged Jesus." John xix. 1, "Pilate . . . took Jesus, and scourged Him."

^g John xviii. 38, "Pilate saith . . . Ye have a custom, that I should release unto you one at the passover."

^h Acts iii. 13, "In the presence of Pilate, when he was determined to let Him go . . . ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life."

ⁱ Exod. xxiii. 2, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

A.D. 33.

g Mat. 27. 35.

Mark 15. 15.

h cf. Matt. 27.

35.

cf. Mk. 15. 15.

cf. Job. 19. 16.

i Matt. 27. 32.

om. "coming

—country."

Mark 15. 21.

25 "And he released unto them him
"that for sedition and murder was cast
into prison, whom they had desired;" but
"he delivered Jesus to their will.

26 "And as they led Him away, ⁱthey
laid hold upon one Simon, a Cyrenian,
coming out of the country, and on him
they laid the cross, that he might bear it
after Jesus.

27 ¶ And there followed Him a great company
of people, and of women, which also bewailed and
lamented Him.

28 But Jesus turning unto them said, Daughters
of Jerusalem, weep not for Me, but weep for your-
selves, and for your children.

29 For, 'behold, the days are coming, in the
which they shall say, Blessed are the barren, and
the wombs that never bare, and the paps which
never gave suck.

30 "Then shall they begin to say to the mount-
ains, Fall on us; and to the hills, Cover us.

31 "For if they do these things in a green tree,
what shall be done in the dry?

32 "And there were also two other,
malefactors, led with Him to be put to
death.

33 "And when they were come to the
place, which is called ^hCalvary, ^bthere

they crucified Him, and the malefactors, A.D. 33.
one on the right hand, and the other on
the left.

34 ¶ Then said Jesus, Father, "forgive them;
for 'they know not what they do. "And
they parted His raiment, and cast lots.

35 And "the people stood beholding.
^bAnd the "rulers also with them derided Him,
saying, He saved others; "let Him save Him-
self, if He be Christ, the chosen of
God."

36 And the soldiers also mocked Him,
"coming to Him, and offering Him vine-
gar.

37 And saying, If Thou be the King of the
Jews, save Thyself.

38 "And a superscription also was written over
Him "in letters of Greek, and Latin, and
Hebrew, "THIS IS THE KING OF
THE JEWS.

39 ¶ "And one of the malefactors
which were hanged railed on Him, "say-
ing, If Thou be Christ, save Thyself and
us.

40 But the other answering rebuked him, say-
ing, Dost not thou fear God, seeing thou art in the
same condemnation?

41 And we indeed justly; for we receive the

" See John xix. 16, "Jesus . . bearing His cross went
forth."

" Luke xxi. 23, "Wo unto them that are with child,
and to them that give suck, in those days! [Matt.
xxiv. 19:] for there shall be great distress in the land,
and wrath upon this people."

" Isa. ii. 19, "They shall go into the holes of the
rocks, and into the caves of the earth, for fear of the
LORD, and for the glory of His majesty, when He
arise to shake terribly the earth." Hosea x. 8, "The
high places . . of Aven, the sin of Israel, shall be de-
stroyed . . and they shall say to the mountains, Cover
us; and to the hills, Fall on us." Rev. vi. 15, [Of the
great day of wrath:] "The kings of the earth, and the
great men, and the rich men, and the chief captains,
and the mighty men, and every bondman, and every
freeman, hid themselves in the dens and in the rocks
of the mountains; and said to the mountains and rocks,
Fall on us, and hide us from the face of Him that sit-
teth on the throne, and from the wrath of the Lamb:
for the great day of His wrath is come; and who shall
be able to stand?" ix. 6, "In those days shall men
seek death, and shall not find it; and shall desire to die,
and death shall flee from them."

" Prov. xi. 31, "Behold, the righteous shall be recom-
pensed in the earth: much more the wicked and the
sinner." Jer. xxv. 29, "Lo, I begin to bring evil on
the city which is called by My Name, and should ye
be utterly unpunished? Ye shall not be unpunished:
for I will call for a sword upon all the inhabitants of the
earth, saith the LORD of hosts." Ezek. xx. 47, "Say
to the forest of the south . . Behold, I will kindle a fire
in thee, and it shall devour every green tree in thee,
and every dry tree: the flaming flame shall not be
quenched, and all faces from the south to the north
shall be burned therein. And all flesh shall see that I
the LORD have kindled it: it shall not be quenched."
xxi. 3, "Say to the land of Israel, Thus saith the LORD;
Behold, I am against thee, and will draw forth My

sword out of his sheath, and will cut off from thee the
righteous and the wicked. Seeing then that I will cut
off from thee the righteous and the wicked, therefore
shall My sword go forth out of his sheath against all
flesh from the south to the north." 1 Pet. iv. 17, "The
time is come that judgment must begin at the house of
God: and if it first begin at us, what shall the end be
of them that obey not the gospel of God? And if the
righteous scarcely be saved, where shall the ungodly and
the sinner appear?"

" Isa. liii. 12, "He was numbered with the trans-
gressors." Matt. xxvii. 38, "Then were there two
thieves crucified with Him, one on the right hand, and
another on the left."

" Matt. v. 44, "I say unto you, Love your enemies,
bless them that curse you, do good to them that hate
you, and pray for them which despitefully use you, and
persecute you; that ye may be the children of your
Father which is in heaven." Acts vii. 59, "They
stoned Stephen . . and he kneeled down, and cried
with a loud voice, Lord, lay not this sin to their charge."
1 Cor. iv. 12, "Being reviled, we bless; being perse-
cuted, we suffer it: being defamed, we entreat: we are
made as the filth of the world, and are the offscouring
of all things unto this day."

" Acts iii. 14, 17, "Ye . . killed the Prince of life . .
and now, brethren, I wot that through ignorance ye did
it, as did also your rulers."

" Psal. xxii. 17, "They look and stare upon Me. They
part My garments among them, and cast lots upon My
vesture." Zech. xii. 10, "I will pour upon the house of
David, and upon the inhabitants of Jerusalem, the spirit
of grace and of supplications: and they shall look upon Me
whom they have pierced, and they shall mourn for Him."

" Matt. xxvii. 39, [On the same occasion:] "They
that passed by reviled Him, wagging their heads, and
saying, Thou that destroyest the temple, and buildest it
in three days, save Thyself. If Thou be the Son of
God, come down from the cross:" with Mark xv. 29.

A. D. 33. due reward of our deeds: but this Man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.

44 ^b And it was about the sixth hour, and there was a darkness over all the ¹ earth until the ninth hour.

45 And the sun was darkened, ^c and the veil of the temple was rent in the midst.

46 ¶ ^a And when Jesus had cried with a loud voice, ^b He said, ^b Father, into Thy hands I commend My spirit: and having said thus, ^b He gave up the ghost.

47 ^c Now when the centurion saw what was done, he ^c glorified God, ^c saying, Certainly This was ^a a righteous Man.

48 ^a And all the people that came together to that sight, beholding the things which were done, smote their breasts, ^c and returned.

49 ^a And ^a all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

50 ¶ ^a And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) ^a he was of Arimathea, ^a a city of the Jews: ^a who also himself ^a waited for the kingdom of God.

^b Psa. xxxi. 5, "Into thine hand I commit my spirit." 1 Pet. ii. 23, "When He suffered, He . . . committed Himself to Him that judgeth righteously."

^c Psa. xxxviii. 11, "My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off." See John xix. 25, "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

^a Luke ii. 25, 36, "There was a man in Jerusalem, whose name was Simeon . . . just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.—One Anna, a prophetess . . . spake of Him [the Child Jesus] to all that looked for redemption in Jerusalem."

^c Matt. xxvii. 62, "The next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

¹ Luke viii. 1, "He went throughout every city and village [of Galilee.] . . and the twelve were with Him, and certain women . . . Mary called Magdalene . . . 3, and

52 ^b This man went unto Pilate, and begged the body of Jesus.

53 ^c And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, ^a wherein never man before was laid.

54 ^a And that day was ^a the preparation, ^a and the Sabbath drew on.

55 ^f And the women also, ^f which came with Him from Galilee, ^c followed after, and beheld ^c the sepulchre, and ^c how His body was laid.

56 And they returned, ^g and prepared spices and ointments; and rested the Sabbath day ^h according to the commandment.

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ Himself appeareth to the two disciples that went to Emmaus: 36 afterwards He appeareth to the apostles, and reproveheth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW ^a upon the first day of the week, ^a very early in the morning, they came unto the sepulchre, ^b bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 ^a And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much

Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance."

^a Mark xvi. 1, "Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him."

^b Exod. xix. 10, "The seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

CHAP. XXIV.—^a Mark xvi. 1, 2, "When the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." [Matt. xxviii. 1; omitting Salome.] John-xx. 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre."

^b Luke xxiii. 56, which see.

^c Matt. xxviii. 2, [At the sepulchre:] "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Mark xvi. 4, "When they, [the women mentioned on ^a above,] looked, they saw that the stone was rolled away . . . 5, And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him."

^f Verse 23. Mark xvi. 5, on the note above.

A. D. 33. perplexed thereabout, 'behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye ¹the Living among the dead?

6 He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

7 Saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And ²they remembered his words,

9 ³And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and 'Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 ⁴And their words seemed to them as idle tales, and they believed them not.

12 ⁵Then arose ⁶Peter, and ran unto the sepulchre; ⁷and ⁸'stooping down,' he beheld the linen clothes laid by themselves, ⁹and departed, ¹⁰'wondering in himself at that which was come to pass.'

13 ¹¹¶ And, behold, two of them went that same day to a village ¹²'called Emmaus, which was from Jerusalem about threescore furlongs.'

^a John 20. 3, 8 adds, "and that other disciple," b John 20. 6, c John 20. 10.

¹ John xx. 11, "Mary . . . looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." Acts i. 10, "While they [the apostles] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel."

² Matt. xvi. 21, Mark viii. 31, and Luke ix. 22, id., [foretold first on Peter's confessing Him. And again, soon after Jesus was transfigured,] Matt. xvii. 23, and Mark ix. 31.

³ John ii. 19, [To the Jews:] "Jesus answered and said . . . Destroy this temple, and in three days I will raise it up . . . but He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."

⁴ Matt. xxviii. 1, 8, "Mary Magdalene and the other Mary . . . departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." Mark xvi. 9, "Mary Magdalene . . . went and told them that had been with Him, as they mourned and wept. 11, And they, when they had heard that He was alive, and had been seen of her, believed not. 12, After that He appeared in another form unto two of them, as they walked, and went into the country."

⁵ Luke viii. 3, see on chap. xxiii. 55.

⁶ Verse 25. Mark xvi. 11, see on ^a above.

⁷ Verse 36. Matt. xviii. 20, "Where two or three are gathered together in My Name, there am I in the midst of them."

⁸ John xx. 11, 14, "Mary . . . at the sepulchre . . . turned herself back, and saw Jesus standing, and knew not that it was Jesus." xxi. 4, "Jesus stood on the shore: but the disciples knew not that it was Jesus."

⁹ John xix. 25, "There stood by the cross of Jesus . . . Mary the wife of Cleophas."

¹⁰ Matt. xxi. 11, [On His riding into Jerusalem:] "The multitude said, This is Jesus the prophet of Naza-

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, 'Jesus Himself drew near, and went with them.

16 ¹But ²"their eyes were holden that they should not know Him."

17 And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, ³"whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, ⁴"which was a prophet ⁵'mighty in deed and word before God and all the people:

20 And ⁶'how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

21 But we trusted ⁷that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and ⁸'certain women also of our company made us astonished, which were early at the sepulchre;

reth." Luke vii. 16, [On His raising from death the widow's son of Nain:] "All . . . glorified God, saying, That a great prophet is risen up among us." John iii. 1, "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." iv. 19, [At Jacob's well:] "The woman saith unto Him, Sir, I perceive that Thou art a prophet." vi. 14, "These men, when they had seen the miracle [of feeding the five thousand] that Jesus did, said, This is of a truth that prophet that should come into the world." Acts ii. 22, [Peter to the Jews:] "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know."

⁹ Acts vii. 22, [Stephen before the council:] "Moses was . . . mighty in words and in deeds."

¹⁰ Luke xxiii. 1, "The whole multitude of them arose, and led Him unto Pilate." Acts xiii. 27, [Paul at Antioch preacheth Jesus:] "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain."

¹¹ Luke i. 67, "Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people." ii. 36, 38, "One Anna, a prophetess . . . spake of Him [the Child Jesus] to all them that looked for redemption in Jerusalem." Acts i. 6, [Of the apostles some days after His passion:] "When they . . . were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power."

¹² Verses 9, 10. Matt. xxviii. 1, 8, see on ^a above

A. D. 33. 23 And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24 And 'certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 "Ought not Christ to have suffered these things, and to enter into His glory?"

Mark xvi. 9, *ibid.* John xx. 18, "Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken . . unto her."

* Verse 12.

* Verse 46. Acts xvii. 2, [At Thessalonica:] "Paul . . three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." 1 Pet. i. 11, "The Spirit of Christ . . testified beforehand the sufferings of Christ, and the glory that should follow."

* Verse 45.

* Gen. iii. 14, "The LORD God said unto the serpent . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." xxii. 15, 18, [To Abraham:] "The angel of the LORD said . . In thy Seed shall all the nations of the earth be blessed." xxvi. 4, *id.* xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Numb. xxi. 7, 9, "The people came to Moses, and said, We have sinned . . pray unto the LORD, that He take away the serpents from us. And Moses prayed for the people . . And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Deut. xviii. 15, [Moses said:] "The LORD thy God will raise up unto thee a Prophet from the midst of Thee, of thy brethren, like unto Me; unto Him ye shall hearken."

* Psalm xvi. 9, "My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption." xxii. see on "Matthew xxvi. 24.—Psa. cxxxii. 11, "The LORD hath sworn in truth unto David; He will not turn from it, Of the fruit of thy body will I set upon thy throne." Isa. vii. 14, [Given to king Ahaz, as a sign to comfort him against his enemies:] "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." ix. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." xl. 10, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." 1. 6, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." liii., see on "Matthew xxvi. 24.—Jer. xxiii. 5, "Behold, the days come, saith

27 "And beginning at "Moses and A. D. 33. *all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

28 And they drew nigh unto the village, whither they went: and "He made as though He would have gone farther.

29 But "they constrained Him, saying, Abide with us: for it is toward evening, and the day is fast spent. And He went in to tarry with them.

the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth . . and this is His Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." xxxiii. 14, "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David." Ezek. xxxiv. 23, "I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd." xxxvii. 21, 25, "The children of Israel . . shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their Prince for ever." Daniel ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Micah vii. 20, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." Mal. iii. 1, "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts." iv. 2, "Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings." See on John i. 45.

* See Gen. xxxii. 24, &c., "Jacob was left alone; and there wrestled a man with him until the breaking of the day . . and he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me . . and he [the man] blessed him there." xlii. 7, [In Egypt:] "Joseph saw his brethren, and he knew them, but made himself strange unto them . . but they knew not him." Mark vi. 48, [Of Jesus and His disciples:] "He saw them toiling in rowing . . 49, 'But when they saw Him walking upon the sea, they supposed it had been a spirit,' and cried out: for they all saw Him, and were troubled. And immediately He talked with them, and . . went up unto them into the ship."

* Gen. xix. 1, "There came two angels to Sodom at night . . and they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house." Acts xvi. 14, [At Philippi:] "A certain woman named Lydia . . which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15, And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

A.D. 33. 30 And it came to pass, as He sat at meat with them, ^aHe took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew Him; and ^bHe ^cvanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

33 ^aAnd they ^brose up the same hour, and ^creturned to Jerusalem, ^dand found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^ehath appeared to Simon.

35 ^aAnd they told what things ^bwere done in the way, ^cand how He was known of them in breaking of bread.

36 ¶ And ^aas they thus spake, ^bJesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^aa spirit.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

^a Matt. xiv. 19, "He . . . took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude."

^b See Luke iv. 30, "All they in the synagogue . . . were filled with wrath; and . . . led Him unto the brow of the hill . . . that they might cast him down headlong. But He passing through the midst of them went His way." John viii. 58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

^c 1 Cor. xv. 5, "He was seen of Cephas, [i. e., Simon Peter,] then of the twelve."

^d Mark xvi. 14, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." 1 Cor. xv. 5, see the note above.

^e Mark vi. 49, see on ^a verse 28.

^f John xx. 26, "His disciples were within, and Thomas with them . . . then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

^g Gen. xlv. 25, "They went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not."

^h John xxi. 4, "Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord."

39 Behold My hands and My feet, that it is I Myself: ^ahandle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

40 ^bAnd when He had thus spoken, He showed them His hands ^cand His feet.

41 And while they yet believed not ^afor joy, and wondered, He said unto them, ^bHave ye here any meat?

42 And they gave Him a piece of a broiled fish, and of an honey-comb.

43 ^aAnd He took it, and did eat before them.

44 And He said unto them, ^aThese are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.

45 Then ^aopened He their understanding, that they might understand the Scriptures,

46 And said unto them, ^aThus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and ^aremission of sins should be preached in His Name ^aamong all nations, beginning ^aat Jerusalem.

^a Acts x. 34, 40, "Peter . . . said . . . Him God raised up the third day, and showed Him openly . . . unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead."

^b Matt. xvi. 21, and Mark viii. 31, and Luke ix. 22, [After Peter's confession of Him:] "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." [Again, soon after He was transfigured,] xvii. 22, id., and Luke xviii. 31, [And a third time about a week before the events themselves were fulfilled,] Matt. xx. 18, and Luke xviii. 31, id.—Verse 6.

^c Acts xvi. 14, see on ^a verse 29.

^d Verse 26. Psalm xxii., see on ^a Matt. xxvi. 24. Isa. liii. 2, ibid. l. 6, on ^a verse 27. Acts xvii. 2, on ^a verse 26.

^e Dan. ix. 24, see on ^a verse 27. Acts xiii. 38, 46, "Be it known unto you . . . men and brethren, that through this Man, [Jesus] is preached unto you the forgiveness of sins.—Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." 1 John ii. 12, "I write unto you, little children, because your sins are forgiven you for His Name's sake."

^f Gen. xii. 1, 3, "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." Psa. xxii. 27, "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before Thee. For the kingdom is the LORD's: and He is the Governor among the nations." Isa. xlix. 6, [Christ is sent to the Gentiles:] "He [the Lord] said, It is a light thing that Thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth." 22, [Of the restoration of the church:] "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring

A.D. 33. 48 And *ye are witnesses of these things.

49 ¶ And, *behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And He led them out *as far as to Bethany, and He lifted up His hands, and blessed them.

51 And *it came to pass, while He blessed them, He was parted from them, *and carried up into heaven.

52 And *they worshipped Him, *and returned to Jerusalem *with great joy: *

53 And were continually *in the temple, praising and blessing God. Amen.

thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders." Jer. xxxi. 31, 34, "I will make a new covenant with the house of Israel and with the house of Judah . . . I will forgive their iniquity, and remember their sin no more." Hosea ii. 23, "I will say to *them which were not* My people, Thou art My people; and they shall say, *Thou art* my God." Micah iv. 2, "The law shall go forth of Zion, and the word of the LORD from Jerusalem." Mal. i. 11, "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the LORD of hosts."

* John xv. 27, [To the eleven, Judas having gone out:] "Ye . . . shall bear witness, because ye have been with Me from the beginning." Acts i. 8, 21, [To the same, when He was taken up to heaven:] "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Choosing Matthias apostle in the place of Judas:] "Of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection . . . and the lot fell upon Matthias." ii. 14, 32, [On the day of Pentecost:] "Peter, standing up with the eleven . . . said . . . This Jesus hath God raised up, whereof we all are witnesses." iii. 12, 14, "Peter . . . answered unto the people . . . Ye denied the Holy One and the Just, and . . . killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

* Isaiah xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." Joel ii. 28, "It shall come to pass afterward, that I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My spirit." John xiv. 16, 26, [To the eleven, Judas having gone out:] "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; *even* the Spirit of truth . . . The Comforter, *which* is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." xv. 26, "When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, He shall testify of Me." xvi. 7, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Acts i. 2, [Of the eleven:] "Jesus . . . after His passion . . . being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith* He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." ii. 1, &c., [Of the twelve, Matthias meanwhile having been chosen by lot:] "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

* Acts i. 9, 12, [Of the eleven:] "While they beheld, He was taken up; and a cloud received Him out of their sight. 12, Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey."

* 2 Kings ii. 11, [Of Elijah and Elisha:] "It came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." John xx. 17, [To Mary Magdalene, on the day He rose from the dead:] "Jesus saith . . . Touch Me not: for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." Mark xvi. 19, "After the Lord had spoken unto them, [the eleven,] He was received up into heaven, and sat on the right hand of God." Acts i. 9, see on the note above. Eph. iv. 8, "He [the Psalmist, of Christ,] saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)"

* Matt. xxviii. 9, [Of the women going from the sepulchre:] "Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him." 16, "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted."

* Acts ii. 41, 46, [On the day of Pentecost:] "There were added unto *them* [the apostles] about three thousand souls . . . continuing daily with one accord in the temple." v. 42, [Of the apostles:] "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

THE GOSPEL

ACCORDING TO

SAINT JOHN.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning ^a was the Word, and the Word was ^b with God, ^c and the Word was God.

2 ^d The same was in the beginning with God.

3 ^e All things were made by Him; and without Him was not any thing made that was made.

4 ^f In Him was life; and ^g the life was the light of men.

CHAP. I.—^a Prov. viii. 22, [The eternity of Wisdom:] “The LORD possessed Me in the beginning of His way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Col. i. 13, [Of the Son of God:] “Who is the image of the invisible God, the first-born of every creature: 16, ‘for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him;’ and He is before all things, and by Him all things consist.” 1 John i. 1, see on the next note. Rev. i. 2, “John . . . bare record of the Word of God.” xix. 13, “His Name is called The Word of God.”

^b Prov. viii. 24, [The eternity of Wisdom:] “When *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth . . . When He prepared the heavens, I *was* there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as One brought up *with Him*: and I was daily His delight, rejoicing always before Him . . . Whosoever findeth Me findeth life.” John xvii. 1, 5, “Jesus . . . said, Father, the hour is come . . . and now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.” 1 John i. 1, 2, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2, for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you.”

^c Phil. ii. 5, “Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God.” 1 John v. 7, “There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.”

^d Gen. i. 1, “In the beginning God created the heaven and the earth.”

^e Verse 10. Psa. xxxiii. 6, “By the Word of the LORD were the heavens made.” Col. i. 16, see on ^a above. Eph. iii. 9, “God . . . created all things by

5 And ^h the light shineth in darkness; and the darkness comprehended it not.

6 ⁱ There was a man sent from God, A.D. 26
whose name was John.

7 ^k The same came for a witness, to bear witness of the Light, that all *men* through Him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 ^l That was the true Light, which lighteth every man that cometh into the world.

Jesus Christ.” Heb. i. 1, “God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” Rev. iv. 11, “Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.”

^j John v. 26, “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.”

1 John v. 11, “God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

^k John viii. 12, “I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.” ix. 5, “As long as I am in the world, I am the light of the world.” xii. 35, 46, [To the people:] “Jesus said . . . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light . . . I am come a light into the world, that whosoever believeth on Me should not abide in darkness.”

^l John iii. 19, “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”

^m Verse 33. Mal. iii. 1, “Behold, I will send My messenger, and he shall prepare the way before Me.” Luke iii. 2, “The word of God came unto John the son of Zacharias in the wilderness. And he came . . . preaching the baptism of repentance for the remission of sins; as it is written . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” with Matt. iii. 1.

ⁿ Acts xix. 4, [At Ephesus:] “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.”

^o Verse 4. Isa. xlix. 6, [Of Christ:] “He [the Lord] said, It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.” 1 John ii. 8, “The darkness is past, and the true light now shineth.”

A.D. 26. 10 He was in the world, and "the world was made by Him, and the world knew Him not.

11 "He came unto His own, and His own received Him not.

12 But "as many as received Him, to them gave He ^{1 Or, the right, or, the privilege.} power to become the sons of God, even to them that believe on His Name:

13 ^P Which were born, not of blood, nor of the

will of the flesh, nor of the will of man, A.D. 26. but of God.

14 "And the Word "was made "flesh, and dwelt among us, (and "we beheld His glory, the glory as of the only begotten of the Father,) "full of grace and truth.

15 ¶ "John bare witness of Him, and cried, saying, This was He of whom I spake, "He that cometh after me is preferred before me: "for He was before me.

" Verse 3. Heb. i. 1, see on "above. xi. 3, "Through faith we understand that the worlds were framed by the Word of God."

" Luke xix. 12, 14, [Parable of the ten pieces of money:] "A certain nobleman went into a far country to receive for himself a kingdom, and to return . . . but his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Acts iii. 12, 14, 26, "Peter . . . answered unto the people, Ye men of Israel . . . ye denied the Holy One and the Just . . . and killed the Prince of life . . . Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." xiii. 45, "The Jews . . . were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

" Isa. lvi. 4, "Thus saith the LORD unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Rom. viii. 14, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Gal. iii. 26, "Ye are all the children of God by faith in Christ Jesus." 2 Pet. i. 3, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 1 John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

" John iii. 5, [To Nicodemus:] "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jam. i. 18, "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." 1 Pet. i. 23, "—born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

" Matt. i. 16, 20, "—Mary, of whom was born Jesus, who is called Christ. . . That which is conceived in her is of the Holy Ghost." Luke i. 30, [To Mary:] "The angel said. . . Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." ii. 7, "She brought forth her

first-born Son." 1 Tim. iii. 16, "God was manifest in the flesh."

" Rom. i. 3, "His Son Jesus Christ our Lord. . . was made of the seed of David according to the flesh." Gal. iv. 4, "When the fulness of the time was come, God sent forth His Son, made of a woman."

" Heb. ii. 11, 14, "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren. . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. . . for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

" Isa. xl. 5, "The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it." Matt. xvii. 1, "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: And His face did shine as the sun, and His raiment was white as the light:" [alluded to] 2 Pet. i. 16, "We . . . were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." John ii. 11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." xi. 40, 43, [To Martha:] "Jesus saith. . . Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God? . . . And . . . He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

" Col. i. 19, "It pleased the Father that in Him should all fulness dwell." ii. 2, 9, "—Christ, in whom are hid all the treasures of wisdom and knowledge. 9, In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."

" Verse 32. John iii. 32, see on the next note. v. 32, [Jesus sheweth John's testimony of Himself:] "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth."

" Verses 27, 30. Matt. iii. 2, [The witness of John concerning Christ:] "He that cometh after me is mightier than I, whose shoes I am not worthy to bear:" with Mark i. 7, and Luke iii. 16.—John iii. 30, [Of the same:] "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32, And what He hath seen and heard, that He testifieth; and no man receiveth His testimony."

" John viii. 58, [To the Jews:] "Verily, verily, I say

A.D. 26. 16 And of His ¹fulness have all we received, and grace for grace.

17 For ²the law was given by Moses, but ³grace and ⁴truth came by Jesus Christ.

18 ⁵No man hath seen God at any time; ⁶the only begotten Son, which is in the bosom of the Father, He hath declared Him.

A.D. 30. 19 ¶ And this is ⁷the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And ⁸he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou ⁹Elias? And he saith, I am not. Art thou ¹⁰that prophet? And he answered, No.

unto you, Before Abraham was, I am." Col. i. 17, [Of the Son of God:] "He is before all things."

¹ John iii. 34, "God giveth not the Spirit by measure unto Him." Eph. i. 6, "—the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence." Col. i. 19, and ii. 9, 10, see "above."

² Exod. xx. and chapters following: [which contain the ten commandments, and divers other laws.] Deut. iv. 44, "This is the law which Moses set before the children of Israel: these are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, on this side Jordan, in the valley over against Beth-peor." [NOTE.—The law, statutes, &c., are declared in the fifth and following chapters.] xxxiii. 4, "Moses commanded us a law, even the inheritance of the congregation of Jacob."

³ Rom. iii. 21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus." v. 20, "The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." vi. 14, "Ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

⁴ John viii. 31, "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." xiv. 6, "Jesus said . . . I am . . . the truth."

⁵ Exod. xxxiii. 17, 20, "The LORD said unto Moses . . . Thou canst not see My face: for there shall no man see Me, and live." Deut. iv. 12, "The LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." Matt. xi. 27, "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal Him:" with Luke x. 22. John vi. 46, "Not that any man hath seen the Father, save He which is of God, He hath seen the Father." 1 Tim. i. 17, "The King . . . invisible, the only wise God." vi. 16, "—dwelling in the light which no man can approach; whom no man hath seen or can see." 1 John iv. 12, 20, "No man hath seen God at any time.—He that loveth not his

22 Then said they unto him, Who art thou? art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ¹He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as ²said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, ¹I baptize with water: but ²there standeth One among you, whom ye know not;

brother whom he hath seen, how can he love God whom he hath not seen?"

³ Verse 14. John iii. 16, 18, "God . . . gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . . but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God."

⁴ John v. 33, 36, [Jesus said to the Jews:] "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved: . . . I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works which I do, bear witness of Me, that the Father hath sent Me."

⁵ Luke iii. 15, "As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all . . . One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." John iii. 28, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him." Acts xiii. 16, 25, "Paul . . . said . . . As John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose."

⁶ Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD." Matt. xvii. 10, [Just after He had been transfigured:] "His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . . Then the disciples understood that He spake unto them of John the Baptist."

⁷ Deut. xviii. 15, 17, [Moses to the Jews:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken . . . And the LORD said . . . I will . . . put My words in His mouth; and He shall speak unto them all that I shall command Him."

⁸ Matt. iii. 3, id. Mark i. 3, id. Luke iii. 4, id.—John iii. 28, [John's testimony:] "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him."

⁹ Isa. xl. 3.

¹⁰ Matt. xiii. 11, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."

¹¹ Mal. iii. 1, "The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the

A.D. 30. 27 "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in ² Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold ² the Lamb of God, 10^r, ¹⁰ *hearth*. ⁹ which ¹ taketh away the sin of the world.

30 "This is He of whom I said, After me cometh a Man which is preferred before me: for He was before me.

covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts."

* Verses 15, 30. Acts xix. 4, see verse 7*.

* Judg. vii. 24. "Gideon sent messengers . . saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." John x. 39, "He . . went away again beyond Jordan into the place where John at first baptized; and . . many resorted unto Him, and said . . all things that John spake of this Man were true. And many believed on Him there."

² Verse 36. Exod. xii. 1, &c., "The LORD spake unto Moses and Aaron in the land of Egypt, saying . . All the congregation of Israel . . shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house . . without blemish . . and the whole assembly of the congregation of Israel shall kill it in the evening . . it is the LORD's passover." Acts viii. 32, 34, "The place of the Scripture which he [the eunuch] read was this, 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth,' Isa. liii. 7 . . And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?' Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. v. 6, &c., "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain . . and [they] fell down before the Lamb . . and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood . . And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

¹ Isa. liii. 11, "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." 1 Cor. xv. 3, "Christ died for our sins according to the Scriptures." Gal. i. 3, "Our Lord Jesus Christ . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Heb. i. 3, "He . . by Himself purged our sins." ii. 17, "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of

31 And I knew Him not: but that He ² should be made manifest to Israel, ² therefore am I come baptizing with water. A.D. 30.

32 And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon Him.

33 And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, ² the same is He which baptizeth with the Holy Ghost.

the people." ix. 28, "Christ was once offered to bear the sins of many." 1 Pet. ii. 24, "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." iii. 18, "Christ . . hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 John ii. 1, "We have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." iii. 5, "He was manifested to take away our sins; and in Him is no sin." iv. 10, "Herein is love . . that . . God . . sent His Son to be the propitiation for our sins." Rev. i. 5, "Jesus Christ . . loved us, and washed us from our sins in His own blood."

* Verses 15, 27.

* Mal. iii. 1, [Of John the Baptist:] "Behold, I send My messenger, and he shall prepare the way before Me." Matt. iii. 5, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him." Luke i. 17, 76, [Of the same:] "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.—Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins." iii. 3, "He came . . preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."

* [Confirmed by] Matt. iii. 16, Mark i. 10, and Luke iii. 22.—John v. 32, [Jesus saith of John:] "The witness which he witnesseth of Me is true."

* Matt. iii. 11, [John said:] "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost." Acts i. 4, [To the apostles:] "Wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." ii. 1, 4, "When the day of Pentecost was fully come . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 44, "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished . . because that on the Gentiles also was poured out the gift of the Holy Ghost." xix. 1, "Paul came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye bap-

A.D. 30. 34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as He walked, he saith, "Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, ^{1 Or, abidest.} Master,) where dwellest Thou?

39 He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was ^{2 That was two hours before night.} about the tenth hour.

40 One of the two which heard John speak, and followed Him, was "Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ^{3 Or, the Anointed.} the Christ.

42 And he brought him to Jesus. And when

A.D. 30. Jesus beheld him, He said, Thou art Simon the son of Jona: "thou shalt be called Cephas, which is by interpretation, ^{4 Or, Peter.} a stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.

44 Now ^{5 Or, Peter.} Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth "Nathanael, and saith unto him, We have found Him, of whom "Moses in the law, and the ^{6 Or, Peter.} prophets, did write, Jesus of Nazareth, the Son of Joseph.

46 And Nathanael said unto him, "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to Him, and saith of him, Behold "an Israelite indeed, in whom is no guile!

48 Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto Him,

tized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

* Verse 29.

* Matt. iv. 18, "Simon called Peter, and Andrew his brother . . were fishers."

* Matt. xvi. 18, "I say . . unto thee, That thou art Peter."

* John xii. 21, "Philip . . was of Bethsaida of Galilee."

* John xxi. 2, "Nathanael of Cana in Galilee."

* Gen. iii. 14, "The LORD God said unto the serpent . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." xlix. 1, 10, "Jacob . . said . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Deut. xviii. 17, [To Moses:] "The LORD said . . I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." See on Luke xxiv. 27.

* Isa. iv. 2, "In that day shall the Branch of the LORD be beautiful and glorious." vii. 14, [Given to king Ahaz, as a sign to comfort him against his enemies:] "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." ix. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." liii. 2, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces

from Him; He was despised, and we esteemed Him not." Mic. v. 2, "Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Zech. vi. 12, "Speak unto him, [Joshua, the high priest,] saying, Thus speaketh the LORD of hosts, saying, Behold the Man whose name is THE BRANCH; and He shall grow out of His place, and He shall build the temple of the LORD: even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." ix. 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." See more on Luke xxiv. 27.

* Matt. ii. 21, 23, "He [Joseph] . . took the young Child and His mother, and . . came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Luke ii. 4, "Joseph . . went up from Galilee, out of the city of Nazareth, unto Judea . . to be taxed with Mary his espoused wife, being great with child."

* [Nazareth was in Galilee.] John vii. 41, 52, "Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?—Search, and look: for out of Galilee ariseth no prophet."

* Psa. xxxii. 2, "Blessed is the man . . in whose spirit there is no guile." lxxiii. 1, "Truly God is good to Israel, even to such as are of a clean heart." John viii. 39, "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Rom. ii. 28, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." ix. 6, "They are not all Israel, which are of Israel."

A.D. 30. Rabbi, 'Thou art the Son of God; Thou art 'the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall 'see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 *Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where He purgeth the temple of buyers and sellers. 19 He foretelleth His death and resurrection. 23 Many believed because of His miracles, but He would not trust Himself with them.*

AND the third day there was a marriage in 'Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and His disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

4 Jesus saith unto her, 'Woman, 'what have I to do with thee? 'Mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever He saith unto you, do it.

¹ Matt. xiv. 30, [Of Peter:] "Beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him. . . Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God."

² Matt. xxi. 5, [Of Christ riding into Jerusalem:] "Tell ye the daughter of Zion, Behold, thy King cometh unto thee." xxvii. 11, 43, "Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest.—The chief priests mocking Him, with the scribes and elders, said. . . If He be the King of Israel, let Him now come down from the cross, and we will believe Him." John xviii. 37, "Pilate. . . said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." xix. 2, "The soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews!"

³ Gen. xxviii. 12, [Of Jacob:] "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it." Matt. iv. 11, [After Jesus was tempted:] "Behold angels came and ministered unto Him." Luke ii. 9, 13, [Of the shepherds of Bethlehem, when Jesus was born:] "Lo, the angel of the Lord came upon them. . . and suddenly there was with the angel a multitude of the heavenly host praising God." xxii. 43, [In the garden:] "There appeared an angel unto Him from heaven, strengthening Him." xxiv. 4, [Of the women at the sepulchre:] "Behold, two men stood by them in shining garments." Acts i. 10, "While they [the apostles] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel."

CHAP. II.—^a See Josh. xix. 24, 28, "The fifth lot came out for the children of Asher. . . and their border was Helkath. . . Kanah," &c.

6 And there were set there six water-pots of stone, 'after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted 'the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and 'manifested forth His glory; and His disciples believed on Him.

12 ¶ After this He went down to Capernaum, He, and His mother, and 'His brethren, and His disciples: and they continued there not many days.

13 ¶ And 'the Jews' passover was at hand, and Jesus went up to Jerusalem,

[The first passover of Christ's public ministry.]

¹ John xix. 25, "By the cross. . . when Jesus. . . saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!"

² So 2 Sam. xvi. 9, [Of Shimei:] "Then said Abishai the son of Zeruiah unto the king. . . let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David." [Again, after Shimei confesseth his sin to David:] xix. 21, "Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me?"

³ John vii. 3, "His brethren. . . said unto Him, Depart hence, and go into Judea, that Thy disciples also may see the works that Thou doest. . . If Thou do these things, show thyself to the world. . . then Jesus said unto them, My time is not yet come. . . I go not up yet unto this feast; for My time is not yet full come."

⁴ Mark vii. 3, "The Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables."

⁵ John vi. 46, "Jesus came again into Cana of Galilee, where He made the water wine."

⁶ John i. 14.

^a Matt. xii. 47, "Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

¹ Verse 23. Exod. xii. 14, [Of the LORD's passover:]

A.D. 30. 14 ^{And} found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

16 And said unto them that sold doves, Take these things hence; make not ^{My Father's house} an house of merchandise.

17 And His disciples remembered that it was written, ^{The zeal of Thine house hath eaten me up.}

18 ¶ Then answered the Jews and said unto Him, ^{What sign showest Thou unto us, seeing that Thou doest these things?}

19 Jesus answered and said unto them, ^{Destroy this temple, and in three days I will raise it up.}

20 Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days?

21 But He spake ^{of the temple of His body.}

22 When therefore He was risen from the dead,

"This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever." Deut. xvi. 1, 16, "Keep the passover unto the LORD thy God.—Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee." John v. 1, "There was a feast of the Jews, [i. e. the second passover of His public ministry:] and Jesus went up to Jerusalem." vi. 4, "The [third] passover, a feast of the Jews, was nigh." xi. 55, "The Jews' [fourth] passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves."

^{14, 15.} Matt. xxi. 12, Mark xi. 15, and Luke xix. 45, id., [a few days before the fourth passover of Christ's public ministry.]

¹ Luke ii. 43, "The Child Jesus tarried behind in Jerusalem; and Joseph and His mother . . found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. . . And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?"

² Psa. lxxix. 9, id.

³ Matt. xii. 38, [To certain of the scribes and Pharisees:] "He answered and said . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." John vi. 30, "They said . . unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven . . I am the bread of life."

⁴ Mark xiv. 57, [Before the high priest:] "There arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that

⁵ His disciples remembered that He had A.D. 30. said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when He was in Jerusalem at the passover, in the feast day, many believed in His Name, when they saw the miracles which He did.

24 But Jesus did not commit Himself unto them, because He knew all men,

25 And needed not that any should testify of man: for ^{He knew what was in man.}

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in His death. 15 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 ^{The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for ^{no man can do these miracles that Thou doest, except God be with him.}}

is made with hands, and within three days I will build another made without hands." with Matt. xxvi. 60. Mark xv. 29, "They that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buidest it in three days, save Thyself and come down from the cross." with Matt. xxvii. 39.

³ Col. ii. 9, [Of Christ:] "In Him dwelleth all the fulness of the Godhead bodily." Heb. viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the LORD pitched, and not man." So 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" vi. 19, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 2 Cor. vi. 16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

⁴ Luke xxiv. 4, [To the women at the sepulchre:] "Behold, two men stood by them in shining garments: and . . said unto them, Why seek ye the Living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words."

⁵ 1 Sam. xvi. 7, "The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." 1 Chr. xxviii. 9, "The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." Matt. ix. 4, "Jesus, knowing their thoughts." Mark ii. 8, "Jesus perceived in His spirit that they . . reasoned within themselves." Acts i. 24, "They [the eleven] prayed, and said, Thou, Lord . . knowest the hearts of all men." Rev. ii. 18, 23, "These things saith the Son of God . . I am He which searcheth the reins and hearts."

CHAP. III.—¹ John vii. 50, "Nicodemus . . that came to Jesus by night," [whom the Pharisees chide for taking His part.] xix. 39, id., [mentioned with Joseph of Arimathea, as burying our Lord.]

² John ix. 15, 30, 33, "He [the man that was born blind] said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the

A.D. 30. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ¹again, he cannot see the kingdom of God.

1 Or, from above.

4 Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born ²again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

2 Or, from above.

Pharisees, This man is not of God. . . Others said, How can a man that is a sinner do such miracles? . . . The man answered and said unto them. . . If this Man were not of God, He could do nothing." Acts ii. 22, "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you." Acts x. 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with Him."

John i. 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Gal. vi. 15, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Tit. iii. 5, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Jam. i. 18, "Of His own will begat He [the Father] us with the word of truth, that we should be a kind of first-fruits of His creatures." 1 Pet. i. 23, "—born again, not of corruptible seed, but of incorruptible." 1 John iii. 9, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

Mark xvi. 15, "He [Jesus] said. . . he that believeth and is baptized shall be saved." Acts ii. 38, "Peter said. . . Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Eccles. xi. 5, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." 1 Cor. ii. 11, "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

John vi. 51, 60, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? . . . Many therefore of His disciples, when they had heard this, said, This is a hard saying; who can hear it?"

Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

9 Nicodemus answered and said unto Him, How can these things be?

10 Jesus answered and said unto Him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in Him should not perish, but have eternal life.

John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." vii. 16, "Jesus. . . said, My doctrine is not Mine, but His that sent Me. . . If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." viii. 28, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." xii. 49, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." xiv. 24, "The word which ye hear is not Mine, but the Father's which sent Me."

Verse 32.

Prov. xxx. 4, "Who hath ascended up into heaven, or descended?" John vi. 32, "Jesus said. . . The bread of God is He which cometh down from heaven, and giveth life unto the world. . . I am the bread of life. 38, I came down from heaven, not to do Mine own will, but the will of Him that sent Me." xvi. 28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Acts ii. 34, "David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." 1 Cor. xv. 47, "The first man is of the earth, earthy: the second Man is the Lord from heaven." Eph. iv. 9, [Of Christ:] "That He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things?"

Numb. xxi. 7, "The people came to Moses, and said, We have sinned. . . pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

John viii. 28, see on ⁹ above. xii. 32, "I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."

Verse 36. John vi. 47, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

A.D. 30. 16 ¶ For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

17 For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

18 ¶ He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

* Rom. v. 8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." 1 John iv. 9, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."

* Luke ix. 56, "The Son of man is not come to destroy men's lives, but to save them." John v. 45, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me." viii. 15, "I judge no man. And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me." xii. 47, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." 1 John iv. 14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

* John v. 24, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." vi. 40, 47, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on Me hath everlasting life." xx. 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

* John i. 4, 9, [Of the Word:] "In Him was life; and the life was the light of men. . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." viii. 12, "Then spake Jesus . . . saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

* Job xxiv. 13, 17, "They [the wicked] are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if one know

22 ¶ After these things came Jesus A.D. 30. and His disciples into the land of Judea; and there He tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him.

27 John answered and said, "A man can receive nothing, except it be given him from heaven."

28 Ye yourselves bear me witness, that I said, "I am not the Christ, but that I am sent before Him."

29 ¶ He that hath the bride is the Bridegroom:

them, they are in the terrors of the shadow of death." Eph. v. 13, "All things that are reprov'd [margin, discovered,] are made manifest by the light: for whatsoever doth make manifest is light."

* John iv. 2, "Jesus Himself baptized not, but His disciples."

* 1 Sam. ix. 3, "Saul . . . passed through the land of Shalim."

* Matt. iii. 5, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

* Matt. xiv. 3, "Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her."

* John i. 6, "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. 15, John bare witness of Him, and cried, saying, This was He of whom I spake, 27, He that cometh after me is preferred before me. 34, I saw, and bare record that this is the Son of God."

* 1 Cor. iv. 7, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

Heb. v. 4, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. . . So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." Jam. i. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

* John i. 19, 27, "This is the record of John. . . He confessed, and denied not, but confessed, I am not the Christ. . . He it is, who coming after Me is preferred before Me."

* Mal. iii. 1, "Behold, I will send My messenger, and he shall prepare the way before Me." [Quoted Mark i. 2.] Luke i. 17, "He [John the Baptist] shall go before Him in the spirit and power of Elias."

* Matt. xxii. 2, [The parable of the marriage of the king's son:] "The kingdom of heaven is like unto a certain king, which made a marriage for his son," &c. 2 Cor. xi. 2, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." Eph. v. 25, 27, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Him-

A.D. 30. but ^bthe friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 ^cHe that cometh from above ^dis above all: ^ehe that is of the earth is earthly, and speaketh of the earth: ^fHe that cometh from heaven is above all.

32 And ^gwhat He hath seen and heard, that He testifieth; and no man receiveth His testimony.

33 He that hath received His testimony ^hhath set to his seal that God is true.

34 For ⁱHe whom God hath sent speaketh the words of God: for God giveth not the Spirit ^jby measure unto Him.

35 ^kThe Father loveth the Son, and hath given all things into His hand.

36 ^lHe that believeth on the Son hath everlasting life: and he that believeth not the Son shall

self a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Rev. xxi. 9, "One of the seven angels . . talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife."

^mCant. v. 1, "I am come . . My spouse . . eat, O friends; drink, yea, drink abundantly, O beloved."

ⁿVers 13. John viii. 23, [To the Jews:] "He said . . Ye are from beneath; I am from above: ye are of this world; I am not of this world."

^oMatt. xxviii. 18, [To the eleven, just before His ascension:] "All power is given unto Me in heaven and in earth." John i. 15, 27, see on ^pabove. Rom. ix. 5, "Christ . . is over all, God blessed for ever. Amen."

^q1 Cor. xv. 47, "The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the Heavenly, such are they also that are heavenly."

^rJohn vi. 33, "The bread of God is He which cometh down from heaven." 1 Cor. xv. 47, see the previous note. Eph. i. 20, "Christ . . far above all principality, and power, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come." Phil. ii. 9, "God . . hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

^sVers 11. John viii. 26, "He that sent Me is true; and I speak to the world those things which I have heard of Him . . He spake . . of the Father." xv. 15, [To the twelve:] "All things that I have heard of My Father I have made known unto you."

^tRom. iii. 3, "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." 1 John v. 10, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son."

^uJohn vii. 16, "My doctrine is not Mine, but His that sent Me."

not see life; but the wrath of God abideth ^von him. A.D. 30.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria, and revealeth Himself unto her. 27 His disciples marvel. 31 He declareth to them His zeal to God's glory. 39 Many Samaritans believe on Him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and ^abaptized more disciples than John,

2 (Though Jesus Himself baptized not, but His disciples,)

3 He left Judea, and departed again into Galilee.

4 And He must needs go through Samaria.

5 Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground ^bthat Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore,

^cJohn i. 16, "Of His fulness have all we received, and grace for grace."

^dMatt. xi. 27, "All things are delivered unto Me of My Father:" with Luke x. 22, and John xiii. 3.—Matt. xxviii. 18, [After His resurrection:] "All power is given unto Me in heaven and in earth." John v. 20, 22, "The Father loveth the Son, and sheweth Him all things that Himself doeth.—The Father . . hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father." xvii. 1, "Jesus . . said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Heb. ii. 8, "Thou hast put all things in subjection under His feet."

^eVerses 15, 16. John i. 12, [Of the Word:] "As many as received Him to them gave He power to become the sons of God, even to them that believe on His Name." vi. 47, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." Rom. i. 16, "The gospel of Christ . . is the power of God unto salvation to every one that believeth . . for therein is the righteousness of God revealed from faith to faith: as it is written, Hab. ii. 4, 'The just shall live by faith.'" 1 John v. 10, on ^fverse 33.

CHAP. IV.—^gJohn iii. 22, 26, "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.—Some of John's disciples and the Jews . . came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him."

^hGen. xxxiii. 18, "Jacob . . bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." xlviii. 21, "Israel [i.e. Jacob] said unto Joseph . . I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Josh. xxiv. 32, "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph."

A.D. 30. being wearied with His journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

8 (For His disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee ^aliving water.

11 The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

12 Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

^a 2 Kings xvii. 24, &c., "The king of Assyria brought men from Babylon, &c., and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there that they feared not the LORD: then one of the priests whom they had carried away from Samaria came [from Assyria] and dwelt in Beth-el, and taught them how they should fear the LORD. 29, Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places." Luke ix. 51, "When the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though he would go to Jerusalem." Acts x. 24, 28, "Cornelius . . . called together his kinsmen and near friends. . . And he [Peter] said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

^a Isa. xii. 3, "With joy shall ye draw water out of the wells of salvation." xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." Jer. ii. 13, "My people have committed two evils; they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Zech. xiii. 1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." xiv. 8, "Living waters shall go out from Jerusalem."

^a John vi. 34, 58, "Then said they unto Him, Lord, evermore give us this bread. 35, Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . This is that bread which came down from heaven:

13 Jesus answered and said unto her, A.D. 30 Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman said unto Him, Sir, I perceive that Thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship:

not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

^a John vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40, Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ."

^a See John vi. 34, on ^a above. xvii. 2, [Jesus prayeth to His Father:] "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Rom. vi. 23, "The gift of God is eternal life through Jesus Christ our Lord." 1 John v. 20, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

^a Luke vii. 16, [On raising from death the widow's son of Nain:] "Thy glorified God, saying, That a great prophet is risen up among us." xxiv. 19, "Jesus of Nazareth . . . was a prophet mighty in deed and word before God and all the people." John vi. 14, "Those men, when they had seen the miracle that Jesus did, [of feeding five thousand men,] said, This is of a truth that prophet that should come into the world." vii. 40, see on ^a above.

^a Judg. ix. 7, "mount Gerizim."

^a Deut. xii. 5, 10, "Unto the place which the LORD your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come.—When ye go over Jordan . . . then there shall be a place which the LORD your God shall choose to cause His Name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD." 1 Kings ix. 1, 3, "When Solomon had finished the building of the house of the

A.D. 30. 21 Jesus saith unto her, Woman, believe Me, the hour cometh, 'when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship "ye know not what: we know what we worship: for 'salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in 'spirit and 'in truth: for the Father seeketh such to worship Him.

24 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

25 The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

26 Jesus saith unto her, 'I that speak unto thee am He.

27 ¶ And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, What seekest Thou? or, Why talkest Thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a Man, 'which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto Him.

31 ¶ In the mean while His disciples prayed Him, saying, Master, eat.

32 But He said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another,

Hath any man brought Him ought to eat? A.D. 30.

34 Jesus saith unto them, "My meat is to do the will of Him that sent Me, and to finish His work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for 'they are white already to harvest.

36 And 'he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on Him 'for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days.

41 And many more believed because of His own word;

42 And said unto the woman, Now we believe, not because of thy saying; for 'we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days He departed thence, and went into Galilee.

44 For 'Jesus Himself testified, that a prophet hath no honour in his own country.

LORD . . the LORD said unto him . . I have hallowed this house, which thou hast built, to put My Name there for ever; and Mine eyes and Mine heart shall be there perpetually." 2 Chr. vii. 12, "I . . have chosen this place to Myself for an house of sacrifice."

'Mal. i. 11, "From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the LORD of hosts." 1 Tim. ii. 8, "I will . . that men pray every where, lifting up holy hands."

"2 Kings xviii. 29, see on 'above.

'Isa. ii. 3, "Out of Zion shall go forth the law, and the word of the LORD from Jerusalem." Luke xxiv. 46, "It behoved . . that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Rom. ix. 4, "— who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came."

¶ Phil. iii. 3, "We . . worship God in the spirit"

¶ John i. 17, "Grace and truth came by Jesus Christ."

¶ 2 Cor. iii. 6, 17, "The letter killeth, but the spirit giveth life . . now the Lord is that Spirit."

¶ Verses 29, 39.

¶ John ix. 35, "[To the blind man restored to sight:] "Jesus . . said . . Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him." Matt. xxvi. 63, "The high priest . . said unto

Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ the Son of God, [Mark, 'the Son of the Blessed.]" Jesus saith unto him, Thou hast said:" with Mark xiv. 61.

¶ Verse 25.

"Job xxiii. 12, "I have esteemed the words of His mouth more than my necessary food," [marg. or, my appointed portion.]" John vi. 38, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." xvii. 4, "I have finished the work which Thou gavest Me to do." xix. 30, "Jesus . . said, It is finished: and He bowed His head, and gave up the ghost."

¶ Matt. ix. 37, "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Luke x. 2, id., [to the seventy.]"

¶ Dan. xii. 3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

¶ Verse 29.

¶ John xvii. 5, "O Father . . I have manifested Thy Name unto the men which Thou gavest Me out of the world . . I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." 1 John iv. 14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

¶ Mark vi. 1, "He . . came into His own country; and . . began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this Man these things? and what wisdom is this which is

A. D. 30. 45 Then when He was come into Galilee, the Galileans received Him, ^ahaving seen all the things that He did at Jerusalem at the feast: for they also ^bwent unto the feast.

46 So Jesus came again into Cana of Galilee, ^awhere He made the water wine. And there was a certain ^anobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, ^aExcept ye see signs and wonders, ye will not believe.

49 The nobleman saith unto Him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle *that* Jesus did, when He was come out of Judea into Galilee.

CHAPTER V.

1 *Jesus on the Sabbath day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavil, and persecute Him for it.* 17 *He answereth for Himself, and*

reproveth them, showing by the testimony of His Father, 32 of John, 36 of His works, 39 and of the Scriptures, who He is.

AFTER this ^athere was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem ^bthe sheep ^cmarket a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, He saith unto him, Wilt thou be made whole?

7 The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, ^aRise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and ^aon the same day was the Sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the Sabbath day: ^ait is not lawful for thee to carry thy bed.

CHAP. V.—^a Lev. xxiii. 2, "The feasts of the LORD . . ye shall proclaim to be holy convocations." Deut. xvi. 1, "Keep the passover unto the LORD thy God." John ii. 13, "The Jews' [first] passover was at hand, and Jesus went up to Jerusalem."

^b Neh. iii. 1, "Eliashib the high priest . . with his brethren the priests . . builded the sheep gate; they sanctified it, and set up the doors of it." [alluded to] xii. 39, "at the dedication of the wall of Jerusalem."

^c Matt. ix. 6, "Then saith He to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house:" with Mark ii. 11, and Luke v. 24.

^a John ix. 14, 16, "It was the Sabbath day when Jesus made the clay, and opened his eyes. . . Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day."

^a Exod. xx. 10, "The seventh day is the Sabbath of the LORD thy God: *in it thou shalt not do any work.*" Neh. xiii. 15, 19, "In those days saw I in Judah some . . bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day. . . And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, *that there should no burden be brought in on the Sabbath day.*" Jer. xvii. 21, "Thus saith the LORD, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow

given unto Him, that even such mighty works are wrought by His hands? Is not this the Carpenter, the Son of Mary, the Brother of James, and Josés, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house:" with Matt. xiii. 54. Luke iv. 22, [At the same place:] "They said, Is not this Joseph's Son? . . and He said, Verily I say unto you, No prophet is accepted in his own country."

^a John ii. 23, "When He was in Jerusalem at the passover, in the feast day, many believed in His Name, when they saw the miracles which He did." iii. 1, "Nicodemus, a ruler of the Jews . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

^b Deut. xvi. 16, "Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty."

^c John ii. 1, 11, "There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. . . [Jesus turneth the water into wine:] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."

^a 1 Cor. i. 22, "The Jews require a sign. . . but we preach Christ crucified, unto the Jews a stumbling-block."

A.D. 31. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What Man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was:

^{1 Or, from the multitude that was.} for Jesus had conveyed Himself away, ^aa multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^fsin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

17 ¶ But Jesus answered them, ^gMy Father worketh hitherto, and I work.

18 Therefore the Jews ^hsought the more to kill Him, because He not only had broken the Sabbath,

ye the Sabbath day, as I commanded your fathers." Matt. xii. 1, "Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat, [Luke 'rubbing them in their hands.'] But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day:" with Mark ii. 23, and Luke vi. 1.—Mark iii. 4, "He [Jesus] saith . . . Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." Luke xiii. 14, "The ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day."

^f Matt. xii. 43, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none . . . Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: so the last state of that man is worse than the first." John viii. 11, [To the woman taken in adultery:] "Go, and sin no more."

^g John ix. 4, and xiv. 10, on ^a below.

^h John vii. 19, "Why go ye about to kill me?"

ⁱ John x. 25, &c., "Jesus answered them . . . I and My Father are one. Then the Jews took up stones again to stone Him: . . . saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." Phil. ii. 5, "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God."

^k Verse 30. John viii. 23, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." ix. 4, [On restoring to sight the man that was born blind:] "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." xii. 49, "The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak . . . whatsoever I speak therefore, even as the Father said unto Me, so I speak." xiv. 9, [To Philip:] "He that hath seen Me hath seen the Father; and how sayest thou *then*, Show us the Father? 10, Believeth thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

but said also that God was His Father, A.D. 31. 'making Himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, ^kThe Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

20 For 'the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; ^leven so the Son quickeneth whom He will.

22 For the Father judgeth no man, but ^mhath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. ⁿHe that honoureth not the Son honoureth not the Father which hath sent Him.

24 Verily, verily, I say unto you, ^pHe that hear-

ⁱ Matt. iii. 16, "When He was baptized . . . Lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." John iii. 35, "The Father loveth the Son, and hath given all things into His hand." 2 Pet. i. 16, "Our Lord Jesus Christ . . . received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased."

^k Luke vii. 12, 14, [Nigh to Nain:] "Behold, there was a dead man carried out, the only son of his mother, and she was a widow . . . and He said, Young man, I say unto thee, Arise. And he that was dead sat up." vii. 49, 54, "There cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead . . . but Jesus . . . took her by the hand, and called, saying, Maid, arise. And her spirit came again." John xi. 14, 25, 43, "Then said Jesus . . . plainly, Lazarus is dead . . . I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die . . . And . . . He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin."

^l Verse 27. Matt. xi. 27, "All things are delivered unto Me of My Father." xxviii. 18, [To the eleven after His resurrection:] "All power is given unto Me in heaven and in earth." John iii. 35, "The Father . . . hath given all things into His hand." xvii. 2, [Jesus prayeth to His Father:] "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Acts xvii. 30, "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." 1 Pet. iv. 4, "They . . . shall give account to Him that is ready to judge the quick and the dead."

^m 1 John ii. 23, "Whosoever denieth the Son, the same hath not the Father."

ⁿ John iii. 16, 18, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . . he that believeth on Him is not condemned." vi. 40, 47, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day . . . Verily, verily, I say unto you, he that believeth on Me hath everlasting life." viii. 51, "If a man keep My saying, he shall never see death." xx. 31, "These are

A.D. 31. eth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is 'passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when 'the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in Himself; so hath He given to the Son to have life in Himself;

27 And 'hath given Him authority to execute judgment also, 'because He is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

29 And "shall come forth; "they that have done good, unto the resurrection of life; and they that

have done evil, unto the resurrection of A.D. 31. damnation.

30 "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because "I seek not Mine own will, but the will of the Father which hath sent Me.

31 "If I bear witness of Myself, My witness is not true.

32 ¶ "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true.

33 Ye sent unto John, and "he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say that ye might be saved.

35 He was a burning and "a shining light: and "ye were willing for a season to rejoice in his light.

written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

* 1 John iii. 14, "We know that we have passed from death unto life, because we love the brethren."

* Verse 28. Eph. ii. 1, 4, "You *hath* He quickened, who were dead in trespasses and sins.—God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)" v. 14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Col. ii. 13, "You, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, [Christ], having forgiven you all trespasses."

* Verse 22. Acts x. 34, 42, "The Peter... said... He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. xvii. 31, "God... hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained."

* Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

* Isa. xxvi. 19, "The dead men shall live, together with My dead body shall they arise... the earth shall cast out the dead." 1 Thess. iv. 16, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Cor. xv. 52, "The dead shall be raised incorruptible."

* Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Matt. xxv. 31, 46, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left... and these shall go away unto everlasting punishment: but the righteous into life eternal."

* Verse 19.

* Matt. xxvi. 36, 39, "Then cometh Jesus... unto a

place called Gethsemane... and He... prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." John iv. 34, "Jesus said... My meat is to do the will of Him that sent Me, and to finish His work." vi. 38, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

* See John viii. 13, 17, "The Pharisees... said unto Him, Thou bearest record of Thyself; Thy record is not true. Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go... It is also written in your law, that the testimony of two men is true. 18, I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." Rev. iii. 14, [Jesus Christ is called] "the Amen, the faithful and true Witness."

* Matt. iii. 16, "When He was baptized... lo, a voice from heaven, saying, This is My beloved Son." xvii. 5, id., [when Jesus was transfigured.] John viii. 18, see on the note above. 1 John v. 6, 9, "It is the Spirit that beareth witness, because the Spirit is truth. For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One. 9, If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."

* John i. 15, 19, 27, 32, "John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me... This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ... but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

* 2 Pet. i. 19, "a light that shineth in a dark place."

* See Matt. xiii. 20, [Exposition of the parable of the sower and the seed:] "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." xxi. 26, "All hold John as a prophet."

A. D. 31. 36 ¶ But ^a I have greater witness than that of John: for 'the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.

37 And the Father Himself, which hath sent Me, ^b hath borne witness of Me. Ye have neither heard His voice at any time, ^c nor seen His shape.

38 And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.

39 ¶ ^a Search the Scriptures; for in them ye think ye have eternal life; and 'they are they which testify of Me.

40 And ^a ye will not come to Me, that ye might have life.

41 'I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in My Father's Name, and ye receive Me not; if another shall come in his own name, him ye will receive.

Mark vi. 20, 27, "Herod feared John, knowing that he was a just man and an holy . . and heard him gladly . . The king sent an executioner . . and he went and beheaded him in the prison."

^a 1 John v. 9, see on ^a above.

^a John iii. 1, "Nicodemus . . said unto Him . . no man can do these miracles that Thou doest, except God be with him." x. 24, "The Jews . . said unto Him . . If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's Name, they bear witness of Me." xv. 24, "If I had not done among them the works which none other man did, they had not had sin."

^a Matt. iii. 16, xvii. 5, see on ^a above. John viii. 18, see on ^a above. John vi. 27, "The Son of man . . hath God the Father sealed."

^a Deut. iv. 12, "The LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." John i. 18, "No man hath seen God at any time, [1 John iv. 12,] the only begotten Son which is in the bosom of the Father, He hath declared Him." 1 Tim. i. 17, "—the King . . invisible, the only wise God."

^a Verse 46. Isa. viii. 20, "Should not a people seek unto their God? . . to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." xxiv. 16, "Seek ye out of the book of the LORD, and read." Luke xvi. 29, [Parable of the rich glutton:] "Abraham saith unto him, They have Moses and the prophets; let them hear them." Acts xvii. 10, "The Jews [of Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

^a Deut. xviii. 15, 18, "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken . . And the LORD said . . I will . . put My words in His mouth; and He shall speak unto them all that I shall command Him." Luke xxiv. 27, [to Cleopas and another disciple going to Emmaus:] "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" John i. 45, "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law,

44 "How can ye believe, which receive A. D. 31. honour one of another, and seek not ^a the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: ^a there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed Me: for ^a he wrote of Me.

47 But if ye believe not his writings, how shall ye believe My words?

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made Him king. 16 But withdrawing Himself, He walked on the sea to His disciples: 26 reprooveth the people flocking after Him, and all the fleshly hearers of His word: 32 declareth Himself to be the bread of life to believers. 66 Many disciples depart from Him. 68 Peter confesseth Him. 70 Judas is a devil.

A. D. 32.

AFTER these things ^a Jesus went ^a over the sea of Galilee, which is the sea of Tiberias.*

and the prophets, did write, Jesus of Nazareth, the Son of Joseph."

^a John i. 11, "He came unto His own, and His own received Him not." iii. 19, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil."

^a Verse 34. 1 Thess. ii. 6, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ."

^a John xii. 42, "Among the chief rulers many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

^a Rom. ii. 29, "He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

^a Rom. ii. 12, 16, "As many as have sinned in the law shall be judged by the law . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

^a Gen. iii. 14, "The LORD God said unto the serpent . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." xii. 1, 3, "The LORD had said unto Abram . . In thee shall all families of the earth be blessed." [And again, by an angel:] xxii. 18, "In thy Seed shall all the nations of the earth be blessed." xviii. 18, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." xlix. 1, 10, "Jacob . . said . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Deut. xviii. 15, 18, see on ^a above. John i. 45, *ibid.*—Acts xxvi. 1, 22, "Paul . . answered for himself . . Having . . obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

CHAP. VI.—Matt. xiv. 15, and Mark vi. 35, [On the same occasion:] "When it was evening, His disciples came to Him, saying, This is a desert place, and the

A. D. 32. 2 *And a great multitude followed Him, *because they saw His miracles which He did on them that were diseased.*

3 And Jesus went up into a mountain, and there He sat with His disciples.

4 And ^{the} passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this He said to prove him: for He Himself knew what He would do.

7 Philip answered Him, *Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

9 There is a lad here, which hath *five *barley* loaves, and two *small* fishes: *but *what are they among so many?*

10 ^b And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, *in number about five thousand.

11 ^a And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 *When they were filled, *He said unto His disciples, Gather up the fragments that remain, that nothing be lost.*

13 Therefore *they gathered them together, and filled twelve baskets with the fragments *of the five barley loaves, which remained over and above unto them that had eaten.*

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^c that Prophet that should come into the world.

time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals:” with Luke ix. 12.

^b Lev. xxiii. 5, 7, “In the fourteenth day of the first month at even is the LORD’s passover . . . Ye shall do no servile work therein.” Deut. xvi. 1, “Keep the passover unto the LORD thy God.” John ii. 13, “The Jews’ passover [i. e. the first of His public ministry] was at hand, and Jesus went up to Jerusalem.” v. 1, “There was a feast of the Jews, [i. e. the second passover of His public ministry;] and Jesus went up to Jerusalem.”

^c Matt. xiv. 14, [On the same occasion:] “Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.” Mark vi. 35, and Luke ix. 12, see ^a above.

^d See Numb. xi. 21, “Moses said, The people, among whom I am, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?”

^e 2 Kings iv. 42, “A man . . . brought the man of God [Elisha] bread of the first-fruits, twenty loaves of bar-

15 ¶ When Jesus therefore perceived that they would come and take Him by force, to make Him a king, *He departed again into a mountain Himself alone.

16 *And when even was now come, His disciples went down unto the sea,

17 *And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 ^b And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, *they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 ^a But He saith unto them, It is I; be not afraid.

21 *Then they willingly received Him into the ship: *and immediately the ship was at the land whither they went.*

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherinto His disciples were entered, and that Jesus went not with His disciples unto the boat, but that His disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ¹ Labour not for the meat which

ley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servant said, What, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof. So he set it before them, and they did eat and left thereof, according to the word of the LORD.”

^a Gen. xlix. 1, 10, see ^b chap. v. 46. ^b Deut. xviii. 15, 18, *ibid.*—Matt. xi. 2, “When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up.” John i. 19, 21, “The Jews sent priests and Levites from Jerusalem to ask him, [John the Baptist,] . . . Art thou that Prophet? And he answered, No.” iv. 19, 25, “The woman [of Sychar] saith unto Him, Sir, I perceive that Thou art a prophet . . . I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He.” vii. 40, “Many of the people . . . said, Of a truth this is the Prophet.”

A.D. 32. perisheth, but ¹for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for ²Him hath God the Father sealed.

28 Then said they unto Him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, ¹This is the work of God, that ye believe on Him whom He hath sent.

30 They said therefore unto him, ²What sign showest Thou then, that we may see, and believe Thee? what dost Thou work?

31 ¹Our fathers did eat manna in the desert; as it is written, ²He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.

¹ Verse 54. John iv. 14, "Whosoever drinketh of the water that I shall give him, shall never thirst."

² Matt. iii. 16, Mark i. 11, and Luke iii. 22, "When He was baptized . . . Lo a voice from heaven, saying, This is My beloved Son." xvii. 5, Mark ix. 7, and Luke ix. 35, id., when "Jesus . . . was transfigured." [alluded to] 2 Pet. i. 17.—John i. 33, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." v. 37, "The Father Himself, which hath sent Me, hath borne witness of Me:" with viii. 18.—Acts ii. 22, "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you."

¹ John iii. 23, "This is His commandment, that we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment."

² Matt. xii. 39, [To certain of the scribes and Pharisees:] "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." xvi. 3, [To the Pharisees with the Sadducees:] "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." Mark viii. 12, [To the Pharisees:] "He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation:" [that is, no such sign as they sought, no "sign from heaven."] 1 Cor. i. 22, "The Jews require a sign . . . but we preach Christ crucified, unto the Jews a stumbling-block."

¹ Exod. xvi. 14, "Behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat." Numb. xi. 7, "The manna was as coriander seed, and the colour thereof as the colour of bdellium . . . and the taste of it was as the taste of fresh oil." Neh. ix. 7, 15, "Thou art the LORD God, who . . . gavest them bread

33 For the bread of God is He which cometh down from heaven, and giveth life unto the world. A.D. 32.

34 Then said they unto Him, "Lord, evermore give us this bread.

35 And Jesus said unto them, "I am the bread of life: ²he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

36 But ¹I said unto you, That ye also have seen Me, and believe not.

37 ¹All that the Father giveth Me shall come to Me; and ²him that cometh to Me I will in no wise cast out.

38 For I came down from heaven, ¹not to do Mine own will, ²but the will of Him that sent Me.

39 And this is the Father's will which hath sent Me, ¹that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

from heaven for their hunger." 1 Cor. x. 1, 3, "Our fathers . . . did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

² Psa. lxxviii. 23, "He . . . had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: He sent them meat to the full."

¹ See John iv. 14, [At Jacob's well:] "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15, The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw."

² Verses 48, 58.

¹ John iv. 14, on ² above. vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

² Verses 26, 64.

¹ Verse 45.

² Matt. xxiv. 24, "False Christs, and false prophets . . . if it were possible . . . shall deceive the very elect." John x. 27, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 1 John ii. 18, "Even now are there many antichrists . . . they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."

¹ Matt. xxvi. 36, 39, "Then cometh Jesus . . . unto a place called Gethsemane . . . and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." John v. 30, "I seek not Mine own will, but the will of the Father which hath sent Me."

² John iv. 34, "Jesus saith . . . My meat is to do the will of Him that sent Me, and to finish His work."

¹ John x. 27, see on ² above. xvii. 5, 12, "O Father . . . those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." xviii. 8, [To the officers sent to take Jesus in the garden:] "If . . . ye seek Me, let

A.D. 32. 40 And this is the will of Him that sent Me, ^athat every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at Him, because He said, I am the bread which came down from heaven.

42 And they said, "Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?"

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.

45 "It is written in the prophets, And they shall be all taught of God. ^aEvery man therefore that hath heard, and hath learned of the Father, cometh unto Me.

46 "Not that any man hath seen the Father, ^asave He which is of God, He hath seen the Father.

47 Verily, verily, I say unto you, ^aHe that believeth on Me hath everlasting life.

48 "I am that bread of life.

49 "Your fathers did eat manna in the wilderness, and are dead.

50 ^bThis is the bread which cometh down from heaven, that a man may eat thereof, and not die. A.D. 32.

51 I am the living bread ^awhich came down from heaven: if any man eat of this bread, he shall live for ever: and ^athe bread that I will give is My flesh, which I will give for the life of the world.

52 The Jews therefore ^astrove among themselves, saying, "How can this Man give us *his* flesh to eat?"

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ^aye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

54 "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

55 For My flesh is meat indeed, and My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood, ^adwelleth in Me, and I in him.

57 As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

58 ^bThis is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

these [the eleven] go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none."

^a Verses 27, 47, 54. John iii. 16, "God so loved the world, that He gave His only begotten Son, [15,] that whosoever believeth in Him should not perish, but have everlasting life." iv. 14, see on ^a above.

^b Matt. xiii. 54, "When He was come into His own country, He taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son? is not His mother called Mary?" with Mark vi. 2. Luke iv. 16, 22, [At the same place:] "As His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read . . . and all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's Son?"

^c Verse 65. Cant. i. 4, "Draw me, we will run after Thee: the King hath brought me into His chambers: we will be glad and rejoice in Thee, we will remember Thy love more than wine: the upright love Thee."

^d Isa. liv. 13, "All thy children shall be taught of the LORD." Jer. xxxi. 33, "I will put My law in their inward parts, and write it in their hearts, [quoted Heb. x. 16:] and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." [quoted Heb. viii. 10-12.] Mic. iv. 2, "The LORD . . . will teach us of His ways."

^e Verse 37.

^f John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." v. 37, "Ye have neither heard His voice at any time, nor seen His shape."

^g Matt. xi. 27, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." with Luke x. 22. John i. 18, see the previous

note. vii. 28, "Then cried Jesus . . . I know Him: for I am from Him, and He hath sent Me." viii. 19, "If ye had known Me, ye should have known My Father also."

^h Verse 40. John iii. 16, id.; 36, id.: 18, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God."

ⁱ Verses 33, 35.

^j Verse 31.

^k Verses 51, 58.

^l John iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, *even* the Son of man which is in heaven."

^m Heb. x. 5, 7, 10, "When He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me . . . Then said I, Lo, I come . . . to do Thy will, O God . . . by the which will we are sanctified through the offering of the body of Jesus Christ once *for all*."

ⁿ John vii. 43, "There was a division among the people because of Him." ix. 16, id.; x. 19, id.

^o John iii. 9, "Nicodemus . . . said unto Him, How can these things be?"

^p Matt. xxvi. 26, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins."

^q Verses 27, 40, 63. John iv. 14, see on ^a verse 34.

^r 1 John iii. 23, "This is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him." iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

^s Verses 49-51.

A.D. 32. 59 These things said He in the synagogue, as He taught in Capernaum.

60 Many therefore of His disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where He was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.

65 And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

66 From that time many of His disciples went back, and walked no more with Him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

69 And we believe and are sure that Thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of His kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of Him among the people. 45 The Pharisees are angry that their officers took Him not, and chide Nicodemus for taking His part.

AFTER these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may see the works that Thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world.

5 For neither did His brethren believe in Him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come.

9 When He had said these words unto them, He abode still in Galilee.

10 But when His brethren were gone up, then

John xiii. 27, "After the sop Satan entered into him."

CHAP. VII.—John v. 16, 18, "The Jews . . sought to slay Him, because He had done these things on the Sabbath day . . The Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God."

Lev. xxiii. 34, 42, "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD . . Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God."

"His brethren." Matt. xii. 46, id. Mark iii. 31, id. Acts i. 14, id.

Mark iii. 21, "His friends [marg. or, kinsmen,] said, He is beside Himself"

verses 8, 30. John ii. 1, 3, "There was a marriage in Cana of Galilee . . and when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come." viii. 20, "No man laid hands on Him; for His hour was not yet come."

John xv. 18, [To His disciples:] "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

John iii. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."

Verse 6. John viii. 20, see on above.

Verse 66. Matt. xi. 6, "Blessed is he whosoever shall not be offended in Me."

John iii. 13, see verse 51. Mark xvi. 19, "After the Lord had spoken unto them, [the eleven,] He was received up into heaven, and sat on the right hand of God:" [confirmed by] Acts i. 9, "While they beheld, He was taken up; and a cloud received Him out of their sight." Eph. iv. 8, "When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)"

2 Cor. iii. 6, "The spirit giveth life," [marg. or, quickeneth.]

Verse 36.

John ii. 24, "Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." xiii. 10, [To Peter on washing the disciples' feet:] "Jesus saith . . ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean."

verses 44, 45.

Verse 60.

Acts v. 19, [To the apostles:] "The angel of the Lord . . said, Go, stand and speak in the temple to the people all the words of this life."

Matt. xvi. 16, "Simon Peter . . said, Thou art the Christ, the Son of the living God:" with Mark viii. 29, and Luke ix. 29. John i. 49, "Nathanael . . saith unto Him, Rabbi, Thou art the Son of God." xi. 27, "She [Martha] saith unto Him . . I believe that Thou art the Christ, the Son of God, which should come into the world."

Luke vi. 13, "He chose twelve, whom also He named apostles; Simon, &c., and Judas Iscariot, which also was the traitor."

A. D. 32. went He also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought Him at the feast, and said, Where is He?

12 And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people.

13 Howbeit no man spake openly of Him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this Man letters, having never learned?

* John xi. 56, "Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him."

* John ix. 16, "Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." x. 19, "There was a division . . . again among the Jews . . . and many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

* Verse 40. Matt. xxi. 45. "The chief priests and Pharisees . . . when they sought to lay hands on Him . . . feared the multitude, because they took Him for a prophet." Luke vii. 15, "He that was dead sat up, and began to speak . . . and there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited His people." John vi. 14, [On feeding the five thousand:] "Those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."

* John ix. 20, "His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." xii. 42, "Among the chief rulers . . . many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." xix. 38, "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave."

* Matt. xiii. 54, Mark vi. 2, and Luke iv. 22, see chap. vi. 42. Acts ii. 6, [Of the twelve on the day of Pentecost:] "The multitude . . . were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our tongue, wherein we were born?"

* John iii. 10, [To Nicodemus:] "Jesus . . . said . . . Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught

16 Jesus answered them, and said, *My doctrine is not Mine, but His that sent Me.

17 ² If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?

20 The people answered and said, Thou hast a devil: who goeth about to kill Thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

Me, I speak these things." xii. 49, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak." xiv. 10, 24, "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. —The word which ye hear is not Mine, but the Father's which sent Me."

* John viii. 43, "Why do ye not understand My speech? even because ye cannot hear My word."

* John v. 41, "I receive not honour from men." viii. 49, "Jesus answered . . . I honour My Father . . . I seek not Mine own glory."

* Exod. xxiv. 3, "Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do." Deut. xxxiii. 4, "Moses commanded us a law." John i. 17, "The law was given by Moses." Acts vii. 37, "This is that Moses . . . that was in the church in the wilderness . . . who received the lively oracles to give unto us."

* Matt. xii. 14, and Mark iii. 6, "The Pharisees, Mark, 'with the Herodians,' . . . held a council against Him, how they might destroy Him." John v. 16, 18, "The Jews . . . sought to slay Him . . . The Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." x. 25, 30, &c. "Jesus answered them . . . I and My Father are one. Then the Jews took up stones again to stone Him. Jesus answered them . . . Though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him. Therefore they sought again to take Him." xi. 47, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not . . . Then from that day forth they took counsel together for to put Him to death."

* John viii. 47, 52, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil. 52, Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death."

A. D. 32. 22 "Moses therefore gave unto you circumcision; (not because it is of Moses, *but of the fathers;) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath day receive circumcision, ⁹that the law of Moses should not be broken; are ye angry at Me, because ⁹I have made a man every whit whole on the Sabbath day?

24 "Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this He, whom they seek to kill?

26 But, lo, He speaketh boldly, and they say nothing unto Him. ⁹Do the rulers know indeed that this is the very Christ?

27 "Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is.

28 Then cried Jesus in the temple as He taught,

" Lev. xii. 2, "If a woman have . . borne a man child . . in the eighth day the flesh of his foreskin shall be circumcised;" [law given by Moses.]

" Gen. xvii. 9, 12, "God said unto Abraham . . This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised . . he that is born in the house, or bought with money of any stranger, which is not of thy seed."

" John v. 8, 16, "Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath . . and therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath-day."

" Deut. i. 16, "I charged your judges . . saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." Prov. xxiv. 23, "It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them." John viii. 15, "Ye judge after the flesh." Jam. ii. 1, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

" Verse 48.

" Matt. xiii. 54, with Mark vi. 3, "When He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said . . Is not this the carpenter's Son? is not His mother called Mary?" Luke iv. 22, [At the same place:] "All bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's Son?"

" See John viii. 14, [To the Pharisees:] "Jesus answered and said . . Ye cannot tell whence I come, and whither I go."

" John v. 43, "I am come in My Father's Name." viii. 42, "I proceeded forth and came from God; neither came I of Myself, but He sent Me."

" John v. 32, "There is another [i. e. John the Baptist] that beareth witness of Me; and I know that the witness which he witnesseth of Me is true." viii. 26,

saying, "Ye both know Me, and ye know whence I am: and ⁹I am not come of Myself, but He that sent Me ⁹is true, ⁹whom ye know not.

29 But ⁹I know Him: for I am from Him, and He hath sent Me.

30 Then they ⁹sought to take Him: but ⁹no man laid hands on Him, because His hour was not yet come.

31 And ⁹many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this Man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him.

33 Then said Jesus unto them, ⁹Yet a little while am I with you, and then I go unto Him that sent Me.

34 Ye ⁹shall seek Me, and shall not find Me: and where I am, thither ye cannot come.

" He that sent Me is true . . they understood not that He spake to them of the Father." Rom. iii. 4, "Yea, let God be true, and every man a liar."

" John i. 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." viii. 54, [Of the Father:] "Ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying."

" Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John x. 15, "As the Father knoweth Me, even so know I the Father."

" Mark xi. 18, with Luke xix. 47, "The scribes and chief priests heard ⁹it, [of His purging the temple,] and sought how they might destroy Him." Luke xx. 19, "The chief priests and scribes the same hour sought to lay hands on Him . . for they perceived that He had spoken this parable [of the vineyard] against them." Verse 19. John viii. 37, "Ye seek to kill Me, because My word hath no place in you."

" Verse 44. John viii. 20, id.

" Matt. xii. 22, "Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard ⁹it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." John iii. 1, "Nicodemus, a ruler of the Jews . . said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him." viii. 30, "As He spake . . many believed on Him."

" John xiii. 33, [To the eleven:] "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." [And again:] xvi. 16, "A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father."

" Hos. v. 5, "Judah . . shall fall . . they shall go with their flocks and with their herds to seek the LORD; but they shall not find Him; He hath withdrawn Himself from them." John viii. 21, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will He kill Him-

A.D. 32. 35 Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among
1 On, Greeks. the Gentiles, and teach the Gentiles?

36 What manner of saying is this that He said, Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come?

37 "In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto Me, and drink.

38 "He that believeth on Me, as the Scripture hath said, "out of his belly shall flow rivers of living water.

39 (But "this spake He of the Spirit, which they

self? because He saith, Whither I go, ye cannot come." xiii. 33, see the previous note.

"Isa. xi. 11, "The Lord . . shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Jam. i. 1, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." 1 Pet. i. 1, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

"Lev. xxiii. 34, "The feast of tabernacles . . on the eighth day shall be an holy convocation unto you . . it is a solemn assembly; and ye shall do no servile work therein."

"Isa. lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." John vi. 35, "Jesus said . . I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Rev. xxii. 17, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

"Deut. xviii. 15, "The LORD thy God will raise up unto thee a Prophet . . unto Him ye shall hearken."

"Prov. xviii. 4, "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook." Isa. xii. 3, "With joy shall ye draw water out of the wells of salvation." xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring: 4, And they shall spring up . . as willows by the water courses." John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"Isa. xlv. 3, see on the note above. Joel i. 28, "It shall come to pass afterward that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My spirit:" [quoted by Peter, standing up with the eleven, on the day of Pentecost.] Acts ii. 17, 18. John xvi. 7, [To His disciples:] "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Acts ii. 32, 38, "This Jesus . . being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear," [i. e. the apostles speaking with other tongues.] "Peter said . . Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and

that believe on Him should receive: for A.D. 32. the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, "This is the Christ. But some said, Shall Christ come out of Galilee?

42 "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, "where David was?

43 So "there was a division among the people because of Him.

ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"John xii. 16, [Of Jesus riding into Jerusalem, and the prophecy thereon:] "When Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." xvi. 7, see on the previous note.

"Deut. xviii. 15, 17, [Moses said:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken . . And the LORD said . . I will . . put My words in His mouth; and He shall speak unto them all that I shall command Him." John i. 19, 21, "The Jews sent priests and Levites . . to ask him, [John the Baptist,] . . Art thou that Prophet? And he answered, No." vi. 14, [On feeding five thousand men:] "Then those men, when they had seen the miracle which Jesus did, said, This is of a truth that Prophet that should come into the world."

"John iv. 40, 42, "The Samaritans . . said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." vi. 68, "Simon Peter answered Him . . We believe and are sure that Thou art that Christ, the Son of the living God."

"Verse 52. John i. 45, "Philip findeth Nathanael, and saith unto him, We have found . . Jesus of Nazareth . . and Nathanael said unto him, Can there any good thing come out of Nazareth?"

"Psa. cxxii. 11, "The LORD hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Jer. xxiii. 5, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch." Matt. ii. 3, "When Herod the king . . had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet, Mic. v. 2, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Luke ii. 4, "Joseph also went up . . into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there . . she brought forth her first-born Son."

"1 Sam. xvi. 1, 4, "The LORD said unto Samuel . . fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided Me a king among his sons . . and Samuel did that which the LORD spake, and came to Bethlehem."

"Verse 12. John ix. 16, "Therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath-day. Others said, how can a

A.D. 32. 44 And "some of them would have taken Him; but no man laid hands on Him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him?

46 The officers answered, "Never man spake like this Man.

47 Then answered them the Pharisees, Are ye also deceived?

48 "Have any of the rulers or of the Pharisees believed on Him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ("he that came ¹to Jesus by night, being one of them,)

51 "Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for "out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth Himself the light of the world, and justifieth His doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth Himself from their cruelty.*

JESUS went unto the Mount of Olives.

2 And early in the morning He came again into

man that is a sinner do such miracles? And there was a division among them." x. 19, "There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" ³ Verse 30.

⁴ Matt. vii. 29, "He taught them as *one* having authority, and not as the scribes."

⁵ John xii. 42, "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue." Acts vi. 7, "A great company of the priests were obedient to the faith." 1 Cor. i. 20, 26, "Where is the wise? where is the scribe? . . . for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." ii. 7, "We speak the wisdom of God in a mystery . . . which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory."

⁶ "He—night." John iii. 2, id.

⁷ Deut. i. 16, see on "verse 24. xvii. 8, "If there arise a matter too hard for thee in judgment . . . then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment: and thou shalt do . . . according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel." xix. 15, "One witness shall

the temple, and all the people came unto Him; and He sat down, and taught them.

3 And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst,

4 They say unto Him, Master, this woman was taken in adultery, in the very act.

5 Now "Moses in the law commanded us, that such should be stoned: but what sayest Thou?

6 This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, as though *He* heard them not.

7 So when they continued asking Him, He lifted up Himself, and said unto them, "He that is without sin among you, let him first cast a stone at her.

8 And again He stooped down, and wrote on the ground.

9 And they which heard *it*, "being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, "Neither do I condemn thee: go, and 'sin no more.

not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

⁴ Isa. ix. 1, "The land of Zebulun and the land of Naphtali . . . by the way of the sea, beyond Jordan, in Galilee of the nations; the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." [quoted Matt. iv. 15, 16.] John i. 45, see verse 41, and the reference."

CHAP. VIII.—"Levit. xx. 10, "The man that committeth adultery with *another* man's wife . . . the adulterer and the adulteress shall surely be put to death." Deut. xxii. 22, "If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel."

⁵ Deut. xvii. 6, "At the mouth of two witnesses, or "three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. 7, The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Rom. ii. 1, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

⁶ Rom. ix. 22, "Thou that sayest a man should not commit adultery, dost thou commit adultery?"

⁷ Luke ix. 56, "The Son of man is not come to destroy men's lives, but to save *them*." xii. 13, "One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you?" John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

⁸ John v. 14, id., [to a man which had an infirmity thirty and eight years.]

A.D. 32. 12 ¶ Then spake Jesus again unto them, saying, ¹I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto Him, ²Thou bearest record of Thyself; Thy record is not true.

14 Jesus answered and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ³ye cannot tell whence I come, and whither I go.

15 ⁴Ye judge after the flesh; ⁵I judge no man.

16 And yet if I judge, My judgment is true: for ⁶I am not alone, but I and the Father that sent Me.

17 ⁷It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of Myself, and ⁸the Father that sent Me beareth witness of Me.

⁹ John i. 4, 9, [Of the Word:] "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . That was the true Light, which lighteth every man that cometh into the world." iii. 19, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." ix. 5, "As long as I am in the world, I am the light of the world." xii. 35, 46, "Jesus said. . . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.—I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

¹⁰ John v. 17, 31, "Jesus answered them. . . If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved."

¹¹ See John vii. 28, "Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not." ix. 29, [The Pharisees said of Christ:] "We know that God spake unto Moses: as for this fellow, we know not from whence He is."

¹² John vii. 21, 24, "Jesus. . . said. . . Judge not according to the appearance, but judge righteous judgment."

¹³ John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." xii. 47, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." xviii. 36, [To Pilate:] "Jesus answered, My kingdom is not of this world: If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence."

¹⁴ Verse 29. John xvi. 32, "I am not alone, because the Father is with Me."

¹⁵ Deut. xvii. 6, see on ¹ above. xix. 15, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." [quoted 2 Cor. xiii. 1.] Matt. xviii. 15, "If thy brother shall trespass against thee, go and tell him thy fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with

19 Then said they unto Him, Where is Thy Father? Jesus answered, ¹⁶Ye neither know Me, nor My Father: ¹⁷if ye had known Me, ye should have known My Father also.

20 These words spake Jesus in ¹⁸the treasury, as He taught in the temple: and ¹⁹no man laid hands on Him; for ²⁰His hour was not yet come.

21 Then said Jesus again unto them, I go My way, and ²¹ye shall seek Me, and ²²"shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come.

23 And He said unto them, ²³Ye are from beneath; I am from above: ²⁴ye are of this world; I am not of this world.

24 ²⁵I said therefore unto you, that ye shall die in your sins: for ²⁶if ye believe not that I am He, ye shall die in your sins.

thee one or two more, that in the mouth of two or three witnesses every word may be established." Heb. x. 28, "He that despised Moses' law died without mercy under two or three witnesses."

¹⁶ John v. 37, id.

¹⁷ Verse 55. John xvi. 2, [To His disciples:] "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."

¹⁸ John xiv. 7, "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

¹⁹ Mark xii. 41, [After the time above,] "Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

²⁰ "No man—yet come." John vii. 30, id.

²¹ John vii. 6, 8, [To His brethren:] "Jesus said. . . Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come."

²² John vii. 33, [To the Jews:] "Then said Jesus. . . Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come." xiii. 33, [To His disciples:] "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

²³ Verse 24.

²⁴ John iii. 27, 31, "John [the Baptist] . . . said. . . He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all."

²⁵ John xv. 19, [To His disciples:] "If ye were of the world, the world would love his own." xvii. 16, "I am not of the world." 1 John iv. 2, 5, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. . . They are of the world. . . we are of God."

²⁶ Verse 21.

²⁷ Mark xvi. 16, "He that believeth not shall be damned."

A.D. 32. 25 Then said they unto Him, Who art Thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but ^aHe that sent Me is true; and ^aI speak to the world those things which I have heard of Him.

27 They understood not that He spake to them of the Father.

28 Then said Jesus unto them, When ye have ^alifted up the Son of man, ^athen shall ye know that I am *He*, and that ^aI do nothing of Myself; but ^aas My Father hath taught Me, I speak these things.

29 And ^aHe that sent Me is with Me: ^athe Father hath not left Me alone; ^afor I do always those things that please Him.

30 As He spake these words, ^amany believed on Him.

31 Then said Jesus to those Jews which believed

^a John vii. 28, id.

^a John iii. 32, "What He hath seen and heard, that He testifieth; and no man receiveth His testimony." xv. 15, "All things that I have heard of My Father I have made known unto you," [the twelve disciples.]

^a John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." xii. 32, "I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die."

^a Rom. i. 3, "Jesus Christ our Lord . . . was . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

^a John v. 19, 39, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise . . . I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me."

^a John iii. 11, [To Nicodemus:] "Verily, verily, I say . . . We speak that we do know, and testify that we have seen; and ye receive not our witness."

^a John xiv. 10, "Believest thou not that I am in the Father and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me."

^a Verse 16.

^a John iv. 34, "My meat is to do the will of Him that sent Me." v. 30, "I seek not Mine own will, but the will of the Father which hath sent Me." vi. 38, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."

^a John vii. 31, "Many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this *Man* hath done?" x. 40, 42, "—the place where John at first baptized . . . many believed on Him there." xi. 45, [After He had raised Lazarus to life:] "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."

^a Rom. vi. 14, 17, 22, "Sin shall not have dominion over you: for ye are not under the law, but under grace . . . God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from

on Him, If ye continue in My word, *then* A.D. 32. are ye My disciples indeed;

32 And ye shall know the truth, ^aand the truth shall make you free.

33 ¶ They answered Him, 'We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?'

34 Jesus answered them, Verily, verily, I say unto you, ^aWhosoever committeth sin is the servant of sin.

35 And ^athe servant abideth not in the house for ever: *but* the Son abideth ever.

36 ^aIf the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ^aye seek to kill Me, because My word hath no place in you.

38 ^aI speak that which I have seen with My Father: and ye do that which ye have seen with your father.

sin, ye became the servants of righteousness . . . ye have your fruit unto holiness, and the end everlasting life." viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." James i. 25, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." ii. 12, "So speak ye, and so do, as they that shall be judged by the law of liberty."

^a Verse 39, Lev. xxv. 42, "My servants, which I brought forth out of the land of Egypt . . . shall not be sold as bondmen." Matt. iii. 7, "When he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them . . . Bring forth . . . fruits meet for repentance: 9, and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

^a Rom. vi. 16, 20, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . When ye were the servants of sin, ye were free from righteousness." 2 Pet. ii. 19, "Of whom a man is overcome, of the same is he brought in bondage."

^a Gal. iv. 30, [Showing that we are the sons of Abraham by the freewoman:] "What saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31, So then, brethren, we are not children of the bondwoman, but of the free." v. 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

^a Rom. viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Gal. v. 1, see on the note above.

^a Verse 40. John vii. 19, "Why go ye about to kill Me?"

^a John iii. 32, [John's witness of Christ:] "What He hath seen and heard, that He testifieth; and no man receiveth His testimony." v. 19, 30, [Christ's own testimony:] "What He seeth the Father do . . . these also doeth the Son likewise . . . I seek not Mine own will, but the will of the Father which hath sent Me." xiv. 10, 24, "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. The word which ye hear is not Mine, but the Father's which sent Me."

A. D. 32. 39 They answered and said unto Him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham.

40 "But now ye seek to kill Me, a Man that hath told you the truth," which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to Him, We be not born of fornication; "we have one Father, even God.

42 Jesus said unto them, "If God were your Father, ye would love Me: for I proceeded forth and came from God; "neither came I of Myself, but He sent Me.

43 "Why do ye not understand My speech? even because ye cannot hear My word.

44 "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe Me not.

* Verse 33. Matt. iii. 9, see on verse 33¹.

* Rom. ii. 28, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." ix. 6, "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Gal. iii. 7, 29, "Know ye . . . that they which are of faith, the same are the children of Abraham . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

* Verse 37.

* Versé 26.

* Isa. lxi. 16, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our Father, our Redeemer; Thy Name is from everlasting." lxiv. 8, "O LORD, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Mal. i. 6, "A son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise My Name. And ye say, Wherein have we despised Thy Name?"

* 1 John v. 1, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him."

* John xvi. 27, "I came out from God." xvii. 8, 25, "—them which Thou gavest Me . . . they have . . . known surely that I came out from Thee, and they have believed that Thou didst send Me.—These have known that Thou hast sent Me."

* John v. 43, "I am come in My Father's Name." vii. 28, "Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me."

* John vii. 16, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall

46 Which of you convinceth Me of sin? A. D. 32. And if I say the truth, why do ye not believe Me?

47 "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and "hast a devil?

49 Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me.

50 And "I seek not Mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, "If a man keep My saying, he shall never see death.

52 Then said the Jews unto Him, Now we know that Thou hast a devil. "Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death.

53 Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou thyself?

54 Jesus answered, "If I honour Myself, My honour is nothing: "it is My Father that honoureth Me; of whom ye say, that He is your God:

know of the doctrine, whether it be of God, or whether I speak of Myself."

* Matt. xiii. 38, [Exposition of the parable of the sower and the seed:] "The tares are the children of the wicked one; the enemy that sowed them is the devil." 1 John iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

* Jude 6, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

* John x. 26, "Ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me." 1 John iv. 6, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

* John vii. 20, id. x. 20, id. Verse 52.

* John v. 41, "I receive not honour from men." vii. 18, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

* John v. 24, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." xi. 26, "Whosoever liveth and believeth in Me shall never die."

* Zec. i. 5, "Your fathers, where are they? and the prophets, do they live forever?" Heb. xi. 8, &c., "Abraham . . . Isaac and Jacob . . . also Sara . . . all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

* John v. 31, "If I bear witness of Myself, My witness is not true."

* John v. 41, "I receive not honour from men." xvi. 13, "When He, the Spirit of truth, is come . . . He shall

A. D. 32. 55 Yet ^aye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying.

56 Your father Abraham ¹rejoiced to see My day: ²and He saw *it*, and was glad.

57 Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ³I am.

59 Then ⁴took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, ⁵going through the midst of them, and so passed by.

CHAPTER IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth Him.* 39 *Who they are whom Christ enlighteneth.*

glorify Me." xvii. 1, "Father, the hour is come: glorify thy Son, that thy Son also may glorify Thee." Acts iii. 12, [Peter, with John, to the people:] "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus: whom ye delivered up."

^a John vii. 28, on ² verse 42.

¹ Luke x. 24, "I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them."

² Heb. xi. 8, see on ² above.

³ Exod. iii. 13, [On God sending Moses into Egypt:] "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Isa. xliii. 12, "Ye are My witnesses, saith the LORD, that I am God. Yea, before the day was I am He." John xvii. 1, 5, 24, "Jesus... said... Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was: Thou lovedst Me before the foundation of the world." Col. i. 17, [Of the Son of God:] "He is before all things, and by Him all things consist." Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

⁴ John x. 25, 30, "Jesus answered them... I and My Father are one. Then the Jews took up stones again to stone Him. 38, Though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him. Therefore they sought again to take Him." xi. 7, "After that saith He to His disciples, Let us go into Judea again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? 9, Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10, But if a man walk in the night, he stumbleth, because there is no light in him."

⁵ Luke iv. 28, [At Nazareth:] "All they in the synagogue... led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way."

CHAP. IX.—^a Verse 34.

A. D. 32. AND as Jesus passed by, He saw a man which was blind from his birth.

2 And His disciples asked Him, saying, Master, ^awho did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: ^bbut that the works of God should be made manifest in him.

4 ^cI must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, ^dI am the light of the world.

6 When He had thus spoken, ^eHe spat on the ground, and made clay of the spittle, and He ^fanointed the eyes of the blind man with the clay, ^{1 Or, spread the clay upon the eyes of the blind man.}

7 And said unto him, Go, wash ^gin the pool of Siloam, (which is by interpretation, Sent.) ^hHe

^b John xi. 3, [Of Lazarus:] "His sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

^c John iv. 34, "Jesus saith... My meat is to do the will of Him that sent Me, and to finish His work." v. 19, 36, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise... The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." xi. 9, 10, see on ^a the last verse of ch. viii. xii. 35, "Jesus said... Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." xvii. 1, 4, "Jesus... said, Father, the hour is come... I have finished the work which Thou gavest Me to do."

^d John i. 5, 9, [Of the Word:] "The light shineth in darkness; and the darkness comprehended it not... That was the true Light which lighteth every man that cometh into the world." iii. 19, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." viii. 12, [To the Pharisees, on delivering the woman taken in adultery:] "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." xii. 35, on ^a above: 46, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

^e Mark vii. 33, "He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." viii. 23, "He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."

^f Neh. iii. 15, "Shallum (repaired)... the wall of the pool of Siloah by the king's garden."

^g See 2 Kings v. 14, [Of Naaman the leper:] "Then

A.D. 32. went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, ^a A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is He? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And ^a there was a division among them.

17 They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, un-

til they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this Man is a sinner.

25 He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did He to thee? how opened He thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples?

28 Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence He is.

went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

^a Verses 6, 7.

^a Verse 33. John iii. 1, "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

^a John vii. 12, 13, 40, "There was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. 13, Howbeit no man spake openly of Him for fear of the Jews. Many of the people . . . said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? . . . So there was a division among the people because of Him." x. 19, [On Christ describing Himself the door, and the good shepherd:] "There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

^a John iv. 19, [At Jacob's well:] "The woman saith unto Him, Sir, I perceive that Thou art a prophet." vi. 14, [On feeding the five thousand:] "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."

^a John vii. 13, on ^a above. xii. 42, "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they

should be put out of the synagogue: for they loved the praise of men more than the praise of God." xix. 38, "Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave." Acts v. 12, "By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them."

^a Verse 34. John xvi. 2, [To His disciples at His last supper:] "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

^a Josh. vii. 19, "Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done." 1 Sam. vi. 2, 5, "The Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering. . . wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure He will lighten His hand from off you, and from off your gods, and from off your land."

^a Verse 16.

^a John viii. 14, [To the scribes and the Pharisees:] "Ye cannot tell whence I come, and whither I go."

A.D. 32. 30 The man answered and said unto them, "Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes."

31 Now we know that "God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth."

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 "If this Man were not of God, He could do nothing."

34 They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us? And they ¹cast him out."

¹ Or, excommunicated
Aim, ver. 32.

"John iii. 10, [To Nicodemus:] "Jesus answered and said. . . Art thou a master of Israel, and knowest not these things?"

"Job xxvii. 8, "What is the hope of the hypocrite. . . ? Will God hear his cry when trouble cometh upon him?" xxxv. 12, "There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it." Psa. xviii. 41, "They [mine enemies] cried, but there was none to save them: even unto the LORD, but He answered them not." xxxiv. 15, "The eyes of the LORD are upon the righteous, and His ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. . . The LORD is high unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all." lxvi. 18, "If I regard iniquity in my heart, the LORD will not hear me: but verily God hath heard me; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me." Prov. i. 24, [Wisdom threateneth her contemners:] "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." xv. 29, "The LORD is far from the wicked: but He heareth the prayer of the righteous." xxviii. 9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Isa. i. 10, 15, [Of Judah:] "Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. . . when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Jer. xi. 11, [To the Jews for disobeying God's covenant:] "Thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them." xiv. 10, [The grievous famine causeth Jeremiah to pray:] "Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; He will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the

35 Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on "the Son of God?"

36 He answered and said, Who is He, Lord, that I might believe on Him?"

37 And Jesus said unto him, Thou hast both seen Him, and 'tis He that talketh with thee.

38 And he said, Lord, I believe. And he worshipped Him.

39 ¶ And Jesus said, "For judgment I am come into this world, that 'they which see not might see; and that they which see might be made blind."

40 And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?"

famine, and by the pestilence." Ezek. viii. 17, "The house of Judah. . . have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Mic. iii. 1, 4, "I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? who hate the good, and love the evil. . . Then shall they cry unto the LORD, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings." Zech. vii. 13, [Sin the cause of the Jews' captivity.] "As He [the LORD] cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: but I scattered them with a whirlwind among all the nations whom they knew not." Verse 16. "Verse 2.

"Matt. xiv. 29, "Peter. . . walked on the water, to go to Jesus. But. . . beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him. . . Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." xvi. 16, "Simon Peter answered and said, Thou art the Christ, the Son of the living God." Mark i. 1, "Jesus Christ, the Son of God." John x. 36, [To the Jews:] "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" 1 John v. 13, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God."

"John iv. 25, [At Jacob's well:] "The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He."

"John v. 22, 26, "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. The Father. . . hath given Him authority to execute judgment also, because He is the Son of man." See John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." xii. 47, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

"Matt. xiii. 13, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

"Rom. ii. 17, &c., "Behold, thou art called a Jew, and

A. D. 32. 41 Jesus said unto them, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

1 *Christ is the door, and the good Shepherd.* 19 *Divers opinions of Him.* 24 *He proveth by His works that He is Christ the Son of God:* 39 *escapeth the Jews, and goes again beyond Jordan, where many believe on Him.*

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

... art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? ... Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the Name of God is blasphemed among the Gentiles through you, as it is written."

* John xv. 22, [To His disciples, of the Jews:] "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin ... if I had not done among them the works which none other man did, they had not had sin."

CHAP. X.—John xiv. 6, "Jesus saith . . I am the way; the truth; and the life: no man cometh unto the Father, but by Me." Eph. ii. 18, see on * below.

* Isa. xl. 10, "Behold, the Lord God will come . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Ezek. xxxiv. 11, 23, "Thus saith the Lord God: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd." xxxvii. 24, on * below. Heb. xiii. 20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." 1 Pet. ii. 25, "Ye were as sheep going astray; but are now returned unto the

7 Then said Jesus unto them again, A. D. 32. Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before Me are thieves and robbers: but the sheep did not hear them.

9 "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 "I am the good Shepherd: the good Shepherd giveth His life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good Shepherd, and "know My sheep, and am known of Mine.

15 "As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

16 And "other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and "there shall be one fold, and one Shepherd.

Shepherd and Bishop of your souls." v. 1, &c., "The elders which are among you I exhort . . Feed the flock of God which is among you . . neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

* Zec. xi. 15, "The LORD said unto me . . Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Wo to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

* 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity."

* Matt. xi. 27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

* John xv. 13, [To His disciples:] "Greater love hath no man than this, that a man lay down his life for his friends."

* Isa. lvi. 8, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

* Ezek. xxxvii. 21, [The promises of Christ's kingdom:] "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . 24, And David My servant shall be king over them; and they all shall have one

A. D. 32. 17 Therefore doth My Father love Me, because I lay down My life, that I might take it again.

18 No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, "He hath a devil, and is mad; why hear ye Him?"

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

A. D. 33. 22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple A. D. 33. in Solomon's porch.

24 Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. 1 Or, hold us in suspense?

25 Jesus answered them, I told you, and ye believed not: the works that I do in My Father's Name, they bear witness of Me.

26 But ye believe not, because ye are not of My sheep, as I said unto you.

27 My sheep hear My voice, and I know them, and they follow Me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

Shepherd: they shall also walk in My judgments, and observe My statutes, and do them." Eph. ii. 13, "Christ . . . is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby . . . 18, for through Him we both have access by one Spirit unto the Father." 1 Pet. ii. 25, on ^b above.

^a Isa. liii. 7, 12, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken . . . He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Heb. ii. 9, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

^b John ii. 18, [On purging the temple of buyers and sellers:] "The Jews . . . said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . but He spake of the temple of His body."

^c John vi. 38, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." xv. 10, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." Acts ii. 22, 24, "Jesus of Nazareth . . . God hath raised up, having loosed the pains of death. 32, This Jesus hath God raised up, whereof we all are witnesses."

^d John vii. 40, "Many of the people . . . said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee . . . so there was a division among the people because of Him." ix. 16, "Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet."

^e John vii. 16, 19, "Jesus . . . said . . . Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me? The people answered and said, Thou hast a devil: who goeth about to kill Thee?" viii. 48, "The Jews . . . said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me . . . Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My sayings, he shall never taste of death."

^f Exod. iv. 11, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?" Psa. xciv. 9, "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" cxlvi. 8, "The LORD openeth the eyes of the blind."

^g John ix. 6, 32, "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing . . . Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing."

^h Acts iii. 11, "As the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." v. 12, "By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch."

ⁱ Verse 38. John iii. 1, "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." v. 36, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me."

^j John viii. 46, "If I say the truth, why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." 1 John iv. 6, "We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

^k Verses 4, 14.

^l John vi. 37, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out . . . And this is the Father's will which hath sent Me, that of all which He hath given Me I should

A.D. 33. 29 "My Father," which gave *them* Me, is greater than all; and no man is able to pluck *them* out of My Father's hand.

30 "I and *My* Father are one.

31 Then "the Jews took up stones again to stone Him.

32 Jesus answered them, Many good works have I showed you from My Father; for which of those works do ye stone Me?

33 The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, "makest Thyself God.

34 Jesus answered them, Is it not written in your law, "I said, Ye are gods?

35 If he called them gods, "unto whom the word of God came, and the Scripture cannot be broken;

lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." xvii. 11, 12, see on "below. xviii. 8, [To the officers sent to take Jesus:] "If . . ye seek Me, let these [His eleven disciples] go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none."

"John xiv. 28, [To His disciples:] "If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I."

"John xvii. 1, &c., "Jesus . . said . . Father . . Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him . . I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word . . I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine . . 11, Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are. 12, While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

"John xvii. 11, 21, "Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are . . Neither pray I for these alone, but for them also which shall believe on Me through their word; and the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one."

"John viii. 58, [To the Jews:] "Jesus said . . Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him."

"John v. 17, "My Father worketh hitherto, and I work. 18, Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God."

"Psa. lxxxii. 1, 6, [The psalmist is exhorting judges:] "God standeth in the congregation of the mighty: He judgeth among the gods . . I have said, Ye are gods."

"Rom. xiii. 1, "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."

36 Say ye of Him, "whom the Father hath sanctified, and sent into the world, Thou blasphemest; 'because I said, I am 'the Son of God?

37 "If I do not the works of My Father, believe Me not.

38 But if I do, though ye believe not Me, "believe the works: that ye may know, and believe, 'that the Father is in Me, and I in Him.

39 "Therefore they sought again to take Him: but He escaped out of their hand,

40 And went away again beyond Jordan into the place 'where John at first baptized; and there He abode.

41 And many resorted unto Him, and said, John did no miracle: "but all things that John spake of this Man were true.

42 "And many believed on Him there.

"John vi. 27, "The Son of man . . hath God the Father sealed."

"John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." v. 36, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me." viii. 42, "I proceeded forth and came from God; neither came I of Myself, but He sent Me."

"Verse 30. John v. 17, 18, on "above.

"Luke i. 35, [To Mary:] "The angel . . said . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God." John ix. 35, 37, [To the man that was born blind, restored to sight:] "Jesus . . said unto him, Dost thou believe on the Son of God? . . Thou hast both seen Him, and it is He that talketh with thee."

"John xv. 24, "If I had not done among them the works which none other man did, they had not had sin."

"John v. 36, on "verse 25. xiv. 10, 11, [To Philip:] "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake."

"John xiv. 10, 11, on the last note. xvii. 21, "Thou, Father, art in Me, and I in Thee."

"John vii. 28, 38, 44, [To the Jews:] "Then cried Jesus . . He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me. Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come.—He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water . . Some of them would have taken Him." viii. 58, on "verse 31.

"John i. 28, "In Bethabara beyond Jordan . . John was baptizing."

"John iii. 30, [John's testimony of Christ:] "He must increase, but I must decrease."

"John viii. 30, "As He spake . . many believed on Him." xi. 45, "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hideth Himself. 55 At the passover they inquire after Him, and lay wait for Him.

A.D. 33. **N**OW a certain man was sick, named Lazarus, of Bethany, the town of Mary, and her sister Martha.

2 ^(*)It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

4 When Jesus heard that, He said, This sickness is not unto death, ^(*)but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When He had heard therefore that he was sick, ^(*)He abode two days still in the same place where He was.

7 Then after that saith He to His disciples, Let us go into Judea again.

8 His disciples say unto Him, Master, ^(*)the Jews of late sought to stone Thee; and goest Thou thither again?

9 Jesus answered, Are there not twelve hours in the day? ^(*)If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But ^(*)if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said He: and after that He

saith unto them, Our friend Lazarus ^(*)sleep-eth; but I go, that I may awake him out of sleep.

12 Then said His disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him.

17 Then when Jesus came, He found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^(*)about fifteen furlongs off: 1 That is, about two miles.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

22 But I know, that even now, ^(*)whatsoever Thou wilt ask of God, God will give it Thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto Him, ^(*)I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am ^(*)the resurrection,

CHAP. XI.—^(*) Luke x. 38, "He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His words."

^(*) Matt. xxvi. 6, &c., "When Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. . . Jesus. . . said. . . She hath wrought a good work upon Me. . . for in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her:" with Mark xiv. 3, and John xii. 2, &c.

^(*) Verse 40. John ix. 2, "His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

^(*) John x. 40, which see.

^(*) [As stated] John x. 31.

^(*) John ix. 3, "Jesus answered. . . I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

^(*) John xii. 35, "Jesus said. . . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

^(*) So Deut. xxxi. 16, "The LORD said unto Moses, Behold, thou shalt sleep with thy fathers." Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Matt. ix. 18, &c., "Behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead. . . When Jesus came into the ruler's house. . . He said. . . The maid is not dead, but sleepeth." Acts vii. 59, "They stoned Stephen, calling upon God: and. . . he fell asleep." 1 Cor. xv. 17, 51, "If Christ be not raised. . . then they also which are fallen asleep in Christ are perished." 51, [Of the last day:] "We shall not all sleep."

^(*) John ix. 31, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth."

^(*) Luke xiv. 13, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." John v. 28, "The hour is coming, in the which all that are in the graves shall hear His [the Son of man's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

^(*) John v. 21, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." vi. 39, 44, "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on

A. D. 33. and the "life: "he that believeth in Me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in Me shall never die. Believest thou this?

27 She saith unto Him, Yea, Lord: "I believe that Thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto Him.

30 Now Jesus was not yet come into the town; but was in that place where Martha met Him.

31 ² The Jews then which were with her in the house; and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, "Lord, if Thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He ² *groaned in the spirit, and "was troubled,*

34 And said, Where have ye laid Him? They said unto Him, Lord, come and see.

35 "Jesus wept.

36 Then said the Jews, Behold how He loved him!

Him, may have everlasting life: and I will raise him up at the last day. . . No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

"John i. 4, [Of the Word:] "In Him was life; and the life was the light of men." vi. 35, "Jesus said. . . I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." xiv. 6, "Jesus saith. . . I am. . . the life: no man cometh unto the Father, but by Me." Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." v. 11, see on the note below.

"John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." 1 John v. 10, &c., "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. 11, And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God."

"Matt. xvi. 15, [To His disciples:] "Whom say ye that I am? And Simon Peter answered and said, Thou

37 And some of them said, Could not A. D. 33. this Man, "which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead; saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest "see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me.

42 And I knew that Thou hearest Me always: but "because of the people which stand by I said it, that they may believe that Thou hast sent Me.

43 And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and "his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, "and had seen the things which Jesus did, believed on Him.

art the Christ, the Son of the living God." John iv. 40, "The Samaritans. . . said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." vi. 14, 68, [On feeding the five thousand:] "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.— Simon Peter answered Him, Lord. . . We believe and are sure that Thou art that Christ, the Son of the living God."

² Verse 19.

² Verse 21.

² Luke xix. 41, [Of Jerusalem:] "When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

² John ix. 6, "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. . . He went his way therefore, and washed, and came seeing."

² Verses 4, 23.

² John xii. 28, "Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes."

² John xx. 7, [After Jesus had risen:] "Simon Peter. . . went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head."

² John ii. 23, "In Jerusalem. . . many believed in His Name, when they saw the miracles which He did." x. 39, "He. . . went away again beyond Jordan into the place where John at first baptized. . . and many believed on Him there." xii. 11, 18, "By reason of Him [of

A. D. 33. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this Man doeth many miracles.

48 If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.

54 "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.

Lazarus, whom He had raised from the dead,] many of the Jews . . believed on Jesus . . The people also met Him, for that they heard that He had done this miracle."

* Psa. ii. 2, "The rulers take counsel together against the LORD, and against His Anointed." Matt. xxvi. 3, "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him." with Mark xiv. 1, and Luke xxii. 2.

* John xii. 18, [After raising Lazarus from the dead:] "The people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world has gone after Him." Acts iv. 5, [On Peter and John healing the impotent man:] "Their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, &c., 15, conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it."

* Luke iii. 2, "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." John xviii. 14, "Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." Acts iv. 5, on the note above.

* John xviii. 14, on the last note.

* Isa. xlix. 6, [Of Christ, sent to the Jews and Gentiles:] "It is a light thing that Thou shouldst be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." 1 John ii. 1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

* John x. 16, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear

55 ¶ And the Jews' passover was at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him.

CHAPTER XII.

1 Jesus exareth Mary anointing His feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill Him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth His death. 31 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess Him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus six days before the passover came to Bethany, "where Lazarus was which had been dead, whom He raised from the dead."

2 "There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him."

3 "Then took Mary a pound of ointment of

My voice; and there shall be one fold, and one Shepherd." Eph. ii. 13-17, see on ^a page 199.

* John iv. 1, 3, [A. D. 30:] "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John . . He left Judea, and departed again into Galilee." vii. 1, [A. D. 32:] "Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."

* See 2 Chron. xiii. 19, "Abijah pursued after Jeroboam, and took cities from him . . Ephraim with the towns thereof."

* [This is the fourth passover of our Lord's public ministry.] John ii. 13, "The Jews' passover [the first] was at hand, and Jesus went up to Jerusalem." v. 1, "There was a feast of the Jews, [supposed to be the second passover:] and Jesus went up to Jerusalem." vi. 4, "The passover, [the third,] a feast of the Jews, was nigh."

* John vii. 10, "Then went He . . up unto the feast, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said, Where is He? And there was much murmuring among the people concerning Him . . howbeit no man spake openly of Him for fear of the Jews."

CHAP. XII.—John xi. 1, &c., 43, "A certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2, It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick . . When He had heard therefore that he was sick, He abode two days still in the same place where He was . . and after that He saith unto them, Our friend Lazarus sleeth; but I go, that I may awake him out of sleep . . Howbeit He spake of His death . . 43, He cried with a loud voice, Lazarus, come forth. 44, And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45, Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."

* Luke x. 38, "He entered into a certain village: and

A. D. 33.

[The fourth passover of Christ's public ministry.]

a. cf. Mat. 26, 6, 7; cf. Mark 14, 3: "in the house of Simon the leper."

A. D. 33. spikenard, very costly, *and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.*

4 Then saith *one of His disciples, Judas Iscariot, Simon's son, which should betray Him,

5 *Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and *had the bag, and bare what was put therein.

7 *Then said Jesus, Let her alone: *against the day of My burying hath she kept this.

8 *For the poor always ye have with you; but Me ye have not always.

9 Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, *whom He had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 *Because that by reason of Him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 *Took branches of palm-trees, *and went forth to meet Him, *and cried,

a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word." John xi. 2, on the above note.

* John xiii. 29, "Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor."

* John xi. 43, 44, on * above.

* Luke xvi. 31, [Abraham to the rich glutton in hell:] "If they [his brethren] hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

* Verse 18. John xi. 45, on * above.

* Ps. cxviii. 25, "Save now, I beseech Thee, O LORD: O LORD, I beseech Thee, send now prosperity. Blessed be He that cometh in the Name of the LORD: we have blessed you out of the house of the LORD."

* Zech. ix. 9, id.

* Luke xviii. 31, 34, [Of His sufferings and rising again:] "The twelve . . . understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

* John vii. 37, "Jesus . . . cried, saying . . . He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

* John xiv. 26, [To the eleven at His last supper:] "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

* Verse 11.

* Hosanna: Blessed is *the King of Israel that cometh in the Name of the Lord.

14 *And Jesus, when He had found a young ass, sat thereon; *as it is written,

15 *Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's *colt.

16 These things *understood not His disciples at the first: *but when Jesus was glorified, *then remembered they that these things were written of Him, and *that they had done these things unto Him.

17 *The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

18 *For this cause the people also met Him, for that they heard that He had done this miracle.

19 The Pharisees therefore said among themselves, *Perceive ye how ye prevail nothing? *behold, the world is gone after Him.

20 ¶ And there *were certain Greeks among them *that came up to worship at the feast:

21 The same came therefore to Philip, *which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, *The hour is come, that the Son of man should be glorified.

* John xi. 47, [After Christ had raised Lazarus to life:] "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation."

* Acts xvii. 1, 4, "They came to Thessalonica . . . and some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

* 1 Kings viii. 41, [From Solomon's prayer at the feast of dedicating the temple:] "Concerning a stranger, that is not of Thy people Israel, but cometh out of a far country for Thy Name's sake; (for they shall hear of Thy great Name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy Name, to fear Thee, as do Thy people Israel; and that they may know that this house, which I have builded, is called by Thy Name." Acts viii. 27, "Behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

* John i. 44, "Philip was of Bethsaida, the city of Andrew and Peter."

* John xiii. 31, [At His last supper:] "Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." xvii. 1, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given

A. D. 33.

* "He that cometh." c. of Mat. 21. 7. cf. Mark 11. 7. cf. Lk. 19. 35.

d Mat. 21. 5. * Tell ye this."

e cf. Luke 19. 37.

f cf. Mat. 21. 10.

A.D. 33. 24 Verily, verily, I say unto you, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve Me, let him follow Me; and "where I am, there shall also My servant be: if any man serve Me, him will *My* Father honour.

27 "Now is My soul troubled; and what shall I say? Father, save Me from this hour: "but for this cause came I unto this hour.

Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

* 1 Cor. xv. 35, [The manner of the resurrection of the body:] "Some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: but God giveth it a body, as it hath pleased Him, and to every seed his own body."

* Matt. x. 39, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." xvi. 25, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake, [Mark, and the gospels,] shall find it:" with Mark viii. 35, Luke ix. 24, and xvii. 33.

* John xiv. 2, [To the eleven at His last supper:] "In My Father's house are many mansions. . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also." [And again,] xvii. 24, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." 1 Thes. iv. 16, "The dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

* Matt. xxvi. 37, [At Gethsemane:] "He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death. . . and He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Luke xii. 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" John xiii. 21, "Jesus. . . was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me."

* Luke xxii. 52, "Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves? . . . but this is your hour, and the power of darkness. Then they took Him." John xviii. 37, "Pilate. . . said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

28 Father, glorify Thy Name. Then A.D. 33. "came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him.

30 Jesus answered and said, "This voice came not because of Me, but for your sakes.

31 Now is the judgment of this world: now shall "the prince of this world be cast out.

32 And I, "if I be lifted up from the earth, will draw *all men* unto Me.

* Matt. iii. 16, "When He was baptized. . . to a voice from heaven, saying, This is My beloved Son, in whom I am well pleased?"

* John xi. 40, [To Martha, on Lazarus being raised to life:] "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then. . . Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me."

* Matt. xii. 28, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject to us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven." John xiv. 30, "The prince of this world cometh, and hath nothing in Me." xvi. 8, 11, "When He [the Comforter] is come, He will reprove the world. . . of judgment, because the prince of this world is judged." Acts xxvi. 17, [Paul's account of his conversion:] "Delivering thee from the people, and from the Gentiles, unto whom now I [the Lord Jesus] send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." 2 Cor. iv. 3, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Eph. ii. 1, "You *hath* He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." vi. 11, "Put on the whole armour of God; that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

* John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John viii. 28, "Then said Jesus. . . When ye have lifted up the Son of man, then shall ye know that I am He."

* Rom. v. 18, "As by the offence of one *judgment* came upon all men to condemnation; even so by the righteousness of One *the free gift* came upon all men unto justification of life." Heb. ii. 9, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that

A.D. 33. 33 *This He said, signifying what death He should die.

34 The people answered Him, "We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?"

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.

37 ¶ But though He had done so many miracles before them, yet they believed not on Him:

He by the grace of God should taste death for every man."

* John xviii. 31, "Then said Pilate: . Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die."

* Psa. lxxxix. 36, [Of David's kingdom in Christ:] "His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." cx. 4, [Of the priesthood of Christ:] "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek." Isa. ix. 6, [Of the kingdom of Christ:] "The government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." liii. 8, "He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken." Ezek. xxxvii. 21, 25, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land . . . and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their Prince for ever." Dan. ii. 44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all . . . kingdoms, and it shall stand forever." vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.—The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Mic. iv. 7, "I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."

* Verse 46. John i. 9, "That was the true Light,

A.D. 33. 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 'He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 "These things said Esaias, when he saw His glory, and spake of Him.

42 ¶ Nevertheless among the chief rulers also many believed on Him; but "because of the Pharisees they did not confess Him, lest they should be put out of the synagogue:

which lighteth every man that cometh into the world." viii. 12, "Then spake Jesus . . . saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." ix. 5, "As long as I am in the world, I am the light of the world."

* Jer. xiii. 16, "Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness." Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

* John xi. 10, "If a man walk in the night, he stumbleth, because there is no light in him." 1 John ii. 11, on the note below.

* Luke xvi. 8, [Parable of the unjust steward:] "The children of this world are in their generation wiser than the children of light. Eph. v. 8, on above. 1 Thess. v. 5; "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 John ii. 8, "The darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion for stumbling in him. 11, But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

* John viii. 59, "Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." xi. 53, "They took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness."

* Isa. liii. 1, id. Rom. x. 16, "They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report," [marg. or, preaching?]

* Isa. vi. 9, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." [quoted] Matt. xiii. 14, 15.

* Isa. vi. 1, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims . . . and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

* John vii. 12, [Of Jesus:] "Some said, He is a good

A.D. 33. 43 For ^athey loved the praise of men more than the praise of God.

44 ¶ ^aJesus cried and said, ^bHe that believeth on Me, believeth not on Me, but on Him that sent Me.

45 And ^che that seeth Me seeth Him that sent Me.

46 ^dI am come a light into the world, that whosoever believeth on Me should not abide in darkness.

47 And if any man hear My words, and believe not, ^eI judge him not: for ^fI came not to judge the world, but to save the world.

48 ^gHe that rejecteth Me, and receiveth not My words, hath one that judgeth him: ^hthe word that I have spoken, the same shall judge him in the last day.

49 For ⁱI have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, ^jwhat I should say, and what I should speak.

Man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews." ix. 20, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue."

^a John v. 44, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

^b Mark ix. 37, "Whosoever shall receive Me, receiveth not Me, but Him that sent Me." 1 Pet. i. 18, "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ . . . who by Him do believe in God."

^c John xiv. 9, "He that hath seen Me hath seen the Father."

^d Verses 35, 36. John iii. 18, "He that believeth on Him [the son of God] is not condemned . . . This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." viii. 12, on ^e verse 35. ix. 5, 39, "As long as I am in the world, I am the light of the world.—Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

^f John v. 45, "Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" viii. 15, 26, "I judge no man. And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me . . . I have many things to say and to judge of you: but He that sent Me is true; and I speak to the world those things which I have heard of Him."

^g John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

^h Luke x. 16, [To the seventy:] "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me."

ⁱ Deut. xviii. 18, [Christ the Prophet to be heard:] "I will raise them up a Prophet from among their

50 And I know that His commandment is life everlasting: whatsoever I speak thereunto, even as the Father said unto Me, so I speak.

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray Him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.*

NOW ^abefore the feast of the passover, when Jesus knew that ^bHis hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

2 And supper being ended, ^cthe devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him:

3 Jesus knowing ^dthat the Father had given all

brethren . . . and will put My words in His mouth; and He shall speak unto them all that I shall command Him. 19, And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him." Mark xvi. 16, [To the eleven, after His resurrection:] "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

^e John viii. 38, "I speak that which I have seen with My Father." xiv. 10, [To Philip:] "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

^f Deut. xviii. 18, on ^g above.

CHAP. XIII.—Matt. xxvi. 1, "He said unto His disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

^b John xii. 23, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." xvii. 1, 11, "Jesus . . . said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . Now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are."

^c Verse 27. Luke xxii. 3, "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4, And he went his way, and communed with the chief priests and captains, how he might betray Him unto them."

^d Matt. xi. 25, 27, "Jesus said . . . All things are delivered unto Me of My Father." [And again, after His resurrection, to the eleven:] xxviii. 18, "All power is given unto Me in heaven and in earth." John iii. 35, "The Father loveth the Son, and hath given all things into His hand." xvii. 2, "Father . . . glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Acts ii. 34, "David . . . saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

A. D. 83. things into His hands, and 'that He was come from God, and went to God;

4 'He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.

5 After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

6 Then cometh He to Simon Peter: and ¹Peter saith unto Him, Lord, ²dost Thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; ³but thou shalt know hereafter.

8 Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, 'If I wash thee not thou hast no part with Me.

9 Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.

1 Cor. xv. 24, 27, "God even the Father . . hath put all things under His feet." Heb. ii. 8, "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him."

'John viii. 42, "Jesus said . . I proceeded forth and came from God; neither came I of Myself, but He sent Me." xvi. 28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

⁴Luke xxii. 24, "There was also a strife among them, [the twelve, at His last supper,] which of them should be accounted the greatest. And He said unto them . . 27, Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

⁵See Matt. iii. 13, "Then cometh Jesus . . unto John, to be baptized of Him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" ⁶Verse 12.

⁷John iii. 5, [To Nicodemus:] "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." 1 Cor. vi. 9, 11, "Know ye not that the unrighteous shall not inherit the kingdom of God? . . and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Eph. v. 25, "Christ . . loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." Tit. iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Heb. x. 21, "Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

⁸John xv. 3, [To the eleven:] "Now ye are clean through the word which I have spoken unto you."

⁹John vi. 64, [To the Jews:] "There are some of you that believe not. For Jesus knew from the begin-

10 Jesus saith to him, He that is washed A. D. 33. needeth not save to wash his feet, but is clean every whit: and ²ye are clean, but not all.

11 For 'He knew who should betray Him; therefore said He, Ye are not all clean.

12 So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?

13 "Ye call Me Master and Lord: and ye say well; for so I am.

14 "If I then, your Lord and Master, have washed your feet; ³ye also ought to wash one another's feet.

15 For ²I have given you an example, that ye should do as I have done to you.

16 'Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

ning who they were that believed not, and who should betray Him."

²Matt. xxiii. 2, 6, "The scribes and the Pharisees . . love . . to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Luke vi. 46, "Why call ye Me Lord, Lord, and do not the things which I say?" 1 Cor. viii. 6, "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost." Phil. ii. 9, "God: . . hath highly exalted Him, and given Him a name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

³Luke xxii. 27, on ¹above.

⁴Rom. xii. 10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." 1 Pet. v. 5, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

⁵Matt. xi. 29, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Phil. ii. 5, on ¹above. 1 Pet. ii. 21, [Of suffering patiently for well doing:] "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously . . that we, being dead to sins, should live unto righteousness." 1 John ii. 6, "He that saith he abideth in Him ought himself also so to walk, even as He walked."

⁶Matt. x. 24, "The disciple is not above his master,

A. D. 33. 17 "If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, "He that eateth bread with Me hath lifted up his heel against Me.

19 "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He.

20 "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

21 When Jesus had thus said, "He was troubled in spirit, and testified, "and said, Verily, verily, I say unto you, that "one of you shall betray Me.

22 "Then the disciples looked one on another, doubting of whom He spake.

23 "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.

nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" Luke vi. 40, "The disciple is not above his master: but every one that is perfect shall be as his master." John xv. 20, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." Jam. i. 25, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

* Psa. xli. 9, id.—Verse 21. Matt. xxvi. 23, [At His last supper:] "He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me."

* John xiv. 28, "I go away, and come again unto you . . . and now I have told you before it come to pass, that, when it is come to pass, ye might believe." xvi. 4, [Of the hatred and tribulations of the disciples:] "These things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you."

* Matt. x. 40, [In His charge to the twelve:] "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." xxv. 31, 34, "When the Son of man shall come in His glory . . . then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Luke x. 16, [To the seventy:] "He that heareth you heareth Me."

* John xii. 27, "Now is My soul troubled; and what

25 He then lying on Jesus' breast saith A. D. 33 unto Him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon.

27 "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent He spake this unto him.

29 For some of them thought, because "Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in Him.

32 "If God be glorified in Him, God shall also

shall I say? Father, save Me from this hour: but for this cause came I unto this hour."

* Acts i. 15, "Peter stood up in the midst of the disciples, and said . . . Judas, which was guide to them that took Jesus . . . was numbered with us, and had obtained part of this ministry." 1 John ii. 18, "As ye have heard that antichrist shall come, even now are there many antichrists . . . they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

* John xix. 25, "There stood by the cross of Jesus His mother . . . when Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!" xx. 1, "Mary Magdalene . . . cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." xxi. 4, 7, "Jesus stood on the shore: but the disciples knew not that it was Jesus . . . that disciple whom Jesus loved saith unto Peter, it is the Lord." 20, 24, The disciple whom Jesus loved . . . which also leaned on His breast at supper . . . this is the disciple which testifieth of these things: and we know that His testimony is true."

* Luke xxii. 8, on "above. John vi. 70, [To the twelve:] "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve."

* John xii. 4, [On Mary anointing the feet of Jesus:] "Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

* John xii. 23, on "verse 1.

* John xiv. 13, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." 1 Pet. iv. 11, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

* John xvii. 1, 4, "Jesus . . . lifted up His eyes to

A.D. 33. glorify Him in Himself, and ^ashall straightway glorify Him.

33 Little children, yet a little while I am with you. Ye shall seek Me: ^aand as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 ^aA new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 ^aBy this shall all men know that ye are My disciples, if ye have love one to another.

36 ¶ Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou shalt not follow Me now; but ^athou shalt follow Me afterwards.

37 Peter said unto Him, Lord, why cannot I follow Thee now? I will ^alay down my life for Thy sake.

38 Jesus answered him, Wilt thou lay down thy

life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

CHAPTER XIV.

1 Christ comforteth His disciples with the hope of heaven: 6 professeth Himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in His Name to be effectual: 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth His peace with them.

LET ^anot your heart be troubled: ye believe in God, believe also in Me.

2 In My Father's house are many mansions: if it were not so, I would have told you. ^aI go to prepare a place for you.

3 And if I go and prepare a place for you, ^aI will come again, and receive you unto Myself; that ^awhere I am, there ye may be also.

heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word."

^a John xii. 23, on ^bverse 1.

^a John vii. 33, [To the officers sent to take Him:] "Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come." viii. 21, [To the Pharisees in the temple:] "Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come."

^a Lev. xix. 18, "Thou shalt love thy neighbour as thyself: I am the LORD." John xv. 12, 17, "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. . . These things I command you, that ye love one another." Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." 1 Thes. iv. 9, "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." Jam. ii. 8, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." 1 Pet. i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 John ii. 7, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth." iii. 11, 23, "This is the message [marg. or, commandment,] that ye heard from the beginning, that we should love one another. . . And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." iv. 21, "This commandment have we from Him, That he who loveth God love his brother also."

^a 1 John ii, 5, "Whoso keepeth His word, in him

verily is the love of God perfected: hereby know we that we are in Him." - iv. 20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

^a John xxi. 18, [To Peter, after His resurrection:] "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God." - 1 Pet. i. 14, "Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

^a [This is the first time the denial by Peter is foretold. The second time:] Luke xxii. 33, "He said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." [The third time:] Matt. xxvi. 33; "Peter. . . said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, [Mark, crow twice,] thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples:" with Mark xiv. 29-31.

CHAP. XIV.—^a Verse 27. John xvi. 22, [To His disciples:] "Ye now. . . have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you."

^a John xiii. 33, 36, see above.

^a Verses 18, 28. Acts i. 10, [To the apostles:] "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

^a John xii. 26, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." xvii. 24, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." 1 Thess. iv. 16, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together

A.D. 33. 4 And whither I go ye know, and the way ye know.

5 Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

6 Jesus saith unto him, I am 'the way, 'the truth, and 'the life: 'no man cometh unto the Father, but by Me.

7 'If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

8 Philip saith unto Him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me,

with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

' Heb. ix. 7, 11, "Into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing . . . but Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building . . . by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

' John i. 17, "Grace and truth came by Jesus Christ." viii. 31, "Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

' John i. 4, [Of the Word:] "In Him was life; and the life was the light of men." xi. 25, [To Martha:] "Jesus said . . . I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

' John x. 9, "I am the door: by Me if any man enter in, he shall be saved."

' John viii. 19, "Then said they [the Pharisees] unto Him, Where is thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also."

' John xii. 45, "He that seeth Me seeth Him that sent me." Col. i. 13, 15, "His dear Son . . . who is the image of the invisible God." Heb. i. 2, "His Son . . . being the brightness of His glory, and the express image of His Person."

' Verse 20. John x. 38, [To the Jews:] "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." xvii. 20, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou has sent Me . . . I in them, and Thou in Me, that they may be made perfect in one."

' John v. 18, "The Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God. 19, Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father

Philip? 'He that hath seen Me hath seen A.D. 33. the Father; and how sayest thou then, Show us the Father?

10 Believest thou not that 'I am in the Father, and the Father in Me? the words that I speak unto you 'I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

11 Believe Me that I am in the Father, and the Father in Me: "or else believe Me for the very works' sake.

12 'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

13 'And whatsoever ye shall ask in My Name,

loveth the Son, and sheweth Him all things that Himself doeth." vii. 16, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." viii. 28, [To the Jews:] "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things." xii. 49, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak."

' John v. 36, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." x. 38, on 'above.

' Matt. xxi. 21, [To the disciples, on cursing the fig-tree:] "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22, And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them . . . Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Mark xvi. 17, "These signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

' Matt. vii. 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke xi. 9, id. Matt. xxi. 22, on 'above. Mark xi. 24, [To the disciples, on seeing the fig-tree dried up:] "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." John xv. 7, 16, [To the eleven at His last supper:] "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you . . . I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." xvi. 23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." Jam. i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." 1 John iii. 22, "Whatsoever we ask, we receive of Him,

A.D. 33. that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in My Name, I will do it.

15 ¶ If ye love Me, keep my commandments.

16 And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

20 At that day ye shall know that I am in My Father, and ye in Me, and I in you.

21 He that hath My commandments, and keep-

because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love another, as He gave us commandment." v. 14, "This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

* Verses 21, 23. John xv. 10, 14, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. . . ye are My friends, if ye do whatsoever I command you." 1 John v. 3, "This is the love of God, that we keep His commandments."

* John xv. 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." xvi. 7, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Rom. viii. 13, 26, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. . . The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

* John xv. 26, on the note above. xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." 1 John iv. 6, "We are of God: he that knoweth God heareth us. . . hereby know we the Spirit of truth."

* 1 Cor. ii. 12, 14, "We have received, not the spirit of the world, but the Spirit which is of God. . . the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

* 1 John ii. 20, 27, "Ye have an unction from the Holy One, and ye know all things. . . the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

* Matt. xxviii. 20, [To the same, just before His as-

eth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

22 ¶ Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

23 Jesus answered and said unto him, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

cension:] "Lo, I am with you always, even unto the end of the world. Amen."

* Verses 3, 28.

* John xvi. 16, [To the same:] "A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father."

* 1 Cor. xv. 20, "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

* Verse 10. John x. 38, on 'above. xvii. 20, 23, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. . . I in them, and Thou in Me, that they may be made perfect in one. . . I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

* Verses 15, 23. 1 John ii. 5, "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." v. 3, on 'above.

* Luke vi. 16, "Judas the brother of James," [mentioned as one of the twelve apostles.]


* Verse 15.

* 1 John ii. 24, "Let that. . . abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Rev. iii. 20, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

* Verse 10. John v. 19, on "above: 38, [To the Jews:] "Ye have not His [the Father's] word abiding in you: for whom He hath sent, Him ye believe not." vii. 16, on "above. viii. 28, *ibid.* xii. 49, *ibid.*

* Verse 16. Luke xxiv. 49, [To the eleven, just before his ascension:] "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." John xv. 26, on "above. xvi. 7, *ibid.*

* John ii. 22, [On foretelling His death and resurrection by a sign:] "When. . . He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word

A. D. 33. 27 ^aPeace I leave with you, My peace  I give unto you: not as the world giveth, give I unto you. ^bLet not your heart be troubled, neither let it be afraid.

28 Ye have heard how ^aI said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, ^cI go unto the Father: for ^dMy Father is greater than I.

29 And ^aNow I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: ^afor the prince of this world cometh, and hath nothing in Me.

31 But that the world may know that I love the Father; and ^aas the Father gave Me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 *The consolation and mutual love between Christ and His members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and My Father is the husbandman.

which Jesus had said." xii. 16, [On Jesus riding into Jerusalem, &c.]: "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." xvi. 13, on ^aabove: 1 John ii. 20, 27, on ^aabove.

^a Phil. iv. 7, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Col. iii. 15, "Let the peace of God rule in your hearts, to the which also ye are called in one body." Verse 1. ^aVerses 3, 18.

^a Verse 12. John xvi. 16, on ^aabove. xx. 17, [To Mary Magdalene, on the day of His resurrection]: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

^a See John v. 18, on ^averse 10. x. 30, "I and My Father are one." Phil. ii. 5, "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God."

^a John xiii. 19, [Of His betrayal]: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." xvi. 4, [Of the tribulation of His disciples]: "These things have I told you, that when the time shall come, ye may remember that I told you of them."

^a John xvi. 31, "Now is the judgment of this world: now shall the prince of this world be cast out." xvi. 8, 11, "When He [the Comforter] is come, He will reprove the world . . . of judgment, because the prince of this world is judged."

^a John x. 17, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." Phil. ii. 8, "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Heb. v. 8, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."

2 ^aEvery branch in Me that beareth not fruit He taketh away: and every *branch* that beareth fruit, He purgeth it, that it may bring forth more fruit.

3 ^aNow ye are clean through the word which I have spoken unto you.

4 ^aAbide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the vine, ye *are* the branches: he that abideth in Me, and I in him, the same bringeth forth much ^afruit: for ^awithout Me ye can do nothing.

6 If a man abide not in Me, ^ahe is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 ^aHerein is My Father glorified, that ye bear much fruit; ^aso shall ye be My disciples.

9 As the Father hath loved Me, so have I loved you: continue ye in My love.

CHAP. XV.—^a Matt. xv. 13, "Every plant, which My heavenly Father hath not planted, shall be rooted up."

^a John xiii. 10, [On washing the disciples' feet]: "Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all." xvii. 17, "Sanctify them through Thy truth: Thy word is truth." Eph. v. 25, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." 1 Pet. i. 22, "Ye have purified your souls in obeying the truth through the Spirit."

^a Col. i. 21, "You . . . hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard." 1 John ii. 6, "He that saith he abideth in Him ought himself also so to walk, even as He walked."

^a Hos. xiv. 8, "From Me [the Lord] is thy fruit found." Phil. i. 11, "—being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

^a Matt. iii. 7, 10, "When he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them . . . Now . . . the axe is laid unto the root of the trees: therefore ^aevery tree which bringeth not forth good fruit is hewn down, and cast into the fire;" vii. 19, [by Christ, of false prophets.]

^a Verse 16. John xiv. 13, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, I will do it." xvi. 23, "Whatsoever ye shall ask the Father in My Name, He will give it you. 24, Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

^a Matt. v. 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Phil. i. 11, on ^aabove.

^a John viii. 31, "Then said Jesus to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed." xiii. 35, on ^abelow.

A.D. 33. 10 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

11 These things have I spoken unto you, that My joy might remain in you, and *that* ²your joy might be full.

12 'This is My commandment, That ye love one another, as I have loved you.

13 'Greater love hath no man than this, that a man lay down his life for his friends.

14 'Ye are My friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; ⁶for all things that I have heard of My Father I have made known unto you.

¹ John xiv. 15, "If ye love Me, keep My commandments. 21, He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. 23, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

² John xvi. 24, on ¹above. xvii. 13, [Christ prayeth to the Father to glorify Him, and preserve His apostles in unity:] "These things I speak in the world, that they might have My joy fulfilled in themselves." 1 John i. 4, [Of the Person of Christ, and eternal life, by a communion with God:] "These things write we unto you, that your joy may be full."

³ John xiii. 34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35, By this shall all men know that ye are My disciples, if ye have love one to another." 1 Thess. iv. 9, "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Pet. iv. 8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 John iii. 11, "This is the message that ye heard from the beginning, that we should love one another." iv. 21, "This commandment have ye from Him, That he who loveth God love his brother also."

⁴ John x. 11, 15, "I am the good Shepherd: the good shepherd giveth his life for the sheep. . . As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep." Rom. v. 7, "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." 1 John iii. 16, "Hereby perceive we the love of God, because He [the Son of God] laid down His life for us: and we ought to lay down our lives for the brethren."

⁵ John xiv. 15, 23, on ¹above. See Matt. xii. 50, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

⁶ See Gen. xviii. 17, [On revealing the destruction of Sodom:] "The Lord said, Shall I hide from Abraham that thing which I do?" John xvi. 25, "O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith

16 ²Ye have not chosen Me, but I A.D. 33. have chosen you, and ³ordained you, ⁴that ye should go and bring forth fruit, and *that* your fruit should remain: that ⁵whatsoever ye shall ask of the Father in My Name, He may give it you.

17 'These things I command you, that ye love one another.

18 'If the world hate you, ye know that it hated Me before it *hated* you.

19 'If ye were of the world, the world would love his own: but ⁶because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, 'The servant is not greater than his lord. If they have persecuted Me, they will also persecute you;

Thou hast loved Me, may be in them, and I in them." Acts xx. 27, [Paul to the elders of the church of Ephesus:] "I have not shunned to declare unto you all the counsel of God."

² John vi. 70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." xiii. 18, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." 1 John iv. 10, 19, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. We love Him, because He first loved us."

³ Matt. xxviii. 18, [To the eleven after His resurrection:] "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Mark xvi. 15, [To the same:] "Go ye into all the world, and preach the gospel to every creature." Col. i. 5, "The gospel . . is come unto you, as it is in all the world; and bringeth forth fruit, as it *doth* also in you, since the day ye heard of it, and knew the grace of God in truth."

⁴ Verse 7. John xiv. 13, on ¹above.

⁵ Verse 12.

⁶ 1 John iii. 1, 13, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. . . Marvel not, my brethren, if the world hate you."

¹ 1 John iv. 5, [Of false teachers:] "They are of the world: therefore speak they of the world, and the world heareth them."

² John xvii. 12, 14, "Those that Thou gavest Me I have kept. . . I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

³ Matt. x. 24, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" Luke vi. 40, "The disciple is not above his master: but every one that is perfect shall be as his master." John xiii. 16, "The servant is not greater than his lord; neither he that is sent greater than he that sent him."

A.D. 33. "if they have kept My saying, they will keep yours also.

21 But 'all these things will they do unto you for My Name's sake, because they know not Him that sent Me.

22 "If I had not come and spoken unto them, they had not had sin: ^abut now they have no ^bcloak for their sin.

23 ^cHe that hateth Me hateth My Father also.

24 If I had not done among them 'the works which none other man did, they had not had sin:

^a Ezek. iii. 7, "The house of Israel will not hearken unto thee; for they will not hearken unto Me: for all the house of Israel are impudent and hard-hearted."

^b Matt. xxiv. 9, [To the disciples:] "Then shall they deliver you up to be afflicted, and shall kill you: and [x. 22.] 'ye shall be hated of all nations for My Name's sake.'" John xvi. 2, [To the same:] "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."

^c John ix. 40, "Some of the Pharisees . . . said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

^a Rom. i. 20, "The invisible things of Him [of God] from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Jam. iv. 17, "To him that knoweth to do good, and doeth it not, to him it is sin."

^b 1 John ii. 23, "Whoso denieth the Son, the same hath not the Father."

^c John iii. 1, "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with Him." vii. 31, "Many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this *Man* hath done?" ix. 32, [On Christ's opening the eyes of a man born blind:] "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing."

^a Psa. xxxv. 19, "*Neither* let them [mine enemies] wink the eye that hate me without a cause." lxi. 4, "They that hate me without a cause are more than the hairs of mine head."

^b Luke xxiv. 48, [To the eleven, of His sufferings, death, &c.]: "Ye are witnesses of these things. 49, And, behold, I send the promise of My Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." John xiv. 16, 26, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; *even* the Spirit of truth. . . the Comforter, *which* is the Holy Ghost, whom the Father will send in My Name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." xvi. 7, 13, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear that shall He speak: and He will

but now have they both seen and hated A.D. 33. both Me and My Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^aThey hated Me without a cause.

26 'But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, ^bHe shall testify of Me:

27 And ^cye also shall bear witness, because ^dye have been with me from the beginning.

show you things to come. He shall glorify Me." Acts ii. 32, [On the apostles being filled with the Holy Ghost, and speaking with other tongues:] "This Jesus hath God raised up, whereof we all are witnesses. 33, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

^a 1 John v. 6, "This is He that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

^b Luke xxiv. 48, on ^a above. Acts i. 8, [To the apostles on the day of the ascension:] "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [On choosing an apostle in the place of Judas:] 15, 21, 26, "Peter . . . said . . . Of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection . . . and the lot fell upon Matthias." ii. 32, on ^a above. iii. 14, [Peter to the Jews:] "Ye . . . killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." iv. 18, 33, "They [the Jewish council] commanded them not to speak at all nor teach in the Name of Jesus. But Peter and John answered and said unto them . . . We cannot but speak the things which we have seen and heard.—With great power gave the apostles witness of the resurrection of the Lord Jesus." v. 29, "Peter and the other apostles answered and said, The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour . . . and we are His witnesses of these things; and *so* is also the Holy Ghost, whom God hath given to them that obey Him."

x. 39, 41, [Peter to Cornelius and his company:] "We are witnesses of all things which He did both in the land of the Jews, and in Jerusalem . . . who did eat and drink with Him after He rose from the dead." xiii. 30, "God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people." 1 Pet. v. 1, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ." 2 Pet. i. 16, 18, "We . . . were eye-witnesses of His majesty . . . when we were with Him in the holy mount."

^a Luke i. 1, "Those things . . . are most surely believed among us, *even* as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word." 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear wit-

CHAPTER XVI.

1 *Christ comforteth His disciples against tribulation by the promise of the Holy Ghost, and by His resurrection and ascension: 23 assureth their prayers made in His Name to be acceptable to His Father. 33 Peace in Christ, and in the world affliction.*

A.D. 33. **T**HESE things have I spoken unto you, that ye ^ashould not be offended.

2 ^bThey shall put you out of the synagogues: yea, the time cometh, ^cthat whosoever killeth you will think that he doeth God service.

3 And ^dthese things will they do unto you, because they have not known the Father, nor Me.

ness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us."

CHAP. XVI.—^e Matt. xi. 6, "Blessed is he, whosoever shall not be offended in Me." xxiv. 10, [Foretelling the calamities of Jerusalem:] "Many shall be offended." xxvi. 31, [To the eleven:] "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

^f John ix. 20, &c., [To the Pharisees:] "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. . . Then again called they the man that was blind . . . and he answered and said . . . One thing I know, that, whereas I was blind, now I see . . . and they cast him out," [marg. or, excommunicated him.] xii. 42, "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

^g Acts viii. 1, [On the death of Stephen:] "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." xxvi. 7, 9, [Before king Agrippa:] "Paul . . . answered for himself . . . I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

^h John xv. 21, [Of the hatred and persecution of the world:] "All these things will they do unto you for My Name's sake, because they know not Him that sent Me." Rom. x. 2, [Of Israel:] "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law

4 But ⁱthese things have I told you, A.D. 33. that when the time shall come, ye may remember that I told you of them. And ^jthese things I said unto you at the beginning, because I was with you.

5 But now ^kI go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?

6 But because I have said these things unto you, ^lsorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, ^mthe Comforter will not come unto you; but ⁿif I depart, I will send Him unto you.

for righteousness to every one that believeth." 1 Cor. ii. 7, "We speak the wisdom of God in a mystery . . . which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Tim. i. 12, "I . . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

^o John xiii. 19, [Of His betrayal:] "Now I tell you before it come, that when it is come to pass, ye may believe that I am He." xiv. 28, "I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29, And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

^p See Matt. ix. 15, "Jesus said . . . Can the children of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast."

^q Verses 10, 16. John vii. 32, "The Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, ^rthither ye cannot come." xiii. 3, "Jesus knowing . . . that He was come from God, and went to God." xiv. 28, on ^sabove.

^t Verse 22. John xiv. 1, "Let not your heart be troubled . . . I go to prepare a place for you."

^u John vii. 37, "Jesus . . . cried . . . He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." xiv. 16, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; 17, ^veven the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him. 26, The Comforter, ^wwhich is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things." xv. 26, "When the Comforter is come, whom I will send unto you from the Father; ^xeven the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

^y Acts ii. 32, [On the apostles being filled with the Holy Ghost, and speaking with other tongues:] "This Jesus hath God raised up, whereof we all are witnesses. 33, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Eph. iv. 7, 11, "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

A.D. 33.

8 And when He is come, He will ¹reprove the world of sin, and of righteousness, and of judgment:

9 ¹Of sin, because they believe not on Me;

10 ²Of righteousness, ³because I go to My Father, and ye see Me no more;

11 ⁴Of judgment, because ⁵the prince of this world is judged.

12 I have yet many things to say unto you, ⁶but ye cannot bear them now.

13 Howbeit when He, ⁷the Spirit of truth, is come, ⁸He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, ⁹that shall He speak: and He will show you things to come.

14 He shall glorify Me: for He shall receive of Mine, and shall show ¹⁰it unto you.

15 ¹¹All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show ¹²it unto you.

16 ¹³A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, ¹⁴because I go to the Father.

¹ Acts ii. 22-37, [Peter on the day of Pentecost sheweth to the multitudes at Jerusalem, that the apostles spake by the power of the Holy Ghost; that Jesus, whom the Jews by wicked hands had crucified, was risen from the dead, and that God had made Him both Lord and Christ: "When they heard this, they were pricked in the heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?"]

² Acts ii. 32, on ³above.

⁴ John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." v. 32, "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth."

⁵ Acts xxvi. 16, [From Paul's account of his conversion, observe Agrippa:] ⁶"I [the Lord] have appeared unto thee . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

⁷ Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name." And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power . . . over all the power of the enemy." John xii. 31, [At His last supper:] "Now is the judgment of this world: now shall the prince of this world be cast out." Eph. ii. 1, "You ⁸hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Col. ii. 15, "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," [in His cross.] Heb. ii. 14, "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

⁹ Mark iv. 33, "With many such parables [as that of the mustard seed] spake He the word unto them, as

17 Then said ¹some of His disciples A.D. 33. among themselves, What is this that He saith unto us; A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father?

18 They said therefore, What is this that He saith, A little while? we cannot tell what He saith.

19 Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 ¹A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 ²And ye now therefore have sorrow: but I

they were able to hear ³it. But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples." 1 Cor. iii. 1, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, ⁴even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to ⁵bear ⁶it, neither yet now are ye able." Heb. v. 12, "When for the time ye ought to be teachers, ye have need that one teach you again which ⁷be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk ⁸is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, ⁹even those who by reason of use have their senses exercised to discern both good and evil."

¹⁰ John xiv. 17, on ¹¹above. xv. 26, *ibid.*

¹² John xiv. 26, on ¹³above. 1 John ii. 20, 27, "Ye have an unction from the Holy One, and ye know all things . . . The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

¹⁴ Matt. xi. 27, "All things are delivered unto Me of My Father." John iii. 35, "The Father loveth the Son, and hath given all things into His hand." xiii. 3.—xvii. 10, "All Mine are Thine, and Thine are Mine; and I am glorified in them."

¹⁵ Verse 10. John vii. 33, [To the officers sent to take Him:] "Yet a little while am I with you, and ¹⁶then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, ¹⁷thither ye cannot come." xiii. 33, [To the eleven:] "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." xiv. 19, [To the same:] "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also."

¹⁸ Verse 28. John xiii. 3, "Jesus knowing that . . . He was come from God, and went to God."

¹⁹ Isa. xxvi. 17, "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O Lord."

²⁰ Verse 6.

A. D. 38. will see you again, and ²your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask Me nothing. ³Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.

24 Hitherto have ye asked nothing in My Name: ask, and ye shall receive, ⁴that your joy may be full.

25 These things have I spoken unto you in ⁵parables: but the time cometh, when I shall no more

⁶Or, para-
ble. speak unto you in ⁷parables, but I shall show you plainly of the Father.

26 ⁸At that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you:

27 ⁹For the Father Himself loveth you, because ye have loved Me, and ¹⁰have believed that I came out from God.

¹ John xiv. 1, "Let not your heart be troubled: ye believe in God, believe also in Me. 27, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Luke xiv. 36, 41, [After His resurrection:] "Jesus Himself stood in the midst of them. . . He showed them His hands and His feet. . . They yet believed not for joy, and wondered. 51, While He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple praising and blessing God." xx. 20, [To the ten, Thomas being absent, after His resurrection:] "He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord." Acts ii. 41, 46, [On the day of Pentecost, after Peter, with the eleven, preacheth:] "Then they that gladly received his word were baptized. . . and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." xiii. 52, [On Paul preaching at Antioch:] "The disciples were filled with joy, and with the Holy Ghost." 1 Pet. i. 7, "Jesus Christ. . . having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

² Matt. vii. 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." John xiv. 13, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." xv. 16, [To the eleven:] "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you."

³ John xv. 11, [Of the consolation and mutual love between Christ and His members, under the parable of the vine:] "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." ⁴ Verse 23.

⁵ John xiv. 21, 23, "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

⁶ Verse 30. John iii. 13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." xvii. 6, "I

28 ¹I came forth from the Father, and ²am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no ³pro-
⁴Or, para-
ble. verb.

30 Now we are sure ⁵that Thou knowest all things, and needest not that any man should ask Thee: by this ⁶we believe that Thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ⁷Behold, the hour cometh, yea, is now come, that ye shall be scattered, ⁸every man to ⁹his own, and shall leave Me alone: and ¹⁰yet I am
¹¹Or, Me with
himself. not alone, because the Father is with Me.

33 These things I have spoken unto you, that ¹²in Me ye might have peace. ¹³In the world ye

have manifested Thy Name unto the men which Thou gavest Me out of the world. 8, And they. . . have known surely that I came out from Thee, and they have believed that Thou didst send Me."

¹ John xiii. 8, "Jesus knowing. . . that He was come from God, and went to God."

² John xxi. 17, "Simon, son of Jonas, lovest Thou Me? Peter was grieved, because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee."

³ Verse 27. John xvii. 8, on ⁴above.

⁵ Matt. xxvi. 31, [To the eleven:] "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." with Mark xiv. 27.

⁶ John xx. 10, [On leaving the sepulchre:] "Then the disciples went away again unto their own home."

⁷ John viii. 29, "He that sent Me is with Me: the Father hath not left Me alone." xiv. 9, [To Philip:] "He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake."

⁸ Isa. ix. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called. . . the Prince of Peace." John xiv. 27, on ⁹above. Rom v. 1, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Eph. ii. 13, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Col. i. 19, "It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

¹⁰ John xv. 19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you. . . but all these things will they do unto you for My Name's sake, because they know not Him that sent Me." 2 Tim. iii. 10, "Thou hast fully known. . . what persecutions I endured: but out of them all the

A. D. 33. shall have tribulation: *but be of good cheer; *I have overcome the world.

CHAPTER XVII.

1 Christ prayeth to His Father to glorify Him, 6 to preserve His apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with Him in heaven.

THESE words spake Jesus, and lifted up His eyes to heaven, and said, Father, "the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."

* John xiv. 1, on * above.

* Rom. viii. 35, 37, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." 1 John iv. 4, [Of false teachers:] "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." v. 4, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

CHAP. XVII.—* John xii. 23, "The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." xiii. 31, "When he [Judas, from His last supper,] was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."

* Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Matt. xi. 27, "All things are delivered unto Me of My Father." xxviii. 18, [After His resurrection:] "All power is given unto Me in heaven and in earth." John iii. 35, "The father loveth the Son, and hath given all things into His hand." v. 26, "The Father hath given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." 1 Cor. xv. 23, 25, 27, "Christ . . . must reign, till He hath put all enemies under His feet. . . for He [the Father] hath put all things under His feet." Phil. ii. 9, "God . . . hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. ii. 8, "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

* Verses 6, 9, 24. John vi. 37, 39, "All that the Father giveth Me shall come to Me; and him that cometh to Me, I will in no wise cast out . . . This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and

2 *As Thou hast given Him power over all flesh, that He should give eternal life to as many *as Thou hast given Him.

3 And *this is life eternal, that they might know Thee "the only true God, and Jesus Christ, whom Thou hast sent.

4 *I have glorified Thee on the earth: *I have finished the work "which Thou gavest Me to do.

5 And now, O Father, glorify Thou Me with believeth on Him, may have everlasting life: and I will raise him up at the last day."

* Isa. liii. 11, "By His knowledge shall My righteous Servant justify many: for He shall bear their iniquities." Jer. ix. 24, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the LORD."

* 1 Cor. viii. 4, "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Thess. i. 9, "They themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

* John iii. 34, [John's doctrine concerning Christ:] "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." v. 36, "I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me." vi. 29, 57, [To the Jews:] "Jesus . . . said . . . This is the work of God, that ye believe on Him whom He hath sent . . . As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." vii. 29, "I am from Him, and He hath sent Me." x. 36, [Christ speaking of Himself to the Jews:] "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" xi. 41, [At the grave:] "Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth."

* John xiii. 31, on * verse 1. xiv. 13, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

* John iv. 34, "Jesus saith . . . My meat is to do the will of Him that sent Me, and to finish His work." v. 36, on * above. ix. 2, [On restoring to sight the man born blind:] "His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in Him." xix. 30, [On the cross:] "When Jesus . . . had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."

* John xiv. 31, "As the Father gave Me commandment, even so I do." xv. 10, "I have kept My Father's commandments, and abide in His love."

A.D. 33. Thine own self with the glory ^awhich I had with Thee before the world was.

6 ^bI have manifested Thy Name unto the men ^cwhich Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word.

7 Now they have known that all things whatsoever Thou hast given Me are of Thee.

8 For I have given unto them the words ^dwhich Thou gavest Me; and they have received ^ethem, ^fand have known surely that I came out from Thee, and they have believed that Thou didst send Me.

9 I pray for them: ^gI pray not for the world, but for them which Thou hast given Me; for they are Thine.

10 And all Mine are Thine, and ^hThine are Mine; and I am glorified in them.

^a John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." x. 30, "I and My Father are one." xiv. 9, 11, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou *then*, Show us the Father? . . . Believe Me that I *am* in the Father, and the Father in Me." Phil. ii. 5, "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God." Col. i. 15, [Of the Son of God:] "Who is the image of the invisible God . . . and He is before all things, and by Him all things consist." Heb. i. 3, [Of the same:] "—being the brightness of *His* glory, and the express image of *His* Person." 8, 10, "Unto the Son *He* saith . . . Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."

^b Verse 26. Psa. xxii. 22, "I will declare Thy Name unto My brethren: in the midst of the congregation will I praise Thee."

^c Verses 2, 9, 11. John vi. 37, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. 39, And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." x. 27, 29, "My sheep hear My voice, and I know them, and they follow Me . . . My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." xv. 19, on ^e below.

^d John viii. 28, "I do nothing of Myself; but as My Father hath taught Me, I speak these things." xii. 49, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak." xiv. 19, "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

^e Verse 25. John xvi. 27, "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. 28, I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him . . . By this we believe that Thou camest forth from God."

^f 1 John v. 19, "We know that we are of God, and the whole world lieth in wickedness."

11 And ^gnow I am no more in the world, and I ^hcome to Thee. Holy Father, ⁱkeep through Thine own Name those whom Thou hast given Me, ^jthat they may be one, ^kas we are.

12 While I was with them in the world, ^lI kept them in Thy Name: those that Thou gavest Me I have kept, and ^mnone of them is lost, ⁿbut the son of perdition; ^othat the Scripture might be fulfilled.

13 And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

14 ^pI have given them Thy word; ^qand the world hath hated them, because they are not of the world, ^reven as I am not of the world.

15 I pray not that Thou shouldest take them out of the world, but ^sthat Thou shouldest keep them from the evil.

^a John xvi. 15, "All things that the Father hath are Mine."

^b John xiii. 1, "When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." xvi. 28, on ^a above.

^c 1 Pet. i. 5, "—kept by the power of God through faith unto salvation, ready to be revealed in the last time." Jude 1, "—sanctified by God the Father, and preserved in Jesus Christ."

^d Verse 21, &c.

^e John x. 30, on ^a above.

^f John vi. 39, on ^a above. x. 27, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Heb. ii. 11, 13, "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying . . . Behold, I, and the children which God hath given Me."

^g John xviii. 8, [To the officers sent to take Him in the garden:] "If . . . ye seek Me, let these [the eleven] go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none." 1 John ii. 18, "Even now are there many antichrists . . . they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest that they were not all of us."

^h John vi. 70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." xiii. 18, "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me."

ⁱ Acts i. 20, [Of Judas:] "It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and cix. 8, 'his bishoprick [margin, *office, or, charge*,] let another take.'"

^j Verse 8.

^k John xv. 18, "If the world hate you, ye know that it hated Me before *it* hated you. 19, If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." 1 John iii. 13, "Marvel not, my brethren, if the world hate you."

^l Verse 16. John viii. 23, [To the Jews:] "I am from above . . . I am not of this world."

^m Matt. vi. 13, [From the Lord's prayer:] "Deliver

A. D. 33. 16 ^aThey are not of the world, even as I am not of the world.

17 ^aSanctify them through Thy truth: ^bThy word is truth.

18 ^aAs Thou hast sent Me into the world, even so have I also sent them into the world.

19 And ^afor their sakes I sanctify Myself, that ^bthey also might be ^csanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on Me through their word:

21 ^aThat they all may be one; as ^bThou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

22 And the glory which Thou gavest Me I have

us from evil." Gal. i. 3, "Our Lord Jesus Christ . . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." 2 Thess. iii. 3, "The Lord is faithful, who shall stablish you, and keep you from evil." 1 John v. 18, "He that is begotten of God keepeth himself, and that wicked one toucheth him not."

^a Verse 14.

^a John xv. 3, "Ye are clean through the word which I have spoken unto you." Acts xv. 8, [Peter before the apostles and elders:] "God, which knoweth the hearts . . . put no difference between us and them, [the Gentiles,] purifying their hearts by faith." Eph. v. 25, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Pet. i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

^a 2 Sam. vii. 28, [David's prayer:] "O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant." Psa. cxix. 142, 151, "Thy law is the truth . . . all Thy commandments are truth." John viii. 40, [To the Jews:] "Ye seek to kill Me, a Man that hath told you the truth, which I have heard of God."

^a John xx. 21, [After His resurrection:] "Then said Jesus to them . . . Peace be unto you: as *My Father* hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

^a 1 Cor. i. 2, 30, "To them that are sanctified in Christ Jesus, called to be saints . . . of Him [of God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Thess. iv. 7, "God hath not called us unto uncleanness, but unto holiness." Heb. x. 10, "We are sanctified through the offering of the body of Jesus Christ once for all."

^a Verses 11, 22, 23. John x. 15, "I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." Rom. xii. 4, "As we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another." Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free,

given them; ^athat they may be one, even as We are one: A. D. 33.

23 I in them, and Thou in Me, ^athat they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

24 ^aFather, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: ^bfor Thou lovedst Me before the foundation of the world.

25 O righteous Father, ^athe world hath not known Thee: but ^bI have known Thee, and ^cthese have known that Thou hast sent Me.

26 ^aAnd I have declared unto them Thy Name, and will declare it: that the love ^bwherewith Thou hast loved Me may be in them, and I in them.

there is neither male nor female: for ye are all one in Christ Jesus."

^a John x. 37, "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." xiv. 11, "Believe Me that I am in the Father, and the Father in Me."

^a John xv. 20, "At that day [i. e. when the Comforter is come] ye shall know that I am in My Father, and ye in Me, and I in you." 1 John i. 3, "That which we have seen and heard [of the Word of life] declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." iii. 24, "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

^a Col. iii. 14, "Charity . . . is the bond of perfectness."

^a John xii. 26, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." xiv. 2, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also." 1 Thess. iv. 17, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

^a Verse 5.

^a John xv. 21, [Of the hatred and persecutions of the apostles:] "All these things will they do unto you for My Name's sake, because they know not Him that sent Me." xvi. 3, [Of the same:] "These things will they do unto you, because they have not known the Father, nor Me."

^a John xvi. 28, "He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me." viii. 54, [To the Jews:] "It is My Father that honoureth Me . . . I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying." x. 15, "As the Father knoweth Me, even so know I the Father."

^a Verse 8. John xvi. 27, "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God."

^a Verse 6. John xv. 15, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

^a John xv. 9, "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

A. D. 33.

WHEN Jesus had spoken these words, ^aHe went forth with His disciples ^bover ^cthe brook Cedron, ^dwhere was a garden, into the which he entered, and His disciples.

2 And Judas also, which betrayed Him, knew the place: for ^eJesus oftentimes resorted thither with His disciples.

3 ^fAnd Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?

5 They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them.

6 As soon then as He had said unto them, I am He, they went backward, and fell to the ground.

7 Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way:

9 That the saying might be fulfilled, which He spake, ^gOf them which Thou gavest Me have I lost none.

10 ^hThen ⁱSimon Peter ^jhaving a sword ^kdrew it, and smote the high

commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

CHAP. XVIII.—² Sam. xv. 22, "David . . the king also himself passed over the brook Kidron . . toward the way of the wilderness."

³ Luke xxi. 37, "In the day time he was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of Olives." xxii. 39, "He came out [from the room where He instituted His holy supper,] and went, as He was wont, to the mount of Olives; and His disciples also followed Him."

⁴ Acts i, 16, "Judas . . was guide to them that took Jesus."

⁵ John xvii. 11, "Holy Father . . those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

⁶ Luke xxii. 48, "[On the same occasion:] "Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they [the eleven] which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?"

⁷ Matt. xx. 22, "[To the two sons of Zebedee:] "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with." xxvi. 39, 42, "[At a place called Gethsemane:] "He . . fell on His face, and prayed, saying, O My Father, if it be

priest's servant, and cut off his right ear. A. D. 33. The servant's name was Malchus."

11 ^aThen said Jesus unto Peter, Put up thy sword into the sheath: ^b"the cup which My Father hath given Me, shall I not drink it?" ^cMat. 26. 52.

12 Then the band and the captain and officers of the Jews took Jesus, and bound Him,

13 And ^dled Him away to ^eAnnas first; for he was father-in-law to Caiaphas, which was the high priest that same year.¹

14 ^fNow Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ^g¶ And Simon Peter followed Jesus, ^hand so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest."

16 ⁱBut Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 ^jThen saith the damsel ^kthat kept the door ^lunto Peter, Art not thou also one of this Man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ^m¶ The high priest then asked Jesus of His disciples, and of His doctrine.

20 Jesus answered him, ⁿI spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt . . He . . again the second time . . prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

⁹ See Matt. xxvi. 57, "They that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled."

¹⁰ Luke iii. 2, "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias."

¹¹ John xi. 47, 49, "Then gathered the chief priests and the Pharisees a council . . and one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

¹² Matt. xxvi. 69, "Peter sat without in the palace." Mark xiv. 68, "Peter was beneath in the palace:" [both the above references belong to the same occasion: but see the note on Matt. xxvi. 69.] Luke xxii. 54, "They . . brought Him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them."

¹³ Matt. xxvi. 55, "In that same hour said Jesus to

A.D. 33. 21 Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.

22 And when He had thus spoken, one of the officers which stood by ^astruck Jesus ¹with the palm of his hand, saying, Answerest Thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

24 Now ^aAnnas had sent Him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. ^aThey ^csaid therefore unto him, Art not thou also *one* of His disciples? He denied it, and said, I am not.

26 ^bOne of the servants of the high priest, ^cbeing *his* kinsman whose ear Peter cut off, saith, ^dDid not I see thee in the garden with Him?

27 ^ePeter then denied again: and ^fimmediately ^gthe cock crew.

28 ¶ ^hThen led they Jesus ⁱfrom Caiaphas ^junto the ^khall of judgment: ^land it was early; ^mand ⁿthey themselves

went not into the judgment hall, lest ^othey should be defiled; but that they might eat the passover.*

29 Pilate then went out unto them, and said, What accusation bring ye against this Man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered Him up unto thee.

31 Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 ^pThat the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

33 ^q'Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast thou done?

36 ^rJesus answered, ^sMy kingdom is not of this

* Acts x. 28, [Peter in the house of Cornelius:] "He said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." xi. 1, "The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them:" [Peter then maketh his defence, which is accepted, 5-18.]

^a Matt. xx. 18, [To the twelve disciples:] "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles, to mock, and to scourge, and to crucify Him." John xii. 32, "I, if I be lifted up from the earth, will draw all men unto Me." This He said, signifying what death He should die."

^b Matt. xxvii. 11, "Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest."

^c 1 Tim. vi. 13, "Christ Jesus . . before Pontius Pilate witnessed a good confession."

^d Dan. ii. 44, "The God of heaven (shall) set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all . . kingdoms, and it shall stand for ever." vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Luke xii. 13, "One of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you?" John vi. 15, "When Jesus . . perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." viii. 15, "I judge no man."

a cf. Mat. 26, 71, 72.
cf. Mark 14, 69, 70.
cf. Luke 22, 73.
b cf. Mat. 26, 73, & Mark 14, 70, & Luke 22, 69.
c Mat. 26, 14, Mark 14, 71, 73.
d "the second time."
e Luke 22, 60.
f cf. Mat. 27, 2, & Mark 15, 1.
g cf. Luke 23, 1.
h Or, Pilate's house.
i Matt. 27, 27, "the common hall."
j b Mt. & Mk.

the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done, that the Scriptures of the prophets might be fulfilled." Luke iv. 15, [In Galilee:] "He taught in their synagogues, being glorified of all." John vii. 14, 25, &c., "About the midst of the feast [of tabernacles] Jesus went up into the temple, and taught . . Then said some of them of Jerusalem, Is not this He, whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ? . . Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not." viii. 2, "Early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them."

^a Jer. xx. 1, "Pashur the son of Immer the priest . . heard that Jeremiah prophesied . . then Pashur smote Jeremiah the prophet." Acts xxiii. 2, [Paul before the council:] "The high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto Him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

^b Matt. xxvi. 57, on ^c above.

^c Matt. xxvi. 69, [Peter's first denial of Christ:] "Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest:" with Mark xiv. 69, 70.

^d John xiii. 37, "Peter said unto Him, Lord . . I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice."

^e Acts iii. 13, [Peter to the Jews:] "Ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go."

A.D. 33. world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

37 Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that "is of the truth heareth My voice.

38 Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, "I find in Him no fault at all.

39 "But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 "Then cried they all again, saying, Not this Man, but Barabbas. "Now Barabbas was a robber.

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release Him, but being overcome with the outrage of the Jews, he delivered Him to be crucified. 23 They cast lots for His garments. 26 He commendeth His mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN "Pilate therefore took Jesus, and scourged Him.

2 And the soldiers platted a crown of thorns,

" John viii. 47, "He that is of God heareth God's words." 1 John iii. 18, "My little children, let us not live in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth." iv. 6, "We are of God: he that knoweth God heareth us . . hereby know we the spirit of truth."

" Matt. xxvii. 24, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person." Luke xxiii. 3, "Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this Man." John xix. 4, "Pilate . . saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him . . When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him."

" Matt. xxvii. 15, "At that feast the governor was wont to release unto the people a prisoner, whom they would.' [Luke xxiii. 17.] And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him:" with Mark xv. 6, &c.

" Acts iii. 14, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life."

" Luke xxiii. 18, "Barabbas . . for a certain sedition made in the city, and for murder, was cast into prison."

CHAP. XIX.—" Matt. xx. 18, see on " above. xxvii. 26, "When he [Pilate] had scourged Jesus, he delivered Him to be crucified:" with Mark xv. 15. Luke xviii. 32, [To the twelve:] "He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated,

and put it on His head, and they put on Him a purple robe, A.D. 33.

3 And said, Hail, King of the Jews! and they smote Him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, "that ye may know that I find no fault in Him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!

6 "When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him.

7 The Jews answered him, "We have a law, and by our law He ought to die, because 'He made Himself the Son of God.

8 "¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art Thou? "But Jesus gave him no answer.

10 Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?

11 Jesus answered, "Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.

and spitted on: and they shall scourge Him, and put Him to death."

" Verse 6. John xviii. 38, "Pilate . . saith unto them, I find in Him no fault at all."

" Acts iii. 18, "Ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go."

" Lev. xxiv. 16, "He that blasphemeth the Name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death."

" Matt. xxvi. 63, "The high priest . . said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said . . Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy." John v. 18, "The Jews sought the more to kill Him, because He . . said also that God was His Father, making Himself equal with God." x. 33, 36, "The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a Man, makest Thyself God. Jesus answered them . . Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

" Isa. liii. 7, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Matt. xxvii. 12, "When He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearst Thou not how many things they witness against Thee? And He answered him to never a word."

" Luke xxii. 52, "Jesus said unto the chief priests, and captains of the temple, and the elders, which were

A. D. 33. 12 And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, ^a If thou let this Man go, thou art not Cesar's friend: ^b whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And ^a it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 ^a Then delivered he Him therefore unto them to be crucified. ^a And they took Jesus, ^b and led Him away.

17 ^a And ^a He ^a bearing His cross ^a went forth into a place called ^a the place of a skull, which is called ^a in the Hebrew ^a Golgotha:

18 ^a Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness." John vii. 30, "They sought to take Him: but no man laid hands on Him, because His hour was not yet come."

^a Luke xxiii. 1, "The whole multitude of them . . . led Him unto Pilate. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King."

^a Acts xvii. 5, [On Paul, with Silas, preaching at Thessalonica:] "The Jews which believed not . . . when they found them not . . . drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus."

^a Matt. xxvii. 62, [That the sepulchre may be sealed, and watched:] "The next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate."

^a Gen. xlix. 1, 10, "Jacob . . . said . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

^a Luke xxiii. 24, [On the same occasion:] "Pilate gave sentence that it should be as they required."

^a Mark xv. 21, "They compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross:" with Luke xxiii. 26.

^a Numb. xv. 36, [Of the man that gathered sticks on the Sabbath day:] "All the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses." Heb. xiii. 11,

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: ^a and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; ^a and also His coat: now the coat was without seam, ^a woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but ^a cast lots for it, ^a whose it shall be: ^a that the Scripture might be fulfilled, which saith, ^a They parted My raiment among them, and for My vesture they did cast lots. ^a These things therefore the soldiers did.

25 ¶ Now ^a there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of ^a Cleophas, and Mary Magdalene.

26 When Jesus therefore saw His mother, and ^a the disciple standing by, whom He loved, He saith unto His mother, ^a Woman, behold thy son!

27 Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto ^a his own home.

28 ¶ After this, Jesus knowing that all things

"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

^a Psa. xxii. 18, id.
^a Matt. xxvii. 55, [On the same occasion:] "Many women were there beholding afar off, which followed Jesus from Galilee, [Luke xxiii. 49,] ministering unto Him: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children:" with Mark xv. 40.

^a Luke xxiv. 18, "Cleopas," [one of the disciples met by Jesus, on the day of the resurrection, on their way to Emmaus.]

^a John xiii. 23, [At the last supper:] "There was leaning on Jesus' bosom one of His disciples, whom Jesus loved." xx. 1, "Mary Magdalene . . . cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." xxi. 4, 7, "Jesus stood on the shore: but the disciples knew not that it was Jesus . . . that disciple whom Jesus loved saith unto Peter, It is the Lord." 20, 24, "—the disciple whom Jesus loved . . . this is the disciple which testified of these things, and wrote these things: and we know that his testimony is true."

^a John ii. 1, 3, "There was a marriage in Cana of Galilee . . . and when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."

^a John i. 11, [Of the Light:] "He came unto His Own." xvi. 32, [At His last supper:] "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone."

A. D. 33. were now accomplished, "that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: "and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

30 When Jesus therefore had received the vinegar, He said, "It is finished: and He bowed His head, and gave up the ghost.

31 The Jews therefore, "because it was the preparation, "that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him.

33 But when they came to Jesus, and saw that He was dead already, they brake not His legs:

34 But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, "that the Scripture should be fulfilled, A bone of Him shall not be broken.

37 And again another scripture saith, "They shall look on Him whom they pierced.

"Psa. lxxix. 21, "In My thirst they gave Me vinegar to drink."

"John xvii. 4, "I have glorified Thee [the Father] on the earth: I have finished the work which Thou gavest Me to do."

"Verse 42. Mark xv. 42, "The preparation, that is, the day before the Sabbath."

"Deut. xxi. 22, "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance."

"1 John v. 6, 8, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. . . There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

"Exod. xii. 46, [Of the lamb slain to be eaten at the passover:] "Neither shall ye break a bone thereof;" [confirmed] Numb. ix. 12. Psa. xxxiv. 19, "Many are the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken."

"Psa. xxii. 16, "The assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me." Zech. xii. 10, [The repentance of Jerusalem:] "The house of David, and . . . the inhabitants of Jerusalem . . . shall look upon Me whom they have pierced." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

38 ¶ And after this "Joseph of Arimathea, being a disciple of Jesus, "but secretly "for fear of the Jews, "besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also "Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 "Then took they the body of Jesus, and "wound it in linen clothes "with the spices, as the manner of the Jews is to bury."

41 Now in the place where He was crucified there was a garden; "and in the garden a new sepulchre, "wherein was never man yet laid.

42 "There laid they Jesus therefore "because of "the Jews" preparation day; "for the sepulchre was nigh at hand."

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to His disciples. 24 The incredulity and confession of Thomas. 30 The Scripture is sufficient to salvation.

THE "first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, "and seeth the stone taken away from the sepulchre."

2 Then she runneth, and cometh to Simon Pe-

"John ix. 20, "We know that this is our son, and that he was born blind. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue." xii. 42, "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue."

"John iii. 1, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him." vii. 50, [Taking Christ's part before the Pharisees:] "Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth?"

"Acts v. 3, "Ananias . . . fell down, and gave up the ghost. . . and the young men arose, wound him up, and carried him out, and buried him."

"Isa. liii. 9, "He made His grave with the wicked, and with the rich in His death."

"Verse 31.

CHAP. XX.—Matt. xxviii. 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door:" [confirmed] Mark xvi. 1-4, who adds, "Salome;" [hence this is called Salome's party. Johanna's party is recorded.] Luke xxiv. 1-3.

A. D. 33.

a cf. Mat. 27. 57, cf. Mark 15. 42, 43. b Mat. 27. 52, 53. c Mark 15. 43. d Luke 23 52.

e Mat. 27. 59, 60. Mark 15. 46. Lk. 23. 53.

d Lk. 23. 53.

e Mat. 27. 59, 60. Mark 15. 46. Luke 23. 53.

f Mk. 15. 44. Luke 23. 54.

A.D. 33. ter, and to ^bthe other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

3 ^aPeter therefore went forth, ^aand that other ^aLk. 24. 12. disciple, ^aand came to the sepulchre.

4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw ^athe linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and ^bwent into the sepulchre, and seeth the linen clothes ^bLk. 24. 12. lie,

7 And ^athe napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the ^aScripture, that He must rise again from the dead.

10 ^aThen ^bthe disciples went away ^cLk. 24. 12, ^d“Peter,” again unto their own home.

11 ¶ But ^fMary stood without at the sepulchre

weeping: and as she wept, she stooped ^aA.D. 33. down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

14 ^aAnd when she had thus said, she turned herself back, and ^asaw Jesus standing, ^aand ^aknew not that it was Jesus. ^aMark 16. 9, ^a“He appeared first to Mary Magdalene.”

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, ^aI ascend unto My Father, and your Father: and to ^aMy God, and your God.

^b John xiii. 23, on ^a p. 225. xxi. 7, 20, 24, *ibid.* xix. 25, “There stood by the cross of Jesus His mother. . . When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto his mother, Woman, behold thy son!”

^c John xix. 38, “Joseph of Arimathea, being a disciple of Jesus. . . and. . . also Nicodemus, which at the first came to Jesus by night. . . took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.”

^d John xi. 43, “Lazarus. . . that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin.”

^e Acts ii. 25, [Peter on the day of Pentecost: “David speaketh concerning Him, [Psa. xvi. 8,] “I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer thine Holy One to see corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance.” Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.” xiii. 34, [Paul at Antioch:] “As concerning that He raised Him up from the dead, *now* no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith also in another *psalm*, Thou shalt not suffer Thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but He, whom God raised again, saw no corruption.”

^f Mark xvi. 1, 5, “Mary Magdalene, and Mary the mother of James, and Salome. . . entering into the sepul-

chre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.”

^g Matt. xxviii. 9, “As they [the women from the sepulchre] went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. 10, Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.”

^h Luke xxiv. 13, 15, “Behold, two of them went that same day to a village called Emmaus. . . while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden, that they should not know Him. 30, And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.” John xxi. 4, “Jesus stood on the shore: but the disciples knew not that it was Jesus.”

ⁱ Matt. xxviii. 10, on ^a above. Rom. viii. 29, “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.” Heb. ii. 11, “Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, [Psa. xxii. 22,] ‘I will declare Thy Name unto My brethren, in the midst of the church will I sing praise unto Thee.’ And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me.”

^j John xvi. 28, [To the eleven at His last supper:] “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. . . by this we believe that Thou camest forth from God.”

^k Eph. i. 17, “The God of our Lord Jesus Christ, the Father of glory.”

A. D. 33. 18 ^b Mary Magdalene came and told the disciples ^a that she had seen the Lord, and that He had spoken these things unto her.*

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, ^a came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 ^b And when He had so said, He showed unto them His hands ^a and His side. "Then were the disciples glad, when they saw the Lord."

21 Then said Jesus to them again, Peace be unto you: ^a as My Father hath sent Me, even so send I you.

22 And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 ^a Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, ^a called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

a Mk. 16. 14. 26 ¶ ^a And after eight days again His

* Matt. xxviii. 10, on ^a above. Luke xxiv. 10, "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

^a Mark xvi. 14, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." 1 Cor. xv. 3, "I delivered unto you first of all that which I also received, how that Christ . . . rose again the third day according to the Scriptures; and that He was seen of . . . the twelve."

^a John xvi. 22, [At His last supper:] "Ye now . . . have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

^a Matt. xxviii. 18, [To the eleven, on a mountain in Galilee:] "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." John xvii. 18, [Christ's prayer to the Father for the eleven:] "As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." Heb. iii. 1, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him." 2 Tim. ii. 2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

^a Matt. xvi. 19, [To Peter on his confession of Christ:] "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on

disciples were within, ^a and Thomas with them: ^a then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

27 Then saith He to Thomas, Reach hither thy finger, and behold My hands; and ^a reach hither thy hand, and thrust it into My side: and be not faithless, but believing.

28 And Thomas answered and said unto Him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: ^a 'blessed are they that have not seen, and yet have believed.'

30 ¶ And ^a "many other signs truly did Jesus in the presence of His disciples, which are not written in this book:

31 But ^a these are written, that ye might believe that Jesus is the Christ, the Son of God; ^a and that believing ye might have life through His Name.

CHAPTER XXI.

1 Christ appearing again to His disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed His lambs and sheep: 18 foretelleth him of His death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus showed Himself again to the disciples at the sea of Tiberias: and on this wise showed He Himself.

2 There were together Simon Peter, and Thomas

earth shall be loosed in heaven." xviii. 18, [To His disciples:] "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

^a John xi. 16, "Thomas, which is called Didymus."

^a 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

^a 2 Cor. v. 7, "We walk by faith, not by sight." 1 Pet. i. 7, "— Jesus Christ, whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

^a John xxi. 25, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

^a Luke i. 3, "It seemed good to me . . . having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

^a John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." v. 24, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 1 Pet. i. 7, on ^a above.

A.D. 33. called Didymus, and ^aNathanael of Cana in Galilee, and ^bthe sons of Zebedee, and two other of His disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples ^cknew not that it was Jesus.

5 Then ^dJesus saith unto them, ¹Children, have ye any meat? They answered Him, No.

6 And He said unto them, ^eCast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore ^fthat disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt ^ghis fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to

land full of great fishes, an hundred and ^hfifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, ⁱCome and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now ^jthe third time that Jesus showed Himself to His disciples, after that He was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

16 He saith to him again the second time, Simon, *son of Jonas*, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. ^kHe saith unto him, Feed My sheep.

17 He saith unto him the third time, Simon, *son of Jonas*, lovest thou Me? Peter was grieved because He said unto him the third time, *Lovest thou Me?* And he said unto Him, Lord, ^lThou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

18 ^mVerily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another

His disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.*"

ⁿActs xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Heb. xiii. 20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." 1 Pet. ii. 25, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." v. 1, "The elders which are among you I exhort . . Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

^oJohn ii. 23, "In Jerusalem at the passover . . Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." xvi. 29, "His disciples said unto Him . . Now are we sure that Thou knowest all things, and needest not that any man should ask Thee . . by this we believe that Thou camest forth from God."

^pJohn xiii. 36, "Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." Acts xii. 1, 3, "Herod the king . . proceeded further to take Peter . . and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him."

CHAP. XXI.—^a John i. 43, "Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me . . Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph . . Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile."

^bMatt. iv. 18, 21, "Jesus . . saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them."

^cJohn xx. 11, 14, [At the sepulchre:] "Mary . . saw Jesus standing, and knew not that it was Jesus."

^dLuke xxiv. 41, [To the ten, Thomas being absent:] "While they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them."

^eLuke v. 4, 6, "He said unto Simon, Launch out into the deep, and let down your nets for a draught . . And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink."

^fJohn xiii. 23, on ^gbelow. xx. 1, ibid.

^hActs x. 40, [Peter to Cornelius and his company:] "Him God raised up the third day, and showed Him openly . . unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead."

ⁱSee John xx. 19, 26, "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you . . And after eight days again

A.D. 33. shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying "by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

20 Then Peter, turning about, seeth the disciple "whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry 'till I come, what is that to thee? follow thou Me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE ACTS OF THE APOSTLES.

CHAPTER I.

1 Christ, preparing His apostles to the beholding of His ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto Him, even to the utmost parts of the earth. 9 After His ascension they are warned by two angels to depart, and to set their minds upon His second coming. 12 They accordingly

" 2 Pet. i. 13, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

" John xiii. 23, [At His last supper:] "There was leaning on Jesus' bosom, [25, 'lying on Jesus' breast,] one of His disciples, whom Jesus loved." xx. 1, "Mary Magdalene . . cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."

" Matt. xvi. 27, [To His disciples:] "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. 28, Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." xxv. 31, [On the description of the last judgment:] "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." xi. 26, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Rev. ii. 25, "That which ye have already hold fast till I come." iii. 11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." xxii. 7, 20, "Behold, I come quickly . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

" John xix. 35, [Of Jesus on the cross, &c.]: "He that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe."

return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

3 John 12, "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true."

" John xx. 30, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

" Amos vii. 10, "Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words."

CHAP. I.— Luke i. 3, "It seemed good to me . . having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

" Verse 9. Mark xvi. 19, "After the Lord had spoken unto them, [the eleven,] He was received up into heaven, and sat on the right hand of God." Luke xxiv. 51. Luke ix. 51, "When the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." 1 Tim. iii. 16, "Without controversy great is the mystery of godliness: God was manifest in the flesh . . received up into glory."

" Matt. xxviii. 19, [On a mountain in Galilee:] "Go ye . . and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Mark xvi. 15, [As they sat at meat:] "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall

A. D. 33. 3 "To whom also he showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

1 Cor. eating together with them.

not hurt them; they shall lay hands on the sick, and they shall recover." John xx. 21, [To the ten, Thomas being absent:] "Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Acts x. 40, [Peter to Cornelius and his company:] "Him God raised up the third day, and showed Him openly . . . unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead."

5 Mark xvi. 14, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Luke xxiv. 36, &c., [Of the ten, Thomas not being with them:] "Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. . . Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. . . And they gave Him a piece of a broiled fish, and of an honeycomb. 43, And He took it, and did eat before them." John xx. 19, 24, 26, "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. . . but Thomas, one of the twelve, called Didymus, was not with them when Jesus came. . . And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God." xxi. 1, 14, "After these things Jesus showed Himself again to the disciples at the sea of Tiberias: . . . this is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." 1 Cor. xv. 3, "I delivered unto you first of all that which I also received, how that Christ . . . rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve."

6 Luke xxiv. 43, on "above: 49, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

7 Luke xxiv. 49, on the last note. John xiv. 16, 26, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth. . . The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your

5 9 For John truly baptized with water. A. D. 33. but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of Him, saying, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

7 And He said unto them, "It is not for you to know the times or the seasons, which the Father hath put in His own power."

remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." xv. 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." xvi. 7, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Acts ii. 33, [Of the apostles filled with the Holy Ghost, and speaking with other tongues:] "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

8 Matt. iii. 11, [John the Baptist saith:] "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Acts xi. 15, [Peter's defence for going in to the Gentiles:] "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16, Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." xix. 3, [Paul to certain disciples at Ephesus:] "Unto what . . . were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

9 Joel iii. 18, "It shall come to pass in that day, that . . . all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come, they were all with one accord in one place. . . and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." xi. 15, on 2 above.

10 Matt. xxiv. 3, "The disciples came unto Him privately, saying, Tell us . . . what shall be the sign of Thy coming?"

11 Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Dan. vii. 27, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

12 Mark xiii. 32, [Of Christ's coming to judgment:] "Of that day and that hour knoweth no man, no, not

A. D. 33.

8 "But ye shall receive ²power," after that the Holy Ghost is come upon you: and ²ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 ²And when He had spoken these things, while they beheld, ²He was taken up; and a cloud received Him out of their sight.

10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

11 Which also said, ²"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so

come in like manner as ye have seen Him ²A. D. 33. go into heaven.

12 ²Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up ²into an upper room, where abode both ²Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and ²Simon Zelotes, and ²Judas the brother of James.

14 ²These all continued with one accord in prayer and supplication, with ²the women, and Mary the mother of Jesus, and with ²His brethren.

the angels which are in heaven, neither the Son, but the Father:" with Matt. xxiv. 36. 1 Thess. v. 1, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

² Acts ii. 1, 4, on ² above.

² Luke xxiv. 49, on ² above.

² Verse 22. Luke xxiv. 46, [To the apostles:] "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things." John xv. 27, "Ye . . . shall bear witness, because ye have been with Me from the beginning." Acts ii. 32, "This Jesus hath God raised up, whereof we all are witnesses."

² Luke xxiv. 51, [Of the eleven:] "While He blessed them, He was parted from them, and carried up into heaven. 52, And they worshipped Him, and returned to Jerusalem with great joy." John vi. 62, [To the disciples, who could not understand how Jesus was "the bread from heaven:"] "What and if ye shall see the Son of man ascend up where He was before?"

² Verse 2.

² Matt. xxviii. 3, [Of the angel at the sepulchre:] "His countenance was like lightning, and his raiment white as snow." with Mark xvi. 5, "a young man . . . clothed in a long white garment." Luke xxiv. 4, [At the sepulchre:] "Two men stood . . . in shining garments." John xx. 11, "Mary . . . looked into the sepulchre, and seeth two angels in white." Acts x. 3, [Of Cornelius in Caesarea:] "He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius," &c. 30, [To Peter:] "Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing."

² Acts ii. 7, [Of the twelve on the day of Pentecost:] "Behold, are not all these which speak Galileans?" xiii. 30, "God raised Him from the dead. And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people."

² Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days." Matt. xxiv. 30, [Of Christ's coming to judgment:] "Then shall all the tribes of the earth . . . see the Son of man coming in the clouds of heaven with power and great glory:" with Mark xiii. 26, and Luke xxi. 27. John xiv. 2, "I go to prepare a place for you . . . and . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." 1 Thess. i. 9, "They themselves show

. . . how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 2 Thess. i. 10, "He shall come to be glorified in His saints, and to be admired in all them that believe." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him."

² Luke xxiv. 52, on ² above.

² Acts ix. 36, 39, [On restoring Tabitha to life:] "At Joppa a certain disciple named Tabitha . . . died: whom when they had washed, they laid her in an upper chamber. . . they brought him [Peter] into the upper chamber." xx. 7, [At Troas:] "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together."

² Matt. x. 2, "The names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; 4, Simon the Canaanite, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent forth."

² Luke vi. 15, "Simon called Zelotes," [mentioned as one of the twelve apostles.]

² Jude 1, "Jude, the servant of Jesus Christ, and brother of James."

² Acts ii. 1, [Of the twelve apostles:] "When the day of Pentecost was fully come, they were all with one accord in one place." 41, 46, [On Peter's preaching the same day:] "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers . . . and they, continuing daily with one accord in the temple, and having favour with all the people."

² Luke xxiii. 49, [Of Jesus on the cross:] "All His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things."—55, "The women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid." xxiv. 10, [Of the women's visit to the sepulchre, and the resurrection of Christ declared by two angels:] "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

² Matt. xiii. 55, "His brethren, James, and Joses, and Simon, and Judas."

A.D. 33. 15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell

therein: and his bishoprick let another take. A.D. 33.

21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

^o Rev. iii. 1, 4, "Unto the angel of the church in Sardis write . . . Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

^o John xiii. 18, "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, (Psa. xli. 9,) He that eateth bread with Me hath lifted up his heel against Me."

^o John xviii. 3, [In the garden:] "Judas . . . having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore . . . said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them." Luke xxii. 47, "Behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?"

^o Matt. x. 4, on ^a above. Luke vi. 16, "Judas Iscariot, which also was the traitor," [mentioned as one of the twelve apostles.]

^o Verse 25. Acts xii. 25, "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry." [I. e. when they had handed over to the elders at Jerusalem the relief sent from the disciples of Antioch.] xx. 24, [Paul to the elders of the church of Ephesus:] "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." xxi. 18, [At Jerusalem:] "Paul went in . . . unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry."

^a Matt. xxvii. 3, &c., "Judas . . . cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and . . . bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day."

^o Matt. xxvi. 14, "One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them,

What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." 2 Pet. ii. 14, [Of false teachers, &c.:] "An heart they have exercised with covetous practices . . . following the way of Balaam . . . who loved the wages of unrighteousness."

^a Psa. lxi. 25, id.

^o Psa. cix. 8, id.

^o Mark i. 1, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

^a Verse 9.

^o Verse 8. John xv. 27, [To the eleven disciples at His last supper:] "Ye . . . shall bear witness, because ye have been with Me from the beginning." Acts iv. 33, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

^o Acts xv. 22, [On the discussion touching circumcision:] "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren."

^o 1 Sam. xvi. 6, [On choosing one of Jesse's sons to be king:] "When they were come . . . he looked on Eliab, and said, Surely the LORD's anointed is before Him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." 1 Chron. xxviii. 2, 9, "David . . . said . . . Thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." xxix. 17, "I know . . . my God, that Thou triest the heart, and hast pleasure in uprightness." Jer. xi. 20, "O LORD of hosts, that judgest righteously, that triest the reins and the heart." Acts xv. 8, "God . . . knoweth the hearts." Rev. ii. 23, "All the churches shall know that I am He which searcheth the reins and hearts." Also Jer. xvii. 10.

^a Verse 17.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a Man known to them to be approved of God by His miracles, wonders, and signs, and not crucified without His determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing His church.

A.D. 33. **A**ND when "the day of Pentecost was accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and "it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And "they were all filled with the Holy Ghost, and began "to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

CHAP. II.—" Lev. xxiii. 15, [The feast of Pentecost:]* "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD." Deut. xvi. 9, [The Feast of Weeks:] "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee . . in the place which the LORD thy God hath chosen to place His Name there." Acts xx. 16, "Paul . . hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."

* Acts i. 14, [Of the apostles after His ascension:] "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."

* Acts iv. 31, [On the release of Peter and John:] "When they [the church] had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost."

* Acts i. 4, [To the apostles, after His resurrection:] "Wait for the promise of the Father, which, saith He, ye have heard of Me. For . . ye shall be baptized with the Holy Ghost not many days hence."

* Mark xvi. 17, [To the eleven, just before His ascension:] "These signs shall follow them that believe . . they shall speak with new tongues." Acts x. 45, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." xix. 5, [Of certain disciples at Ephesus baptized unto

6 Now ¹ when this was noised abroad, A.D. 33. the multitude came together, and were ² confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak ³ Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

John's baptism:] "They were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." 1 Cor. xii. 7, "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom . . 10, to another prophecy . . to another divers kinds of tongues; to another the interpretation of tongues: 28, God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then . . diversities of tongues. Are all apostles? are all prophets? . . do all speak with tongues? do all interpret?" xiii. 1, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." xiv. 2, &c., [Speaking with tongues, though desirable, is not to be preferred to prophesying:] "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries . . I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying . . Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret . . I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. . . Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. . . If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

* Acts i. 11, "As He went up, behold, two men stood by them [the apostles] in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"

* ["Pentecost" is a word from the Greek, signifying fiftieth. It is applied to that feast of the Jews, which was held on the fiftieth day from the second day of the passover, or "from the morrow after the Sabbath," according to the first reference; and from its being celebrated "seven weeks" from that time, it is called "the feast of weeks," as in the second reference.]

A.D. 33. 15 For these are not drunken, as ye suppose, ^aseeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 ^aAnd it shall come to pass in the last days, saith God, ^bI will pour out of My Spirit upon all flesh: and your sons and ^cyour daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on My servants and on My handmaidens I will pour out in those days of My Spirit; ^dand they shall prophesy:

19 ^eAnd I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

^f 1 Thess. v. 7, "They that be drunken are drunken in the night."

^g 17-21. Joel ii. 28-32, id. Isa. xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring." Ezek. xi. 19, [God's purpose in saving a remnant:] "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." xxxvi. 27, "I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Zech. xii. 10, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication." John vii. 38, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

^h Acts x. 45, on ^a above.

ⁱ Acts xxi. 8, &c., "Philip the evangelist . . . had four daughters, virgins, which did prophesy . . . There came down from Judea a certain prophet, named Agabus. And . . . he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

^j Acts xxi. 4, [At Tyre:] "Finding disciples, we tarried there . . . who said to Paul through the Spirit, that he should not go up to Jerusalem." 8, &c., on the note above. 1 Cor. xii. 10, 28, on ^a above. xiv. 1, &c., ibid.

^k Acts ii. 30, 31, included under ^a above.

^l Matt. xxiv. 29, [The signs of Christ's coming to judgment:] "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other:" with Mark xiii. 24-27, and Luke xxi. 25-28.

^m Rom. x. 13, id.

ⁿ John iii. 1, "Nicodemus, a ruler of the Jews . . . came to Jesus by night, and said unto Him, Rabbi, we know

20 ^aThe sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that ^bwhosoever shall call on the Name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you ^cby miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:

23 Him, ^dbeing delivered by the determinate counsel and foreknowledge of God, ^eye have taken, and by wicked hands have crucified and slain:

24 ^fWhom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him." xiv. 10, [To Philip:] "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I *am* in the Father, and the Father in Me: or else believe Me for the very works' sake." Acts x. 37, [Peter to Cornelius and his company:] "That word, I say, ye know . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Heb. ii. 2, "If the word spoken by angels was steadfast . . . how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?"

^g Matt. xxvi. 24, "The Son of man goeth as it is written of Him: but wo unto that man by whom the Son of man is betrayed!" Luke xxii. 22, "Truly the Son of man goeth, as it was determined: but wo unto that man by whom He is betrayed!" xxiv. 44, 46, [To His apostles:] "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Acts iii. 18, [Peter preaching to the people:] "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." iv. 27, [From the church's prayer, on Peter and John being released from prison:] "Of a truth against thy holy Child Jesus, whom Thou hast anointed . . . the people of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

^h Acts v. 29, [Before the council:] "Peter and the other apostles answered and said . . . The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31, Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

ⁱ Verse 32. Acts iii. 14, [Peter, with John, to the people:] "Ye . . . killed the Prince of life, whom God hath raised from the dead." iv. 10, [Peter, with John, before the council, &c.]: "By the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even by Him* doth this man stand here before

A. D. 33. 25 For David speaketh concerning Him, *He* 'I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved:

26 Therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope:

27 Because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

28 Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with thy countenance.

1st Cor. I may. 29 Men and brethren, 'let me me freely

you whole." x. 40, [Peter to Cornelius and his company:] "Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead." xiii. 30, 34, "God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. . . And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David." xvii. 30, [Paul at Athens:] "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Rom. iv. 23, [Of the faith of Abraham imputed for righteousness:] "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." 1 Cor. vi. 14, "God hath both raised up the Lord, and will also raise up us by His own power." xv. 13, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept." 2 Cor. iv. 14, "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Gal. i. 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." Eph. i. 17, "The God of our Lord Jesus Christ, the Father of glory . . . 20, raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Col. ii. 12, "Buried with Him [with Christ] in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." 1 Thess. i. 10, "— wait for His Son from heaven, whom He raised from the dead, even Jesus,

speak unto you "of the patriarch David, A. D. 33. that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, "that His soul was not left in hell, neither His flesh did see corruption.

32 "This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the

which delivered us from the wrath to come." Heb. xiii. 20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant—" 1 Pet. i. 21, "God . . . raised Him up from the dead, and gave Him glory."

25-28. Psa. xvi. 8-11, id.

1 Kings ii. 10, "David slept with his fathers, and was buried in the city of David." Acts xiii. 36, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but He whom God raised again, saw no corruption."

2 Sam. vii. 5, 12, [To David, by Nathan:] "Thus saith the LORD . . . When . . . thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will stablish the throne of his kingdom for ever." Psa. cxxxiii. 11, "The LORD hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Luke i. 30, 32, "The angel said unto . . . Mary . . . The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." 67, 69, "Zacharias . . . prophesied, saying, Blessed be the Lord God of Israel; for He . . . hath raised up an horn of salvation for us in the house of his servant David." Rom. i. 3, "Jesus Christ our Lord . . . was made of the seed of David according to the flesh." 2 Tim. ii. 8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

Psa. xvi. 10, "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Also Acts xiii. 35.

Verse 24.

Acts i. 8, [To His apostles on the day of the ascension:] "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Acts v. 31, on "above." Phil. ii. 8, "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every Name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. x. 12, [Of Christ our High Priest:] "This Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God . . . for by one offering He hath perfected for ever them that are sanctified."

John xiv. 26, xv. 26, xvi. 7, on "page 231: 13,

A.D. 33. promise of the Holy Ghost, He ^h hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens : but he saith himself, "The Lord said unto my Lord, Sit Thou on My right hand,

35 Until I make Thy foes Thy footstool.

36 Therefore let all the house of Israel know assuredly, that God ^h hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ?

38 Then Peter said unto them, "Repent, and be baptized every one of you in the Name of Jesus

"When He, the Spirit of truth, is come, He will guide you into all truth." Acts i. 4, on ^a above.

^a Acts x. 45, ^c verse 4. Eph. iv. 7, 11, "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When he ascended up on high, He led captivity captive, and gave gifts unto men . . . and He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers."

^c 34, 35. Psa. cx. 1, id. Matt. xxii. 42, [To the Pharisees:] "What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" 1 Cor. xv. 23, 25, "Christ . . . must reign, till He hath put all enemies under His feet." Eph. i. 20, &c., on ^a above. Heb. i. 13, "To which of the angels said He [God] at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits . . .?"

^a Acts v. 31, on ^a above.

^c Zech. xii. 10, on ^a above. Luke iii. 10, [On the preaching of John the Baptist:] "The people asked him, saying, What shall we do then?" Acts ix. 4, "He . . . heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." xvi. 29, [Of the jailer at Philippi:] "He . . . came trembling, and fell down before Paul and Silas . . . and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he . . . was baptized, he and all his, straightway."

^c Luke xxiv. 46, [To the eleven after His resurrection:] "Thus it behoved . . . that repentance and remission of sins should be preached in His Name among all nations beginning at Jerusalem." Acts iii. 19, [Peter, with John, to the Jews:] "Repent ye . . . and be converted, that your sins may be blotted out."

^a Joel ii. 28, same as verse 17. Acts iii. 25, [Peter, with John, to the Jews:] "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

^a Acts x. 45, on ^c verse 4. xi. 15, 18, [Peter's de-

Christ for the remission of sins, and ye A.D. 33. shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and ^s to your children, and ^a to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

42 "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul : and ^a many

fence for going in to the Gentiles:] "As I began to speak, the Holy Ghost fell on them, as on us at the beginning . . . When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." xiv. 27, [Paul and Barnabas at Antioch:] "When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." xv. 2, "Paul and Barnabas . . . passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren." [Before the apostles and elders:] 7, 13, "Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us ; and put no difference between us and them, purifying their hearts by faith . . . James answered, saying, Men and brethren, hearken unto me : Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets ; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up ; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things." Eph. ii. 13, 17, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . and came and preached peace to you which were afar off, and to them that were nigh."

^c Verse 46. Acts i. 14, on ^a verse 1. Rom. xii. 12, "— continuing instant in prayer." Eph. vi. 18, "— praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving ; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ . . . that I may make it manifest, as I ought to speak." Heb. x. 25, "— not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching."

^a Mark xvi. 17, [To the eleven after His resurrection:] "These signs shall follow them that believe ; In My Name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if

A.D. 33. wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

1 Or, at home.
47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and His Son Jesus, and through faith in His Name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the Scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together "into the temple at the hour of prayer," being the ninth hour.

they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Acts iv. 33, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." v. 12, 15, "By the hands of the apostles were many signs and wonders wrought among the people. . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

¹ Acts iv. 32, 34, "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joseph . . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

² Isa. lviii. 6, "Is not this the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

³ Acts i. 14, on ¹ verse 1.

⁴ Luke xxiv. 52, "[Of the apostles after Christ's ascension:] "They . . . were continually in the temple, praising and blessing God." Acts v. 42, "[Of the same:] "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

⁵ Acts xx. 7, "[At Troas:] "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . . in the upper chamber, where they were gathered together."

⁶ Luke ii. 52, "Jesus increased . . . in favour with God

2 And "a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful," to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: "In the Name of Jesus Christ of Nazareth, rise up and walk."

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

and man." Acts iv. 33, "[Of the apostles:] "Great grace was upon them all." Rom. xiv. 17, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

¹ Acts v. 14, "[On Ananias and Sapphira falling down dead, and many signs and wonders being wrought by the apostles:] "Believers were the more added to the Lord, multitudes both of men and women." xi. 24, "[At Antioch:] "Much people was added unto the Lord."

CHAP. III.—² Acts ii. 46, which see.

³ Psa. lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud: and He [the Lord] shall hear My voice."

⁴ Acts xiv. 8, "There sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9, the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

⁵ John ix. 8, "The neighbours . . . and they which before had seen him that he was blind, said, Is not this he that sat and begged?"

⁶ Acts iv. 8, "[Peter and John before the council:] "Peter, filled with the Holy Ghost, said . . . If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10, be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. 15, 21, The council . . . conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. . . all men glorified God for that which was done."

⁷ Isa. xxxv. 4, 6, "Behold, your God will come . . . then shall the lame man leap as an hart."

⁸ Acts iv. 15, 21, on ² above.

⁹ John ix. 8, on ⁴ above.

A.D. 33. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch ^{that is called Solomon's, greatly wondering.}

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 [¶] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ^{hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.}

[¶] John x. 23, "Jesus walked in the temple in Solomon's porch." Acts v. 12, "The apostles . . . were all with one accord in Solomon's porch."

[¶] Acts v. 29, "Peter and the other apostles . . . said . . . The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

[¶] John vii. 39, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." xii. 16, "[Of Jesus riding into Jerusalem, &c.]: "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." xvii. 1, "[At His last supper]: "Jesus . . . lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee."

[¶] Matt. xxvii. 1, "All the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they . . . delivered Him to Pontius Pilate the governor."

[¶] Matt. xxvii. 20, "The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus:" with Mark xv. 11. Luke xxiii. 13, 18, &c., "The chief priests and the rulers and the people . . . cried out all at once, saying, Away with this Man, and release unto us Barabbas. . . Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify Him, crucify Him." John xviii. 38, "Pilate saith . . . Will ye . . . that I release unto you the King of the Jews? Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber." xix. 14, "He saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar." Acts xiii. 28, "[Paul at Antioch]: "Though they found no cause of death in Him, yet desired they Pilate that He should be slain."

[¶] Ps. xvi. 10, "Neither wilt Thou suffer Thine Holy One to see corruption," [quoted] Acts ii. 27.—Mark i. 23, "An unclean spirit . . . cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? . . . I know Thee who Thou art, the Holy One of God." Luke i. 35, "[To Mary]: "And the angel . . . said . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Acts iv. 27, "Of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

[¶] Acts vii. 52, [Stephen's answer]: "Of the Just One . . . ye have been now the betrayers and murderers." xxii. 12, 14, [Paul declareth his conversion]: "One

14 But ye denied ^{the Holy One} and the Just, and desired a murderer to be granted unto you;

15 And killed the ¹Prince of life, <sup>1 On An-
thony: [See
note 1,
below.]</sup> whom God hath raised from the dead; ^{whereof we are witnesses.}

16 [¶] And His Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that ^{through ignorance ye did it, as did also your rulers.}

18 But ^{those things, which God before had showed} by the mouth of all His prophets, that

Ananias, a devout man . . . said, The God of our fathers hath chosen thee, that thou shouldst . . . see that Just One, and shouldst hear the voice of His mouth."

[¶] Heb. ii. 10, "It became Him, for whom *all* are all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." v. 9, "Being made perfect, He became the Author of eternal salvation unto all them that obey Him." 1 John v. 11, "This is the record, that God hath given to us eternal life, and this life is in His Son."

[¶] Acts ii. 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

[¶] Acts ii. 32, [Peter with the eleven]: "This Jesus hath God raised up, whereof we all are witnesses."

[¶] Matt. ix. 22, "[To the woman with the bloody issue]: "Jesus . . . said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Acts iv. 10, on ^{above}. xiv. 9, on ^{above}.

[¶] Luke xxiii. 33, "They crucified Him . . . then said Jesus, Father, forgive them; for they know not what they do." John xvi. 3, "[To the eleven, of persecutions]: "These things will they do unto you, because they have not known the Father, nor Me." Acts xiii. 27, [Paul at Antioch]: "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled *them* in condemning Him." 1 Cor. ii. 7, "We speak the wisdom of God in a mystery . . . which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory." 1 Tim. i. 12, "I . . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."

[¶] Luke xxiv. 44, 46, "[To the eleven after His resurrection]: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Acts xxvi. 22, [Paul before king Agrippa]: "Having . . . obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead."

[¶] Ps. xxii. 1, &c., on ^{above} Matt. xxvi. 24. Isa. liii. 2, &c., *ibid.* Isa. i. 6, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." Dan. ix. 26,

A.D. 33. Christ should suffer, He hath so fulfilled.

19 ¶ "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And He shall send Jesus Christ, which before was preached unto you:

21 "Whom the heaven must receive until the times of 'restitution of all things,' which God hath spoken by the mouth of all His holy prophets since the world began.

22 For Moses truly said unto the fathers, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

"After threescore and two weeks shall Messiah be cut off, but not for Himself" 1 Pet. i. 10, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow."

"Acts ii. 37, [On the preaching of Peter on the day of Pentecost:] "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39, For the promise is unto you, and to your children."

"Acts i. 10, [To the eleven:] "Behold, two men stood by them in white apparel; which also said . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

"Matt. xvii. 11, [To His disciples:] "Jesus . . . said . . . Elias truly shall first come, and restore all things . . . He spake unto them of John the Baptist."

"Luke i. 70, id., [of Christ as an "horn of salvation."]

"22, 23. Deut. xviii. 15, 18, 19, id., [said by Moses: and partly quoted in Stephen's answer before the council:] Acts vii. 37.

"Acts ii. 39, on "above. Rom. ix. 4, 8, "— who are Israelites; to whom *pertaineth* the adoption . . . the covenants . . . whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed forever. Amen . . . They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." xv. 8, "Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Gal. iii. 26, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"Gen. xxii. 18, id., [by an angel.] xii. 1, 3, "The Lord had said unto Abram . . . In thee shall all families of the earth be blessed:" [thus quoted,] Gal. iii. 8, "The

25 "Ye are the children of the pro- A.D. 33. phets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy Seed shall all the kindreds of the earth be blessed.

26 "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the Name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that Name, adding also threatening, 23 whereupon the church flieth to prayer. 31 And God, by moving the place where they were assembled, testified that He heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the ¹ captain of the temple, and the Sadducees, came upon them, [1 Or, ruler: (see note 1, below.)]

Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." xviii. 18, [After his name was changed into Abraham:] "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." xxvi. 3, [To Isaac:] "I will perform the oath which I swear unto Abraham thy father . . . In thy Seed shall all the nations of the earth be blessed." xxviii. 13, [To Jacob in a vision of the ladder:] "The LORD . . . said, I am the LORD God of Abraham thy father, and the God of Isaac . . . in thee and in thy Seed shall all the families of the earth be blessed."

"Matt. x. 5, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." xv. 22, 24, "A woman of Canaan . . . cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil . . . He answered and said, I am not sent but unto the lost sheep of the house of Israel." Luke xxiv. 46, [To the eleven after His resurrection:] "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Acts xiii. 32, 46, [Paul, with Barnabas, to the Jews at Antioch in Pisidia:] "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. It was necessary that the word of God should first be seen spoken to you." Verse 22.

"Matt. i. 20, [The angel to Joseph:] "Mary thy wife . . . shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins."

CHAP. IV.— Luke xxii. 3, "Judas . . . communed with the chief priests and captains, how he might betray Him unto them." Acts v. 24, on "below.

A.D. 33. 2 "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^bAnnas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, "By what power, or by what name, have ye done this?"

8 ^dThen Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

^a Matt. xxii. 23, "The Sadducees . . say that there is no resurrection." Acts xxiii. 6, [Paul before the council:] "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

^b Luke iii. 2, "Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." John xi. 49, [To the council:] "One of them, named Caiaphas, being the high priest . . said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, [alluded to xviii. 14,] and that the whole nation perish not." xviii. 12, "The band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year."

^c Exod. ii. 13, [Of Moses:] "Behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us?" [quoted by Stephen in his answer, Acts vii. 26, 27.] Matt. xxi. 23, [Of Jesus:] "The chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?"

^d Luke xii. 11, [To His disciples:] "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

^e Acts iii. 6, 16, [Of the same impotent man.] "Peter said . . In the Name of Jesus Christ of Nazareth rise up and walk . . and he leaping up stood, and walked. His [Christ's] Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

^f Acts ii. 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

^g Matt. xxi. 42, "Jesus saith unto them, Did ye never

10 Be it known unto you all, and to all the people of Israel, 'that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

11 ^hThis is the stone which was set at naught of you builders, which is become the head of the corner.

12 ⁱNeither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed ^kstanding with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, 'What shall we do to these men?"

read in the Scriptures, [Psa. cxviii. 22,] The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Isa. xxviii. 16, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

^h Matt. i. 20, [The angel to Joseph:] "Marry thy wife . . shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins." Acts x. 43, [Peter to Cornelius and his company:] "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." 1 Tim. ii. 5, "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

ⁱ Matt. xi. 25, "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." 1 Cor. i. 27, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."

^k Acts iii. 9, [Of the same impotent man:] "All the people saw him walking and praising God: 10, and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11, And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

^l John xi. 47, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this

A. D. 33. for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

18 And they called them, and commanded them not to speak at all nor teach in the Name of Jesus.

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

Man [Jesus] doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation."

"Acts iii. 9, 10, on * above.

"Acts v. 40, "When they [the council] had called the apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go."

"Acts v. 29, [To the same:] "Peter and the other apostles answered and said, We ought to obey God rather than men."

"Acts i. 8, [To His apostles on the day of the ascension:] "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." ii. 32, "This Jesus hath God raised up, whereof we [the twelve] all are witnesses."

"Acts xxii. 12, &c., [Paul's account of his conversion:] "One Ananias . . . said unto me, Brother Saul . . . thou shalt be His [the Just One's] witness unto all men of what thou hast seen and heard." 1 John i. 1, 3, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us."

"Matt. xxi. 24, [To the chief priests and elders:] "I also will ask you one thing . . . The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying . . . If we shall say, Of men; we fear the people, [Luke, 'all the people will stone us:'] for all hold John as a prophet:" with Luke xx. 3, &c. 19, "The chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable [of the vineyard] against them." xxii. 2, "The chief priests and scribes sought how they might kill Him; for they feared the people." Acts v. 24, [On the apostles preaching in the temple, after being delivered from prison by an angel:] "When the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 26, Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned."

"Acts iii. 7, [Of the impotent man healed by Peter:] "He took him by the right hand, and lifted him up:

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, "Thou art God, which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of Thy servant David hast said, "Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ.

27 For "of a truth against "Thy holy Child Jesus, "whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 "For to do whatsoever Thy hand and Thy counsel determined before to be done.

and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

"Acts xii. 12, [Of Peter delivered by an angel out of prison:] "He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

"2 Kings xix. 15, [On receiving Sennacherib's blasphemous letter:] "Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth."

"25, 26. Psa. ii. 1, 2, id.: but the psalmist has "Anointed," for "Christ."

"Matt. xxvi. 3, "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might kill Him." with Luke xxii. 2.—Luke xxiii. 1, 7, &c., "The whole multitude of them [just mentioned] arose, and led Him unto Pilate . . . and as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad . . . and the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate."

"Luke i. 35, [The angel to Mary:] "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

"Luke iv. 17, 21, [Of Jesus:] "He found the place where it was written . . . The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor . . . This day is this Scripture fulfilled in your ears." John x. 34, 36, "Jesus answered . . . Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

"Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." iii. 18, "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled."

A.D. 33. 29 And now, Lord, behold their threatenings: and grant unto Thy servants, ^athat with all boldness they may speak Thy word,

30 By stretching forth Thine hand to heal; ^band that signs and wonders may be done ^cby the Name of ^dThy holy Child Jesus.

31 ¶ And when they had prayed, ^ethe place was shaken where they were assembled together; and they were all filled with the Holy Ghost, ^fand they spake the word of God with boldness.

32 And the multitude of them that believed ^gwere of one heart and of one soul: ^hneither said any of *them* that aught of the things which he possessed was his own; but they had all things common.

^a Verses 13, 31. Acts ix. 27, [Of Saul:] "Barnabas took him, and brought *him* to the apostles, and declared unto them . . . how he had preached boldly at Damascus in the Name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians." xiii. 45, [At Antioch:] "The Jews . . . spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." xiv. 3, [Paul and Barnabas in Iconium:] "Long time . . . abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." xix. 8, [Paul at Ephesus:] "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." xxvi. 25, [Paul declareth his manner of life, conversion, &c., before King Agrippa:] "I . . . speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." xxviii. 30, [At Rome:] "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

^b Acts ii. 43, "Many wonders and signs were done by the apostles." v. 12, 15, "By the hands of the apostles were many signs and wonders wrought among the people . . . inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."

^c Acts iii. 6, 16, on ^a above.

^d Verse 27.

^e Acts ii. 1, 4, [Of the twelve:] "When the day of Pentecost was fully come . . . suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they

33 And ^fwith great power gave the ^gwitness of the resurrection of the Lord Jesus: and ^hgreat grace was upon them all.

34 Neither was there any among them that lacked: ⁱfor as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 ^jAnd laid *them* down at the apostles' feet: ^kand distribution was made unto every man according as he had need.

36 And ^lJoses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, ^mand of the country of Cyprus,

37 ⁿHaving land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

were all filled with the Holy Ghost." xvi. 25, [At Philippi:] "At midnight Paul and Silas prayed, and sang praises unto God . . . and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

^g Verse 29.

^h Acts v. 12, "They were all with one accord in Solomon's porch." Rom. xv. 5, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." 2 Cor. xiii. 11, "Be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Phil. i. 27, "Let your conversation be as it becometh the gospel of Christ: that . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." ii. 1, "If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind." 1 Pet. iii. 8, "*Be ye* all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

ⁱ Acts ii. 44, "All that believed were together, and had all things common; 45, and sold their possessions and goods, and parted them to all *men*, as every man had need."

^j Acts i. 8, on ^a above.

^k Acts i. 21, 26, [Choosing an apostle in the place of Judas:] "Of these men which have companied with us all the time that the Lord Jesus went in and out among us . . . must one be ordained to be a witness with us of His resurrection . . . and the lot fell upon Matthias."

^l Acts ii. 44, 47, "All that believed were together . . . having favour with all the people."

^m Acts ii. 45, on ^a above.

ⁿ Verse 37. Acts v. 2, which see.

^o Acts ii. 45, on ^a above. vi. 1, "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said . . . Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business . . . and they chose Stephen, &c.: whom they set before the apostles: and when they had prayed, they laid *their* hands on them."

^p Verses 34, 35. Acts v. 1, 2, which see.

CHAPTER V.

1 *After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith; 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all; 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten; for which they glorify God, and cease no day from preaching.*

A.D. 33. **B**UT a certain man named Ananias, with Sapphira his wife, sold a possession.

2 And kept back *part* of the price, his wife also being privy to it, ^aand brought certain part, and laid it at the apostles' feet.

3 ^bBut Peter said, Ananias, why hath Satan filled thine heart ¹to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words ^afell down, and gave up the ghost: and great fear came on all them that heard these things.

CHAP. V.—^a Acts iv. 37, which see.

^b Numb. xxx. 2, "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Deut. xxiii. 21, "When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth." Eccles. v. 4, "When thou vowest a vow unto God, defer not to pay it; for *He hath* no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

^c Luke xxii. 3, "Then entered Satan into Judas surnamed Iscariot, 4, and he . . . communed with the chief priests and captains how he might betray Him."

^d Verses 10, 11.

^e John xix. 40, [On the burial of Jesus:] "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

^f Verse 3. Matt. iv. 7, "It is written . . . thou shalt not tempt the Lord thy God."

^g Verse 5.

^h Verse 5. Acts ii. 41. [After the preaching of Peter, with the apostles, on the day of Pentecost:] "The same day there were added *unto them* about three thousand souls. 43, And fear came upon every soul: and many signs and wonders were done by the apostles." xix. 17, [Of the Jewish exorcists overcome by the evil spirit:] "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified."

ⁱ Acts ii. 43, on the last note. xiv. 3, [Paul and Barnabas in Iconium:] "Long time . . . abode they, speaking boldly in the Lord, which gave testimony

6 And the young men arose, ^awound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together ¹to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 ²Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried *her* by her husband.

11 ^aAnd great fear came upon all the Church, and upon as many as heard these things.

12 ^b¶ And ^cby the hands of the apostles were many signs and wonders wrought among the people; (and ^dthey were all with one accord in Solomon's porch.

13 And ^eof the rest durst no man join himself to them: ^fbut the people magnified them.

14 And believers were the more added to the

unto the word of His grace, and granted signs and wonders to be done by their hands." xix. 11, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." 2 Cor. xii. 12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Heb. ii. 3, "So great salvation . . . at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will."

^g Acts iii. 11, "As the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." iv. 32, "The multitude of them that believed were of one heart and of one soul."

^h John ix. 22, "The Jews had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue." xii. 42, "Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." xix. 38, "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave."

ⁱ Acts ii. 41, 47, [On the day of Pentecost, after the preaching of Peter, with the eleven:] "The same day there were added *unto them* three thousand souls . . . having favour with all the people." iv. 21, "All men glorified God for that which was done. For the [impotent] man was above forty years old, on whom this miracle of healing was showed."

A.D. 33. Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate

* Matt. ix. 20, "Behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus . . . said, Daughter, be of good comfort; thy faith hath made thee whole." xiv. 35, [In the land of Genesaret:] "The men of that place . . . sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole." Acts xix. 11, "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

* Mark xvi. 17, [To the eleven just before His ascension:] "These signs shall follow them that believe; In My Name shall they cast out devils . . . they shall lay hands on the sick, and they shall recover." John xiv. 12, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

* Acts iv. 1, [Of Peter and John:] "The priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. . . 5, And it came to pass on the morrow, that their rulers, and elders, and scribes, 6, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem."

* Luke xxi. 12, "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake."

* Acts xii. 7, "Behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith

of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, "Did not we straitly command you that ye should not teach in this Name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

unto him, Cast thy garment about thee, and follow me. And he went out and followed him." xvi. 25, [At Philippi:] "At midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened and every one's bands were loosed."

* John vi. 68, "Simon Peter answered Him, Lord . . . Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." xvii. 1, 3, "Jesus . . . said, Father . . . this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." 1 John v. 11, "This is the record, that God hath given us eternal life, and this life is in His Son."

* Acts iv. 5, 6, on * above.

* Luke xxii. 4, on * above. Acts iv. 1, on * above.

* Matt. xxi. 25, [To the chief priests and elders:] "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying . . . If we shall say, Of men; we fear the people."

* Acts iv. 18, "They [the council] called them, and commanded them not to speak at all nor teach in the Name of Jesus. 19, But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20, For we cannot but speak the things which we have seen and heard."

* Acts ii. 22, 26, [Peter, with the eleven, to the Jews:] "Jesus of Nazareth . . . ye have taken, and by wicked hands have crucified and slain . . . Jesus, whom ye have crucified." iii. 14, "Ye . . . killed the Prince of life." vii. 52, [Stephen's answer before the council:] "— the Just One, of whom ye have been now the betrayers and murderers."

* Matt. xxiii. 34, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." xxvii. 24, "Pilate

A.D. 33. 29 ¶ Then Peter and the other apostles answered and said, "We ought to obey God rather than men."

30 "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

31 "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

32 And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

33 ¶ "When they heard that, they were cut to the heart; and took counsel to slay them."

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

.. took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

^a Acts iv. 19, on "above."

^a Acts iii. 13, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up. . . Ye . . . killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." xxii. 12, 14, "One Ananias . . . said unto me, Brother Saul. . . The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard."

^b Acts x. 39, "Whom they [the Jews] slew and hanged on a tree." xiii. 29, "When they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre." Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." 1 Pet. ii. 21, 24, "Christ. . . His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness."

^c Acts ii. 33, 36, [On the apostles having received the Holy Ghost, and speaking with other tongues, Peter said:] "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Phil. ii. 8, "He humbled himself, and became obedient unto death, even the death of the cross. . . Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Heb. ii. 10, "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

^d Acts iii. 14, "Ye . . . killed the Prince of life, whom God hath raised from the dead."

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught:

39 "But if it be of God, ye cannot overthrow

^e Matt. i. 20, [The angel to Joseph:] "Mary thy wife. . . shall bring forth a son, and thou shalt call His Name JESUS: for He shall save His people from their sins."

^f Luke xxiv. 46, [To His disciples just before His ascension:] "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Acts iii. 26, [Peter, with John, to the people:] "Unto you first God, having raised up His Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." xiii. 38, [Paul at Antioch in Pisidia:] "Be it known unto you. . . men and brethren, that through this Man [Jesus Christ] is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." Eph. i. 7, "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Also Col. i. 14.

^g John xv. 26, [To the eleven at His last supper:] "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning."

^h Acts ii. 1, 4, [Of the twelve:] "When the day of Pentecost was fully come. . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 44, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

ⁱ Acts ii. 37, [On Peter, with the eleven, preaching:] "When they heard this, they were pricked in their heart." vii. 54, [On Stephen reprehending the rebellion of the Jews, and murdering of Christ:] "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

^j Acts xxii. 2, [Paul at Jerusalem:] "I am verily a man which am a Jew. . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."

^k Prov. xxi. 30, "There is no wisdom nor understanding nor counsel against the LORD." Isa. viii. 10, "Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Matt. xv. 13, "He [Jesus] . . . said, Every plant, which My heavenly Father hath not planted, shall be rooted up."

^l Luke xxi. 15, "I will give you a mouth and wisdom

The third year before the account called ANNO DOMINI.

1 Or, followed.

A.D. 33. it; lest haply ye be found even ^{to} fight against God.

40 And to him they agreed: and when they had ^{called} the apostles, ^{and} beaten *them*, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, ^{rejoicing} that they were counted worthy to suffer shame for His Name.

42 And daily ⁱⁿ the temple, and in every house, ^{they} ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one.*

dom, which all your adversaries shall not be able to ginsay nor resist." 1 Cor. i. 25, "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

^a Acts vii. 51, [Stephen's answer before the council:] "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." ix. 5, [To Saul:] "The Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*" xxiii. 9, [Dissension among Paul's accusers:] "The scribes *that were of the Pharisees'* part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

^a Acts iv. 18, on ^a verse 28.

^b Matt. x. 17, [To the twelve:] "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake." Mark xiii. 9, id. Matt. xxiii. 34, on ^a above.

^c Matt. v. 11, "Blessed are ye, when men shall revile you, and persecute you . . for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Rom. v. 3, "We glory in tribulations . . knowing that tribulation worketh patience." 2 Cor. xii. 10, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Phil. i. 29, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear *to be in me.*" Heb. x. 34, "Ye . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." James i. 2, "My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience." 1 Pet. iv. 12, 16, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

^d Acts ii. 46, "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God."

^e Acts iv. 20, on ^a verse 28: 29, [From the prayer of the Church, on Peter and John being released:] "Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word."

12 *Who is taken of those whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.*

AND in those days, ^a when the number A.D. 33. of the disciples was multiplied, there ^b arose a murmuring of the ^c Grecians against the Hebrews, because their widows were neglected ^d in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, ^e It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, ^f look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we ^g will give ourselves continually to prayer, and to the ministry of the word.

CHAP. VI.—^a Verse 7. Acts ii. 41, [On the day of Pentecost:] "There were added *unto them* about three thousand souls." iv. 4, "Many of them which heard the word believed; and the number of the men was about five thousand." v. 14, "Believers were the more added to the Lord, multitudes both of men and women."

^b Acts ix. 28, [Of Paul:] "At Jerusalem . . he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." xi. 20, "Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

^c Acts iv. 34, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need."

^d Exod. xviii. 17, &c., [On Moses sitting alone to judge all the people:] "Moses' father-in-law said unto him, The thing that thou doest is not good . . thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness . . and let them judge the people at all seasons: and it shall be *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee . . So Moses hearkened to the voice of his father-in-law."

^e Deut. i. 9, 13, [On Moses giving officers to the Jews:] "I spake unto you at that time, saying, I am not able to bear you myself alone . . Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do." Acts i. 21, [On choosing Matthias an apostle in the place of Judas:] "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection." xvi. 1, [At Lystra:] "Behold, a certain disciple was there, named Timotheus . . which was well reported of by the brethren . . Him would Paul have to go forth with him." 1 Tim. iii. 2, 7, "A bishop . . must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

^f Acts ii. 41, [On the day of Pentecost:] "The same day there were added *unto them* about three thousand souls. And they continued steadfastly in the apostles'

A.D. 33. 5 ¶ And the saying pleased the whole multitude: and they chose Stephen, ^aa man full of faith and of the Holy Ghost, and ^bPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ^cNicolas a proselyte of Antioch:

6 Whom they set before the apostles; and ^dwhen they had prayed, they laid their hands on them.

7 And ^ethe word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company ^fof the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the *synagogue of the Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

A.D. 33. 10 And ^gthey were not able to resist the wisdom and the spirit by which he spake.

11 ^hThen they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 ⁱFor we have heard him say, that this Jesus of Nazareth shall ^jdestroy this place, and shall change the ^kcustoms which Moses delivered us.

1 Or, rites.

doctrine and fellowship, and in breaking of bread, and in prayers."

^a Acts xi. 22, 24, "Barnabas . . was a good man, and full of the Holy Ghost and of faith."

^b Acts viii. 5, "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." 26, "[On baptizing the Ethiopian eunuch:] "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza." xxi. 8, "[At Cæsarea:] "We that were of Paul's company . . entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy."

^c Rev. ii. 1, 6, "Unto the angel of the church of Ephesus write . . Thou hatest the deeds of the Nicolaitanes, which I also hate. 12, 15, To the angel of the church in Pergamos write . . So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

^d Acts i. 24, "[On choosing an apostle in the place of Judas:] "They prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

^e Acts viii. 14, "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . Then laid they their hands on them, and they received the Holy Ghost." ix. 17, "Ananias . . putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." xiii. 2, "[To certain prophets and teachers in the church at Antioch:] "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." v. 22, "Lay hands suddenly on no man." 2 Tim. i. 6, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

^f Acts xii. 24, "[On the death of Herod:] "The word of God grew and multiplied." xix. 20, "[On the Jewish exorcists being beaten by the evil spirit:] "So mightily grew the word of God, and prevailed." Col. i. 5, "The gospel . . is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

^g John xii. 42, "Among the chief rulers also many believed on Him."

^h Luke xxi. 15, "[To certain of His disciples:] "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Acts v. 38, "[Gamaliel speaking to the council concerning the apostles:] "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." See Exod. iv. 11, 13, "[To Moses, loth to be sent into Egypt:] "The Lord said . . Go, and I will be with thy mouth, and teach thee what thou shalt say." Isa. liv. 17, "[Of the sure preservation of the Gentile church:] "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

ⁱ 1 Kings xxi. 7, &c., "[Of Naboth:] "Jezebel . . wrote in the letters, saying . . Set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the King. . . And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died." Matt. xxvi. 59, "The chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days."

^j Acts xxv. 7, "[Before Festus:] "The Jews . . laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all."

^k Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people

A.D. 33. 15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built : 37 that Moses himself witnessed of Christ : 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time : 51 reprehending their rebellion, and murdering of Christ, the Just One, who the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high priest, Are these things so ?
2 And he said, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, ^bGet thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

of the prince that shall come shall destroy the city and the sanctuary."

CHAP. VII.—^a Acts xxii. 1, [Paul to the multitude :] "Men, brethren, and fathers, hear ye my defence which I make now unto you," &c.

^b Gen. xii. 1, id.

^c Gen. xi. 31, "Terah took Abram his son, and . . Sarai his daughter-in-law, his son Abram's wife ; and went forth with them from Ur of the Chaldees, to go into the land of Canaan ; and they came unto Haran, [i. e. Charran,] and dwelt there." xii. 4, "Abram departed, as the LORD had spoken unto him . . out of Haran. And Abram took Sarai his wife, and Lot his brother's son . . and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came."

^d Gen. xii. 7, [In Canaan, when he had no child :] "The LORD appeared unto Abram, and said, Unto thy seed will I give this land." and xiii. 15, "All the land which thou seest, to thee will I give it, and to thy seed forever." and xv. 2, 18, "Abram said, Lord God . . Behold, to me Thou hast given no seed : and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." xvii. 8, [On changing his name to Abraham :] "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God." xxvi. 3, [To Isaac, Abraham's son by promise :] "Sojourn in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father."

^e Gen. xv. 13, 16, [In Canaan :] "He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years . . but in the fourth generation they shall come hither again."

^f Exod. xii. 40, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and

4 Then 'came he out of the land of A.D. 33. the Chaldeans, and dwelt in Charran : and from thence, when his father was dead, He removed him into this land, wherein ye now dwell.

5 And He gave him none inheritance in it, no, not so much as to set his foot on : ^gyet He promised that He would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, 'That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil' ^hfour hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God : and after that shall they come forth, and ⁱserve Me in this place.

8 ^jAnd He gave him the covenant of circumcision : ^kand so Abraham begat Isaac, and circumcised him the eighth day : ^land Isaac begat Jacob ; and ^mJacob begat the twelve patriarchs.

9 ⁿAnd the patriarchs, moved with envy, sold

thirty years, [i. e. from the date of Abraham's call, and entrance into Canaan in 1921 before Christ, until the departure of his descendants out of Egypt, B. C. 1491.] 41, And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt." Gal. iii. 17, "The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul."

^o Exod. iii. 12, [To Moses on mount Horeb :] "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

^p Gen. xvii. 9, "God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. ^qThis is My covenant, which ye shall keep, between Me and you and thy seed after thee ; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you."

^r Gen. xxi. 2, "Sarah . . bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him."

^s Gen. xxv. 26, "After that [the birth of Esau, of Rebecca Isaac's wife,] came his brother out . . and his name was called Jacob."

^t Gen. xxxv. 22, "The sons of Jacob were twelve : the sons of Leah ; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun : the sons of Rachel ; Joseph, and Benjamin : and the sons of Bilhah, Rachel's handmaid ; Dan, and Naphtali : and the sons of Zilpah, Leah's handmaid ; Gad, and Asher." with xxix. 31, &c., xxx. 5, &c., xxxv. 18.

^u Gen. xxxvii. 4, 11, 28, [Of Joseph, son of Jacob :] "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him . . His brethren envied him . . and sold Joseph to the Ishmaelites for twenty pieces of silver : and they brought Joseph into Egypt." Psa. cv. 17, "Joseph . . was sold for a servant : whose feet they hurt with fetters : he was laid in iron : until

A.D. 33. Joseph into Egypt: "but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 "Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 "But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 "And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

the time that His word came: the word of the LORD tried him. The king sent and loosed him; *even* the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom."

"Genesis xxxix. 2, 21, 23, "The LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. . . The LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. . . the keeper of the prison. . . looked not on anything that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper."

"Gen. xli. 37, "[Of Joseph's counsel respecting the famine:] "The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none so discreet and wise as thou art*: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." xlii. 6, "Joseph was the governor over the land."

"Gen. xli. 54, "The seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph. . . And Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

"Gen. xlii. 1, 2, id.

"Gen. xlv. 4, 16, "Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. . . And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well."

"Gen. xlv. 9, 27, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. . . And they told him [his father] all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

14 "Then sent Joseph, and called his father Jacob to him, and 'all his kindred, threescore and fifteen souls.

15 "So Jacob went down into Egypt, "and died, he, and our fathers,

16 And "were carried over into Sychem, and laid in "the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father of Sychem*.

17 But when "the time of the promise drew nigh, which God had sworn to Abraham, "the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

"Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 27, and the sons of Joseph, which were born in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten." [see note.] Deut. x. 22, "Thy fathers went down into Egypt with threescore and ten persons."

"Gen. xli. 5, "Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. . . and came into Egypt." "Gen. xlix. 33, [In the land of Goshen:] "Jacob. . . yielded up the ghost, and was gathered unto his people." Exod. i. 6, "Joseph died, and all his brethren, and all that generation."

"Exod. xiii. 18, "The children of Israel went up. . . out of the land of Egypt, and Moses took the bones of Joseph with him." Josh. xxiv. 32, "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph."

"Gen. xxiii. 16, "Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth. . . And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein. . . were made sure unto Abraham for a possession in the presence of the children of Heth." xxxiii. 18, "Jacob came to Shalem, a city of Shechem, which is in the land of Canaan. . . and he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money."

"Verse 6. Gen. xv. 13, 16, "He [the Lord] said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . but in the fourth generation they shall come hither again."

"Exod. i. 7, "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. 22, And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river." Psa. cv. 23, "Israel also came into Egypt. . . And He [the Lord] increased His people greatly; and

[Note on Gen. xli. 27. "Being in all, to the number of threescore and fifteen souls: for the making up whereof, there are reckoned, above those which Moses mentioneth, two sons and a nephew of Ephraim, and two sons of Manasseh, which were born after the coming down into Egypt."—Bp. Hall's Paraphrase upon the Hard Texts of Scripture.]

A.D. 33. 19 The same dealt subtly with our kindred, and evil entreated our fathers, ^aso that they cast out their young children, to the end they might not live.

20 ^bIn which time Moses was born, and ^cwas exceeding fair, and nourished up in his father's house three months :

21 And ^dwhen he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^emighty in words and in deeds.

23 ^fAnd when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 ^gFor he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 ^hAnd the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust

made them stronger than their enemies. He turned his heart to hate His people, to deal subtly with His servants."

^a Exod. i. 22, on the last above.

^b Exod. ii. 1, [Birth of Moses] : "There went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months. 3, And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink . . . And the daughter of Pharaoh . . . saw the ark among the flags, she sent her maid to fetch it . . . Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses."

^c Heb. xi. 23, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child."

^d Exod. ii. 3, &c., on ^b above.

^e Luke xxiv. 19, "Jesus of Nazareth . . . was a prophet mighty in deed and word before God and all the people."

^f Exod. ii. 11, "It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand."

^g 25-28. Exod. ii. 13, 14, id.

^h See Luke xii. 13, "One of the company said unto

him away, saying, ^aWho made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday ?

29 ^bThen fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, ^cthere appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying*, "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 ^dThen said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 ^e"I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 These Moses whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and deliverer ^fby the hand of the

Him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you ?" Acts iv. 7, "When they had set them [Peter and John] in the midst, they asked, By what power, or by what name, have ye done this ?"

^b Exod. ii. 15, "When Pharaoh heard this thing [Moses killing the Egyptian], he sought to slay him. But Moses fled," &c. 21, [Of Moses in Midian] : "Zipporah . . . bare him a son, and he called his name Gershom : for he said, I have been a stranger in a strange land." iv. 20, "Moses took his wife and his sons . . . and he returned to the land of Egypt." xviii. 3, "Her [Zipporah's] two sons, of which the name of the one was Gershom . . . and the name of the other was Eliezer."

^c 30-34. Exod. iii. 2-8, id.

^d Matt. xxii. 31, [Christ confuteth the Sadducees] : "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living." Heb. xi. 16, [Of the fathers in old time] : "Now they desire a better country, that is an heavenly : wherefore God is not ashamed to be called their God : for He hath prepared for them a city."

^e Exod. iii. 5, id. Josh. v. 15, "The Captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot ; for the place whereon thou standest is holy. And Joshua did so."

^f Exod. iii. 7, id.

^g Exod. xiv. 19, [In passing through the Red Sea, which drowned the Egyptians] : "The angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : and it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these." Num. xx. 16, "When we cried unto the LORD, He heard our voice, and sent an angel, and hath brought us forth out of Egypt."

A.D. 33. angel which appeared to him in the bush.

36 ¹He brought them out, after that he had ²showed wonders and signs in the land of Egypt; ³and in the Red Sea, ⁴and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, ¹A prophet shall the Lord your God raise up unto you of your brethren, ²like unto me; ³Him shall ye hear.

38 ¹This is he, that was in the church in the wilderness with ²the angel which spake to him in the mount Sina, and ³with our fathers: ⁴who re-

ceived the lively ¹oracles to give unto ²us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, ¹Make us gods to go before us: for ²as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 ¹And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then ¹God turned, and gave them up to worship ²the host of heaven; as it is written in the

¹Exod. xii. 41, on ²verse 6. xxxiii. 1, "The LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee."

¹Exod. vii, [Moses' rod is turned into a serpent, and the waters of Egypt become blood.] viii, [the frogs are sent, the dust is turned into lice, and the swarms of flies are sent.] ix, [a very grievous murrain is upon the beasts, boils and blains are upon man and beasts, hail and fire on every herb and tree.] x, [locusts are sent, and darkness which may be felt.] xi, xii, [all the first-born of man and beast are slain, after being threatened.] All these plagues are alluded to Psa. cv. 27-36.

¹Exod. xiv. 21, "Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 27, And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared . . and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left."

¹Exod. xvi. 1, "All the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 35, The children of Israel did eat manna forty years, until they came . . unto the borders of the land of Canaan."

¹Deut. xviii. 15, id. 18, id. Acts iii. 22, id., [quoted, and applied to Jesus Christ.]

¹Matt. xvii. 1, 5, "Jesus was transfigured . . and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him."

¹Exod. xix. 3, 17, [At Sinai:] "Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself . . Moses brought forth the people out of the camp to meet with God."

¹Isa. lxiii. 7, [Christ's mercy toward His church:] "The LORD . . said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them

all the days of old." Gal. iii. 19, "The law . . was ordained by angels in the hand of a mediator." Heb. ii. 2, "The word spoken by angels." [i. e. the law.]

¹Exod. xxi. 1, "These are the judgments which thou shalt set before them," &c. Deut. v. 27, 31, [The people to Moses:] "Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me . . Stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." xxxiii. 4, "Moses commanded us a law, even the inheritance of the congregation of Jacob." John i. 17, "The law was given by Moses."

¹Rom. iii. 2, [The Jews' prerogative:] "Unto them were committed the oracles of God."

¹40, 41. Exod. xxxii. 1, 4, 6, id.

¹Deut. ix. 16, "I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you." Psa. cvi. 19, "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass."

¹Psa. lxxxi. 10, "I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Ezek. xx. 25, 39, [For their rebellions in the wilderness, and in the land:] "I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD . . O house of Israel, thus saith the LORD GOD; Go ye, serve ye every one his idols, and hereafter, also, if ye will not hearken unto Me: but pollute ye My holy Name no more with your gifts, and with your idols." Rom. i. 22, [Sins of the Gentiles:] "They . . changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts." 2 Thess. ii. 11, [Of them that received not the love of the truth:] "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

¹Deut. iv. 15, 19, "Take ye . . good heed unto yourselves; for ye saw no manner of similitude on the day

A.D. 33. book of the prophets, "O ye house of Israel, have ye offered to Me slain beasts and sacrifices *by the space* of forty years in the wilderness?"

43 *Yea*, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as He had appointed, ^{9 Or, who spoke,} speaking unto Moses, "that he should

that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven." xvii. 2, 5, "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath . . . gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded . . . then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die." 2 Kings xvii. 16, [Of the children of Israel in Samaria:] "They left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal." xxi. 1, 3, "Manasseh . . . in Jerusalem . . . worshipped all the host of heaven, and served them." Jer. xix. 13, "The houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods."

⁸ 42, 43. Amos v. 25, 26, id.

⁹ Heb. viii. 4, "Priests that offer gifts according to the law . . . serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith He) that thou make all things according to the pattern showed to thee in the mount." Also Exod. xxv. 40, and xxvi. 30.

⁷ Josh. iii. 14, "The people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people."

⁸ Neh. ix. 24, [The Levites' confession to God:] "The children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land." Psa. xlv. 1, "We have heard with our ears, O God, our fathers have told us . . . *how* Thou didst drive out the heathen with Thy hand, and plantedst them." lxxviii. 55, "He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." Acts xiii. 19, [Paul at Antioch in Pisidia:] "When He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot."

¹ 1 Sam. xvi. 1, 13, [Of David:] "The LORD said unto Samuel . . . Fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided Me a king among his sons. . . Then Samuel . . . anointed him, and the Spirit of the LORD came upon David from that day forward." 2 Sam. vii. 1, [Of the same:] "The LORD had given him rest round about

make it according to the fashion that he had seen. A.D. 33.

45 ⁷ Which also our fathers ⁸ that came after brought in with Jesus into the possession of the Gentiles, ⁹ whom God drave out before the face of our fathers, unto the days of David;

46 ¹ Who found favour before God, and ² desired to find a tabernacle for the God of Jacob.

47 ³ But Solomon built Him an house.

48 Howbeit ⁴ the Most High dwelleth not in tem-

from all his enemies." Psa. lxxxix. 19, "I have laid help upon *one* that is mighty; I have exalted one chosen out of the people. I have found David My servant; with My holy oil have I anointed him." Acts xiii. 22, [Paul at Antioch in Pisidia:] "He raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."

¹ 1 Kings viii. 17, [Solomon said:] "It was in the heart of David my father to build an house for the Name of the LORD God of Israel. 20, I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the Name of the LORD God of Israel. 22, And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, 27, Will God indeed dwell on the earth? behold; the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? 28, Yet have thou respect unto the prayer of Thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which Thy servant prayeth before Thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which Thou hast said, My Name shall be there." 1 Chron. xxii. 7, "David said to Solomon, My son, as for me, it was in my mind to build an house unto the Name of the LORD my God: but the word of the LORD came to me, saying . . . Thou shalt not build an house unto My Name, because thou hast shed much blood upon the earth in My sight. Behold, a son shall be born to thee, who shall be a man of rest . . . he shall build an house for My Name." Psa. cxxxii. 4, [David's prayer:] "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob."

¹ 1 Kings viii. 20, on the last note. 1 Chron. xvii. 3, 11, [Of David's son:] "The word of God came to Nathan, saying, Go and tell My servant David . . . I will raise up thy seed after thee, which shall be of thy sons; and . . . he shall build me an house." 2 Chron. iii. 1, "Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father . . . in the fourth year of his reign:" [confirmed] 1 Kings vi. 1.

¹ 1 Kings viii. 27, on ⁴ above. 2 Chron. ii. 5, [Solomon's embassy to the king of Tyre for workmen to build the temple:] "The house which I build is great: for great is our God above all gods. But who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain Him? who *am* I then, that I should build Him an house, save only to burn sacrifice before Him?" vi. 18, same as 1 Kings viii. 27, on ⁴ above. Acts xvii. 24, [Paul preaching at Athens:] "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped

A.D. 33. ples made with hands; as saith the prophet,

49 "Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest?

50 Hath not My hand made all these things?

51 ¶ Ye "stiff-necked and "uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of "the Just One; of whom ye have been now the betrayers and murderers:

53 "Who have received the law by the dis-

with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things."

"49, 50. Isa. lxvi. 1, 2, id. Matt. v. 34, "I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King," xxiii. 22, "He that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon."

"Exod. xxxii. 9, [On the people causing Aaron to make a calf:] "The LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people." xxxiii. 1, "The LORD said unto Moses. . . I will send an angel before thee . . . unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." Isa. xlviii. 1, 4, "Hear ye this, O house of Jacob. . . I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass."

"Lev. xxvi. 41, [God's promise to remember the penitent:] "If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember." Deut. x. 16, "Circumcise . . . the foreskin of your heart, and be no more stiff-necked." Jer. iv. 4, "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem." vi. 9, "Thus saith the LORD of hosts. . . To whom shall I speak, and give warning; that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it." ix. 26, "All the house of Israel are uncircumcised in the heart." Ezek. xlv. 9, [Idolaters incapable of the priest's office:] "Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel."

"2 Chron. xxxvi. 15, [Jerusalem, for the sins of the priests and the people, is wholly destroyed:] "The LORD God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused His prophets." Matt. xxi. 33, "There was a certain householder, which planted a vineyard, and . . . let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. . . But last of all he sent unto them his son, saying, They will reverence my son. But when

position of angels, and have not kept A.D. 33. it.

54 ¶ "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, "being full of the Holy Ghost, looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, "I see the heavens opened, and the "Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And "cast him out of the city, "and stoned

the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. . . When the chief priests and the Pharisees had heard His parables, they perceived that He spake of them." xxiii. 34, 37, [To the multitudes and His disciples:] "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" 1 Thess. ii. 14, "The Jews. . . both killed the Lord Jesus, and their own prophets, and have persecuted us."

"Acts iii. 14, [Peter to the men of Israel:] "Ye denied the Holy One and the Just. . . and killed the Prince of life."

"Exod. xx. 1, &c., "God spake all these words," [i. e. the ten commandments.] Gal. iii. 19, "The law. . . was ordained by angels in the hand of a mediator." Heb. ii. 2, "The word spoken by angels," [i. e. the law.]

"Acts v. 33, [On Peter and the other apostles declaring before the council, that the Jews had slain Jesus, &c.]: "When they heard that, they were cut to the heart, and took counsel to slay them."

"Acts vi. 5, [For the office of deaconship:] "They chose Stephen, a man full of faith and of the Holy Ghost, and Philip," &c.

"Ezek. i. 1, "As I was among the captives by the river of Chebar. . . the heavens were opened, and I saw visions of God." Matt. iii. 16, [When Jesus was baptized by John:] "Lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him." Acts x. 10, [Peter's vision, in which he is taught not to despise the Gentiles:] "He fell into a trance, and saw heaven opened, and a certain vessel descending unto him."

"Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days."

"1 Kings xxi. 19, [Of Naboth, falsely condemned of blasphemy:] "They carried him forth out of the city, and stoned him with stones, that he died." Luke iv. 28, [On Christ preaching at Nazareth:] "All they in the synagogue. . . thrust Him out of the city, and led Him unto the brow of the hill whereon the city was built, that they might cast Him down headlong." Heb. xiii. 12, "Jesus also, that He might sanctify the people with His Own blood, suffered without the gate."

"Lev. xxiv. 16, "He that blasphemeth the Name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him."

A.D. 33. him : and ^vthe witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, ^vcalling upon God, and saying, Lord Jesus, "receive my spirit.

60 And he ^bkneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together*

^v Deut. xiii. 9, [Of an enticer to idolatry:] "Thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage." xvii. 7, [Of an idolater:] "The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people. So thou shalt put the evil away from among you." Acts viii. 1, which see. xxii. 20, [Paul's account of his conversion:] "When the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

^v Acts ix. 14, on ^a below.
^v Psa. xxxi. 5, "Into Thine hand I commit my spirit: Thou hast redeemed me, O LORD God of truth." Luke xxiii. 46, "When Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost."

^v Acts ix. 40, [Before restoring Tabitha to life:] "Peter . . . kneeled down, and prayed." xx. 36, [Paul taking leave of the elders of the church of Ephesus:] "He kneeled down, and prayed with them all." xxi. 5, [Paul, &c., taking leave of the disciples at Tyre:] "We kneeled down on the shore, and prayed."

^v Matt. v. 44, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Also Luke vi. 27, 28. Luke xxiii. 33, "They crucified Him . . . then said Jesus, Father, forgive them; for they know not what they do."

CHAP. VIII.—^a Acts vii. 58, which see. xxii. 20, on ^a above.

^b Acts xi. 19, "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

^v Gen. xxiii. 2, "Sarah died . . . and Abraham came to mourn for Sarah, and to weep for her." 1. 7, [The funeral of Jacob:] "Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of

with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND ^aSaul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and ^bthey were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and ^cmade great lamentation over him.

3 As for Saul, ^dhe made havoc of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore ^ethey that were scattered abroad went everywhere preaching the word.

5 Then ^fPhilip went down to the city of

Egypt, and all the house of Joseph, and his brethren, and his father's house . . . And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days." 2 Sam. iii. 31, "David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept."

^v Acts vii. 58, which see. ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." 13, "Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem: 14, and here he hath authority from the chief priests to bind all that call on Thy Name." 20, [At Damascus after his conversion:] "Straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" xxvi. 9, [Paul before Agrippa:] "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." 1 Cor. xv. 9, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." Phil. iii. 6, [Of himself:] "—concerning zeal, persecuting the church." 1 Tim. i. 12, "I . . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it in unbelief."

^v Matt. x. 23, [In His charge to the twelve:] "When they persecute you in this city, flee ye into another."

Acts xi. 19, on ^b above.

^v Acts vi. 5, "Philip," [one of the seven chosen to the office of deaconship.]

A.D. 34. Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For ¹unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city ²used sorcery, and bewitched the people of Samaria, ³giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things ⁴concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the ⁵miracles and signs which were done.

¹ Gr. signs and great miracles.

⁶ Mark xvi. 17, [To the eleven after His resurrection:] "These signs shall follow them that believe: in My Name shall they cast out devils . . . they shall lay hands on the sick, and they shall recover."

⁷ Acts xiii. 6, [At Paphos:] "A certain sorcerer, a false prophet . . . was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer . . . withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

⁸ Acts v. 36, "Before these days rose up Theudas, boasting himself to be somebody . . . who was slain; and all, as many as obeyed him, were scattered, and brought to naught."

⁹ Acts i. 3, "To whom [i. e. the apostles] He showed Himself alive after His passion . . . speaking of the things pertaining to the kingdom of God."

¹⁰ Acts ii. 37, [After Peter's sermon on the day of Pentecost:] "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38, Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

¹¹ Acts xix. 2, [Paul at Ephesus:] "Finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. 5, When they heard *this*, they were baptized in the Name

14 Now when the apostles which were ¹²A.D. 34. at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, ¹³that they might receive the Holy Ghost:

16 (For ¹⁴as yet He was fallen upon none of them: only ¹⁵as they were baptized in ¹⁶the Name of the Lord Jesus.)

17 Then ¹⁷laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because ¹⁸thou hast thought that ¹⁹the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, ²⁰if perhaps the thought of thine heart may be forgiven thee.

of the Lord Jesus. 6, And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

¹² Matt. xxviii. 19, [To the eleven:] "Go ye . . . and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Acts ii. 38, on ¹³above.

¹⁴ Acts x. 48, [Of Cornelius and his company:] "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord." Acts xix. 5, on ¹⁵above.

¹⁶ Acts vi. 6, [Of the seven chosen to the office of deaconship:] "whom they set before the apostles: and when they had prayed, they laid *their* hands on them." ¹⁷xix. 6, on ¹⁸above. Heb. vi. 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of . . . the doctrine of baptism, and of laying on of hands."

¹⁹ Matt. x. 8, [In His charge to the twelve:] "Freely ye have received, freely give." See 2 Kings v. 15, [Naaman, cured of his leprosy, to Elisha:] "Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As the Lord liveth*, before whom I stand, I will receive none. And he urged him to take *it*; but he refused."

²⁰ Acts ii. 38, on ²¹above. x. 45, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." xi. 17, "God gave them [the Gentiles] the like gift as *He did* unto us, who believed on the Lord Jesus Christ."

²¹ Dan. iv. 27, "O king . . . break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity," [margin, or, *an healing of thine error*.] 2 Tim. ii. 24, "The servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness

A.D. 34. 23 For I perceive that thou art in ^{the} gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, "a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and "had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard

him read the prophet Esaias, and said, A.D. 34. Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth:

33 In His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, ^{and} began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; "what doth hinder me to be baptized?

37 And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still:

my suppliants, *even* the daughter of My dispersed, shall bring Mine offering."

"John xii. 20, "There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

"32, 33. Isa. liii. 7, 8, id.

"Luke xxiv. 25, [To Cleopas and another disciple going to Emmaus:] "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Acts xviii. 24, 28, "A certain Jew named Apollos. . . mighty in the Scriptures. . . mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus was Christ."

"Acts x, 46, on * above.

"Matt. xxviii. 19, on * above. Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Matt. xvi. 15, [To His disciples:] "Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." John vi. 68, "Simon Peter answered Him, Lord. . . we believe and are sure that Thou art that Christ, the Son of the living God." ix. 35, [To the man that was born blind, restored to sight:] "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. . . And he said, Lord, I believe. And he worshipped Him." xi. 24, 27, "Martha saith unto Him. . . Lord: I believe that Thou art the Christ, the Son of God, which should come into the world." Acts ix. 18, 20, [Of Saul after his conversion:] "He. . . was baptized. . . and straightway he preached Christ in the synagogues, that He is the Son of God." 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil."

"Heb. xii. 15, "— looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*."

"Gen. xx. 6, 17, [To Abimelech for taking Abraham's wife:] "God said unto him in a dream. . . Restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live. . . So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife." Exod. viii. 8, 12, "Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that He may take away the frogs from me, and from my people. . . and Moses cried unto the LORD. . . and the LORD did according to the word of Moses." Numb. xxi. 7, 9, "The people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD that He take away the serpents from us. And Moses prayed for the people. . . and Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." 1 Kings xiii. 6, "The King. . . said unto 'the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before." Job xlii. 8, "Go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with *you* after *your* folly, in that ye have not spoken of Me *the thing* which is right, like My servant Job. So Eliphaz, &c., did according as the LORD commanded them: the LORD also accepted Job." James v. 16, "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

"Zeph. iii. 10, "From beyond the rivers of Ethiopia

A.D. 34. and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escape both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

A.D. 35. **AND** "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any ^{1 Gr. of the way: so ch. xix. 9, 23.} of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And ¹ as he journeyed, he came near Damascus,

v, 13, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? . . . These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God."

"1 Kings xviii. 12, [Obadiah to Elijah:] "It shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not." 2 Kings ii. 15, "The sons of the prophets . . . said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master, [Elijah:] lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley." Ezek. iii. 12, 14, "The spirit took me up. . . The spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit."

CHAP. IX.—"Acts viii. 3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Gal. i. 13, on ⁴ page 255. 1 Tim. i. 12, *ibid*.

"3-8. Acts xxii. 6-11, *id.*, [declared by Paul to the people on the stairs of the castle: and again, more briefly, before Agrippa,] xxvi. 12, &c. 1 Cor. xv. 8, "Last of all He [Christ] was seen of me also, as of one born out of due time."

"Matt. xxv. 40, [In the description of the last judgment:] "The King shall . . . say unto them [the righteous on His right hand,] Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand . . . I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

⁴ Acts v. 38, [Gamaliel in behalf of the apostles:]

cus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, "why persecutest thou Me?

5 And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ⁴ it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, "what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And ¹ the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, ² named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire

"Refrain from these men, and let them alone: for if this counsel or this work be . . . of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

"Luke iii. 10, [On the preaching of John the Baptist:] "The people asked him, saying, What shall we do then?" Acts ii. 37, [After Peter's sermon on the day of Pentecost:] "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

"See Acts xxii. 9. [Paul's own account of the same occasion:] "They that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me." xxvi. 13, [Paul before Agrippa, on the same subject:] "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all ⁶ fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? ⁷ it is hard for thee to kick against the pricks." Dan. x. 7, "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them."

"Acts xxii. 12, [On the same occasion, at Damascus:] "One Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, 13, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard. 16, And now, why tarriest thou? arise, and be baptized,

[⁶ NOTE.—This expression seems to contradict verse 7 of the text: but a little examination of the two places will show, that St. Paul is speaking of the different effects at two different points of the same occasion. On the first appearance of the light from heaven, before the voice was heard, he and the by-standers "fell to the earth," xxvi. 14, with ix. 4; but after the voice, the apostle is commanded to "arise," i. e. from the earth, ix. 6, with xxvi. 16: and then it is, that they who journeyed with him are declared to have "stood speechless."]

A. D. 35. in the house of Judas for one called Saul, ^aof Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on Thy Name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel:

and wash away thy sins, calling on the Name of the Lord."

^a Acts xxi. 39, "Paul said, I am a man, which am a Jew of Tarsus a city in Cilicia, a citizen of no mean city." Also xxii. 3.

^b Verse 1.

^c Verse 21. Acts vii. 59, "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." xxii. 16, on ^aabove. 1 Cor. i. 2, [The salvation of Paul:] "Unto the church of God which is at Corinth . . . with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." 2 Tim. ii. 22, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

^d Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers. . . 2, as they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." xxii. 21, [In Jerusalem, the Lord said unto him:] "Depart: for I will send thee far hence unto the Gentiles." xxvi. 16, [Account of his conversion before Agrippa:] "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Rom. i. 1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." 1 Cor. xv. 10, [Of his apostleship:] "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Galatians i. 15, on ^abelow. Eph. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power." Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 1 Tim. ii. 7, "I am ordained a preacher and an apostle . . . a teacher of the Gentiles in faith and verity." 2 Tim. i. 11, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer."

^e Rom. i. 5, "By whom [by Jesus Christ] we have received grace and apostleship, for obedience to the faith among all nations, for His name." xi. 13, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." Gal. ii. 6, "They who seemed to be somewhat . . . saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for He that wrought effectually in Peter to the apostleship of the circumci-

16 For I will show him how great A. D. 35. things he must suffer for My Name's sake.

17 ^aAnd Ananias went his way, and entered into the house; and ^bputting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and ^cbe filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. ^dThen was Saul certain days with the disciples which were at Damascus.

sion, the Same was mighty in me towards the Gentiles."

^e Acts xxv. 22, "Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth." xxvi. 1, &c., [Before king Agrippa:] "Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews," &c.

^f Acts xx. 23, [Paul to the elders of the church of Ephesus:] "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me." xxi. 10, "A certain prophet, named Agabus . . . took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." 2 Cor. xi. 23, "Are they [the false apostles] ministers of Christ? . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

^g Acts xxii. 12, on ^aabove.

^h Acts viii. 14, [Of the believers baptized by Philip:] "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down . . . laid . . . their hands on them, and they received the Holy Ghost."

ⁱ Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." iv. 31, [Of Peter and John, and their company:] "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." viii. 17, on the last note. xiii. 52, [Of the Gentiles at Antioch which believed in the preaching of Paul and Barnabas:] "The disciples were filled with joy, and with the Holy Ghost."

^j Acts xxvi. 19, [Paul after he was converted and

A.D. 35. 20 And straightway he preached Christ in the synagogues, 'that He is the Son of God.

21 But all that heard him were amazed, and said; "Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

22 But Saul increased the more in strength, 'and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were A.D. 37. fulfilled, 'the Jews took counsel to kill him:

24 "But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and 'let him down by the wall in a basket.

26 And 'when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 "But Barnabas took him, and brought him

to the apostles, and declared unto them A.D. 37. how he had seen the Lord in the way, and that He had spoken to him, 'and how he had preached boldly at Damascus in the Name of Jesus.

28 And 'he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the Name of the Lord Jesus, and disputed against the 'Grecians: 'but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 'Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed 'throughout all quarters, he came A.D. 38. down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, 'Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

called to the apostleship:] "I . . showed first unto them of Damascus . . that they should repent and turn to God, and do works meet for repentance."

'Acts viii. 37, [The eunuch of Ethiopia to Philip:] "I believe that Jesus Christ is the Son of God."

'Verse 1. Acts viii. 3, on 'verse 1. Gal. i. 13, 21, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it. . . I . . was unknown by face unto the churches of Judea which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."

'Acts xviii. 28, on 'page 257.

'Acts xxiii. 12, 14, [At Jerusalem:] "Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul . . and they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul." xxv. 2, "The high priest and the chief of the Jews informed him [Festus] against Paul, and besought him . . that he would send for him to Jerusalem, laying wait in the way to kill him." 2 Cor. xi. 26, on 'above.

'2 Cor. xi. 32, "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands."

'Josh. ii. 15, [Of the two spies sent by Joshua to view the land:] "She [Rahab] let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall." 1 Sam. xix. 11, "Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped."

'Acts xxii. 17, [Of Saul immediately after leaving Damascus:] "When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me." Gallatians i. 15, "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18, Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

'Acts iv. 36, "Joses, who by the apostles was surnamed Barnabas . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." xiii. 2, on 'above.

'Verses 20, 22.

'Gal. i. 18, on 'above.

'Acts vi. 1, "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." xi. 20, "Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21, And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

'Verse 23. 2 Cor. xi. 26, on 'above.

'See Acts viii. 1, [On the death of Stephen:] "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

'Acts viii. 14, on 'above.

'Acts iii. 6, [To the impotent man asking alms:] "Peter said, Silver and gold have I none; but such as I have give I thee: In the Name of Jesus Christ of Nazareth rise up and walk." 16, [Of the same, to the people:] "His Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." iv. 10, [Peter, with John, before the council:] "Be it known unto you all, and to all the people of Israel, that by the

A.D. 38. 35 And all that dwelt at Lydda and ¹Saron saw him, and ²turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ¹Dorcas: this woman was full ¹of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in ¹an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ²delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter ²put them all forth, and ¹kneeled down, and prayed; and turning *him* to the body ²said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one ¹Simon a tanner.

CHAPTER X.

1 *Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.*

Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."

¹ 1 Chron. v. 16, [Of the brethren of the house of Gad:] "They dwelt in Gilead in Bashan, and in her towns and in all the suburbs of Sharon."

² Acts xi. 21, on ⁴ above.

¹ 1 Tim. ii. 8, "I will . . . that women adorn themselves . . . not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Tit. iii. 8, "*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*"

² Acts i. 12, [Of the apostles after the ascension:] "Then returned they unto Jerusalem . . . and when they were come in, they went up into an upper room, where abode both Peter, and James," &c.

³ Matt. ix. 25, [Raising from death Jairus' daughter:] "When the people² were put forth, He went in, and took her by the hand, and the maid arose."

⁴ Acts vii. 59, "They stoned Stephen . . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

⁵ Mark v. 41, "He [Jesus] took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked." John xi. 43, "When He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead

THERE was a certain man in Cesarea A.D. 41.
called Cornelius, a centurion of the band called the Italian band,

2 ²"A devout man, and one that ¹feared God with all his house, which gave much alms to the people, and prayed to God always.

3 ³"He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with ⁴one Simon a tanner, whose house is by the sea side: ⁵"he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, ⁶Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ⁷saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed

came forth: 45, Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."

² John xi. 45, on the last note. xii. 10, "The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

³ Acts x. 5, "*One Simon, whose surname is Peter . . . lodgeth with one Simon a tanner, whose house is by the sea side*" [at Joppa.]

CHAP. X.—"Verse 22. Acts viii. 2, "*Devout men carried Stephen to his burial.*" xxii. 12, "*One Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,*" [was sent by the Lord to Paul on his conversion.]

⁴ Verse 35.

⁵ [Referred to by Peter in his defence:] Acts xi. 13, "He showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14, who shall tell thee these words whereby thou and all thy house shall be saved." Verse 30.

⁶ Acts ix. 43, which see above.

⁷ Acts xi. 14, on ⁴ above.

⁸ 9-16, [related by Peter in his defence:] Acts xi. 5-10.

⁹ Acts vii. 56, [Stephen before the council:] "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Rev. xix. 11, "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True."

A.D. 41. beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, ^a the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which

were sent unto him from Cornelius; and A.D. 41 said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;

^a Lev. xx. 24, "I am the LORD your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean." Deut. xiv. 3, "Thou shalt not eat any abominable thing." 7, 8, Nevertheless, these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof: as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcases." with Lev. xi. 4-8. Ezek. iv. 14, "Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

^b Verse 28. Matt. xv. 11, 15, "Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man." Then answered Peter and said unto Him, Declare unto us this parable. And Jesus said. . . Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man." Rom. xiv. 14, 17, 20, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. . . All things indeed are pure; but it is evil for that man who eateth with offence." 1 Cor. x. 25, "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake: for the earth is the Lord's, and the fulness thereof." 1 Tim. iv. 4, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Tit. i. 15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

^c [Referred to by Peter in his defence:] Acts xi, 11, "Behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. 12, And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house."

^d Acts xv. 6, [On the disension touching circumcision:] "The apostles and elders came together for to consider of this matter. . . Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8, And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; 9, and put no difference between us and them, purifying their hearts by faith."

^e Verses 1, 2, &c.

^f Acts xxii. 12, on "above."

^g Verse 45. Acts xi. 12, on "above."

^h Acts xiv. 11, 13, [On Paul healing the cripple at Lystra:] "The people. . . lifted up their voices, saying. . . The gods are come down to us in the likeness of men. . . Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you." Rev. xix. 10, "I fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." xxii. 8, "When I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

ⁱ John iv. 7, 9, "Jesus saith unto her, Give Me to drink. . . Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." xviii. 28, [Of the Jews:] "Then led they Jesus from Caiaphas unto the hall of judgment, [marg., or, Pilate's house:] . . . and

A.D. 41. but * God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, 'a man stood before me 'in bright clothing,

31 And said, Cornelius, "thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Si-

they themselves went not into the judgment hall, lest they should be defiled." Acts xi. 2, "When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wastest in to men uncircumcised, and didst eat with them." Gal. ii. 11, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, [If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"]

* Acts xv. 8, 9, on 'above. Eph. iii. 3, 6, "By revelation He made known unto me the mystery . . . that the Gentiles should be fellow-heirs, [i. e. heirs together with the Jews,] and of the same body, and partakers of His promise in Christ by the gospel."

* Acts i. 10, "While they [the apostles] looked steadfastly toward heaven as he went up, behold, two men stood in with in white apparel."

* Matt. xxviii. 3, [Of the angel that rolled back the stone from the sepulchre:] "His countenance was like lightning, and his raiment white as snow." Mark xvi. 1, 5, "Mary Magdalene, and Mary the mother of James, and Salome . . . entering into the sepulchre, . . . saw a young man sitting on the right side, clothed in a long white garment." Luke xxiv. 4, [At the sepulchre:] "Behold, two men stood . . . in shining garments."

* Verse 4, &c. Daniel x. 12, [An angel to Daniel:] "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

* Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."

* Deut. x. 17, "The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 18, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." 2 Chron. xix. 7, "Now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." Job xxxiv. 18, "Is it fit to say . . . to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands." Rom. ii. 5, 11, "God . .

mon, whose surname is Peter; he is A.D. 41. lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons:

35 But * in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

will render to every man according to his deeds . . . for there is no respect of persons with God." Gal. ii. 6, "Of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person." Eph. vi. 5, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ . . . knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him." Col. iii. 23, [On the duty of servants towards their masters:] "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." 1 Pet. i. 17, "The Father . . . without respect of persons judgeth according to every man's work."

* Acts xv. 9, on 'above. Rom. ii. 13, 27, "Not the hearers of the law are just before God, but the doers of the law shall be justified . . . And shall not uncircumcision which is by nature, [as in the Gentile,] if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." iii. 21, 29, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe . . . Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." x. 11, "The Scripture saith, Whosoever believeth on Him [the Lord Jesus] shall not be ashamed. 12, For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. 13, For whosoever shall call upon the Name of the Lord shall be saved." 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Gal. iii. 26, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Eph. ii. 13, 18, "Now in Christ Jesus

A. D. 41. 36 The word which God sent unto the children of Israel, ¹preaching peace by Jesus Christ: (²He is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and ³began from Galilee, after the baptism which John preached;

38 How ⁴God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; ⁵for God was with Him.

ye who sometimes were far off are made nigh by the blood of Christ . . for through Him we [which were nigh, and they that were far off] both have access by one Spirit unto the Father." iii. 3, 6, on ⁶above.

⁷ Isa. lvii. 19, [Evangelical promise to the penitent:] "Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him." Eph. ii. 13, "Christ Jesus . . is our peace, who hath made both [the Jews and the Gentile] one, and hath broken down the middle wall of partition *between us* . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." Col. i. 19, "It pleased the Father that in Him [His dear Son] should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself . . and you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled."

⁸ Matt. xxviii. 18, [To the eleven after His resurrection:] "All power is given unto Me in heaven and in earth." Rom. x. 12, on ⁹above. 1 Cor. xv. 24, 27, "God even the Father . . hath put all things under His feet." Eph. i. 17, 20, "The God of our Lord Jesus Christ . . raised Him from the dead, and set Him at His Own right hand in the heavenly places . . and hath put all things under His feet, and gave him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." 1 Pet. iii. 21, "Jesus Christ . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." Rev. xvii. 14, "The Lamb . . is Lord of lords, and King of kings." xix. 16, [Of the Word of God:] "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

¹⁰ Luke iv. 14, [After His temptation:] "Jesus returned in the power of the Spirit into Galilee . . and He taught in their synagogues, being glorified of all."

¹¹ Luke iv. 17, [At Nazareth in the synagogue:] "There was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . This day is this scripture fulfilled in your ears." Acts ii. 22, [Peter on the day of Pentecost:] "Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know . . 24, Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." iv. 27, "Thy holy Child Jesus, whom Thou hast anointed." Heb. i. 8, "Unto the Son He

39 And ²we are witnesses of all things A. D. 41 which He did both in the land of the Jews, and in Jerusalem; ³whom they slew and hanged on a tree:

40 Him ⁴God raised up the third day, and showed Him openly;

41 ⁵Not to all the people, but unto witnesses chosen before of God, *even to us*, ⁶who did eat and drink with Him after He rose from the dead.

42 And ⁷He commanded us to preach unto the people, and to testify ⁸that it is He which was or-

saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even Thy God*, hath anointed Thee with the oil of gladness above Thy fellows."

⁹ John iii. 1, "Nicodemus, a ruler of the Jews . . came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

¹⁰ Acts ii. 32, [Peter, with the eleven, on the day of Pentecost:] "This Jesus hath God raised up, whereof we all are witnesses."

¹¹ Acts v. 30, [Peter with the other apostles:] "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree."

¹² Acts ii. 24, on ¹³above.

¹⁴ John xiv. 17, 22, "The Spirit of truth . . the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you . . Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." Acts xiii. 31, [Paul preaching at Antioch, that Jesus is Christ:] "He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people."

¹⁵ Luke xxiv. 30, [With Cleopas and another disciple:] "It came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them." 42, [With the ten, Thomas being absent:] "They gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." John xxi. 13, [Of the disciples after His resurrection:] "Jesus . . taketh bread, and giveth them, and fish likewise."

¹⁶ Matt. xxviii. 19, [To the eleven after His resurrection:] "Go ye . . and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Acts i. 8, [To the same on the day of the ascension:] "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

¹⁷ John v. 21, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father . . As the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." Acts xvii. 30, [Paul

A. D. 41. dained of God to be the Judge 'of quick and dead.

43 "To Him give all the prophets witness, that through His Name "whosoever believeth in Him shall receive remission of sins.

44 ¶ While Peter yet spake these words, "the Holy Ghost fell on all them which heard the word.

45 "And they of the circumcision which believed were astonished, as many as came with Peter, "because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost "as well as we?

at Athens:] "God . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; *whereof* He hath given assurance unto all men, in that He hath raised Him from the dead."

"Rom. xiv. 9, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things *done in his body*, according to that he hath done, whether *it be good or bad*." 2 Tim. iv. 1, "The Lord Jesus Christ . . shall judge the quick and the dead at His appearing and His kingdom." 1 Pet. iv. 3, "The Gentiles . . think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to Him that is ready to judge the quick and the dead."

"Isa. liii. 11, "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Jer. xxxi. 33, "[Of God's covenant with Israel:] "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Mic. vi. 18, "[Promise of mercy to the church:] "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Zech. xiii. 1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Mal. iv. 2, "Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings." Acts xxvi. 22, "[Paul before Agrippa:] "Having . . obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did

48 "And he commanded them to be A. D. 41. baptized 'in the Name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, "they that were of the circumcision contended with him,

say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

"Acts xv. 9, on 'verse 20.' xxvi. 17, [Paul's account of his call to the apostleship:] "—delivering thee from the people, and *from* the Gentiles, unto whom now I send thee . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Rom. x. 11, on "above. Gal. iii. 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

"Acts iv. 31, [On Peter and John being released from prison:] "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." viii. 14, [Of believers in Samaria:] "Peter and John . . prayed for them, that they might receive the Holy Ghost: 16, (for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) 17, Then laid they *their hands on them*, and they received the Holy Ghost." xi. 15, [Peter's defence for going in to the Gentiles:] "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. 17, Forasmuch then as God gave them the like gift as *He did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18, When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

"Verse 23.

"Acts xi. 18, on the note above. Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

"Acts xi. 17, on "above. xv. 8, 9, on 'verse 20. Rom. x. 12, on "above.

"1 Cor. i. 14, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel."

"Acts ii. 38, "Peter said . . Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." viii. 16, on "above.

CHAP. XI.—"Acts x. 45, which see. Gal. ii. 12, "Before that certain came from James, he [Peter] did

A.D. 41. 3 Saying, "Thou wentest in to men uncircumcised, and didst eat with them."

4 But Peter rehearsed the matter from the beginning, and expounded it ^a by order unto them, saying,

5 "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision: [for which he is withstood to the face by Paul.]

^b Acts x. 28, [Peter to Cornelius and his company:] "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

^c Gal. ii. 12, on ^a above.

^d Luke i. 3, "It seemed good to me . . . having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

^e 5-10. [Related] Acts x. 9-16, id.

^f Acts x. 19, [On the occasion referred to:] "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." xv. 7, [On the dissension touching circumcision:] "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles [i. e. Cornelius and his company] by my mouth should hear the word of the gospel, and believe." John xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of mine and shall show it unto you."

^g [Recorded] Acts x. 23.

^h Acts x. 30, "Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee."

ⁱ Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

11 And, behold, immediately there ^{A.D. 41} were three men already come into the house where I was, sent from Cesarea unto me.

12 And ^j the Spirit bade me go with them, notwithstanding doubting. Moreover ^k these six brethren accompanied me, and we entered into the man's house:

13 ^l And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, ^m as on us at the beginning.

16 Then remembered I the word of the Lord, how that He said, ⁿ John indeed baptized with water; but ^o ye shall be baptized with the Holy Ghost.

17 ^p Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; ^q what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, "Then hath

^a [Said by the Lord not many days before His ascension.] Acts i. 5. Matt. iii. 11, [John the Baptist to the Pharisees and Sadducees:] "I indeed baptize you with water unto repentance: but He that cometh after me . . . shall baptize you with the Holy Ghost, and with fire." John i. 25, [The priests and Levites to John:] "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not. 33, And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." And I saw, and bare record that this is the Son of God." Acts xix. 4, [To certain disciples at Ephesus, baptized only unto John's baptism:] "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

^b Isa. liv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and My blessing upon thine offspring." Joel ii. 28, 29, on ^c below. iii. 18, "It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

^d Acts xv. 8, 9, on ^e page 262.

^e Acts x. 46, "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord."

^f Rom. x. 11-13, on ^g page 263. xv. 8, 12, 15, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God . . . that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name . . . And again, Esaias saith,

A.D. 41. God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

A.D. 42. 22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Acts viii. 1, [On the death of Stephen:] "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

Acts vi. 1, "When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." ix. 28, [Of Saul:] "Coming in and going out at Jerusalem . . . he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30, Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus."

Luke i. 66, id., [Of John the Baptist.] Acts ii. 44, 47, "All that believed were together . . . praising God, and having favour with all the people . . . And the Lord added to the church daily such as should be saved."

Acts ix. 35, [On Peter healing Eneas sick of the palsy:] "All that dwelt at Lydda and Saron saw him, and turned to the Lord."

Acts ix. 26, [Of Saul and the disciples in Jerusalem:] "They were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles."

Acts xiii. 43, [On Paul preaching at Antioch, that Jesus is Christ:] "When the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." xiv. 21, [Of Paul and Barnabas:] "When they had preached the gospel to that city, [Derbe,] and had taught many, they returned again to Lystra, &c., confirming the souls of the disciples, and exhorting them to continue in the faith."

Acts vi. 5, id., [Of Stephen.]

Vers 21. Acts v. 12, 14, [In Jerusalem:] "By the hands of the apostles were many signs and wonders wrought among the people . . . and believers were the

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

more added to the Lord, multitudes both of men and women."

Acts ix. 30, on above.

Acts ii. 16, [On the apostles being filled with the Holy Ghost, &c., on the day of Pentecost:] "This is that which was spoken by the prophet Joel, ii. 28, 'It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit.'" xiii. 1, "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean, which had been brought up with Herod the tetrarch, and Saul." xv. 32, [At Antioch:] "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." xxi. 8, [At Cesarea:] "Philip the evangelist which was one of the seven [deacons] . . . had four daughters, virgins, which did prophesy." 10, And . . . there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." 1 Cor. xii. 28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c. Eph. iv. 11, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Acts xxi. 10, on above.

Rom. xv. 25, "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." 1 Cor. xvi. 1, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 2 Cor. ix. 1, "As touching the ministering to the saints, it is superfluous for me to write to you: for I know the for-

A.D. 44. 30 ^b Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

1 Or, began. 2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews; he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

² Or, instant and earnest prayer was made; [see note 2, below.]

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

wardness of your mind. 3, Yet have I sent the brethren . . . that, as I said, ye may be ready. 5, Therefore, I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness."

^b Acts xii. 25, "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry:" [I. e. they returned to Antioch, from whence they had gone to Jerusalem with "the relief" mentioned in the text.]

CHAP. XII.—"Matt. iv. 21, "James the son of Zebedee, and John his brother," [called to be disciples of Christ.] xx. 22, [To the two sons of Zebedee:] "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with."

^b Exod. xii. 14, [The feast of unleavened bread:] "This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." xxiii. 15, "Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty."

^c John xxi. 18, [To Peter:] "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

² 2 Cor. i. 9, "God . . . delivered us from so great a

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety; that the Lord hath

death, and doth deliver; in whom we trust that He will yet deliver us; ye also helping together by prayer for us." Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." 1 Thess. v. 17, "Pray without ceasing."

^c Acts v. 19, [Of the apostles:] "The angel of the Lord by night opened the prison doors, and brought them forth."

^d Psa. cxxvi. 1, "When the LORD turned again the captivity of Zion, we were like them that dream."

^e Acts x. 1, 3, "Cornelius . . . saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him . . . Send men to Joppa, and call for one Simon, whose surname is Peter . . . he shall tell thee what thou oughtest to do."

17, [Of the vision of the vessel descending from heaven:] "While Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there."

^f Acts xvi. 25, [Paul and Silas at Philippi:] "Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

^g Psa. xxxiv. 7, "The angel of the LORD encampeth round about them that fear Him, and delivereth them." Dan. iii. 28, "Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." vi. 21, "Then said Daniel unto the king . . . My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have

A.D. 44. sent His angel, and 'hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered *the thing*,^a he came to the house of Mary the mother of ⁱJohn, whose surname was Mark; where many were gathered together ^mpraying.

13 And as Peter knocked at the door of the gate, a damsel came ^ato hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, "It is his angel."

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, ^abeckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

I done no hurt. . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Heb. i. 13, "The angels . . are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

^aJob v. 17, [The happy end of God's correction:] "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty . . He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Ps. xxxiii. 18, "Behold, the eye of the LORD is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death." xxxiv. 22, "The LORD redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." xli. 1, "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies." xcvii. 10, "Ye that love the LORD, hate evil: He preserveth the souls of His saints; He delivereth them out of the hand of the wicked." 2 Cor. i. 9, on reference ^apage 268: 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations."

^aActs iv. 23, [Of Peter and John:] "Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord."

^aActs xv. 37, [To visit the brethren, where they had preached the word:] "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work."

^aVerse 5.

^aGen. xlviii. 16, [Israel blessing Ephraim and Manasseh:] "The Angel which redeemed me from all evil, bless the lads." Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven."

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was 'highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus ^athe king's chamberlain their friend, desired peace; because ^atheir country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god*, and not of a man.

23 And immediately the angel of the Lord ^asmote him, because ^ahe gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But ^athe word of God grew and multiplied.

^aActs xiii. 16, [About to address the Jews at Antioch in Pisidia:] "Paul . . beckoning with *his* hand said—" xix. 33, "Alexander beckoned with the hand, and would have made his defence unto the people." xxi. 40, [Of Paul, in charge of the chief captain:] "When he had given him license, he . . beckoned with the hand unto the people."

^a1 Kings v. 8, 11, [Of cedar and fir-trees for building the temple:] "Hiram sent to Solomon, saying . . My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household . . And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year." Ezek. xxvii. 17, [The rich supply of Tyrus:] "Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm."

^a1 Sam. xxv. 38, "The LORD smote Nabal, that he died." 2 Sam. xxiv. 17, [On seventy thousand people being slain:] "David . . saw the angel that smote the people."

^aPsa. cxv. 1, "Not unto us, O LORD, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."

^aIsa. lv. 10, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Acts vi. 7, "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." xix. 20, [On the Jewish exorcists being overcome by the evil spirit, &c.:] "So mightily grew the word of God and prevailed."

Col. i. 6, "The gospel . . is come unto you, as it is in all

A. D. 44. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

1 Or, charge; [see note 1, below.]

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

A. D. 45. NOW there were "in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

1 Or, Herod's foster-son.

the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

1 Acts xi. 29, [At Antioch, when the great dearth was prophesied:] "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

Acts xiii. 5, 13, [Of Paul and Barnabas:] "At Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. John departing from them [in Pamphylia] returned to Jerusalem." xv, 37, on above.

"Verse 12.

CHAP. XIII.—Acts xi. 27, [A. D. 43.] "In these days came prophets from Jerusalem unto Antioch. And there stood one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world." xiv. 26, [Of Paul and Barnabas, A. D. 46:] "They . . . sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27, And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." xv. 35, [A. D. 52.] "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

Acts xi. 22-26, which see.

Rom. xvi. 21, "Timotheus my workfellow, and Lucius . . . salute you."

Numb. viii. 14, [On declaring the form of consecrating the Levites:] "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be Mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation." Acts ix. 15, [To Ananias, of Paul after his conversion:] "The Lord said unto him. He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xxii. 21, [Paul's own testimony to his call by the Lord in Jerusalem:] "He said unto me, Depart: for I will send thee far hence unto the Gentiles." Rom. i. 1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Gal. i. 15, "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." ii. 9, "When James, Cephas, and John . . . perceived the grace that was given unto me, they gave to me and Barnabas the

270

2 As they ministered to the Lord, and A. D. 45. fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for

right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

Matt. ix. 38, "Pray ye . . . the Lord of the harvest, that He will send forth labourers into his harvest." Acts xiv. 26, on above. Rom. x. 15, "How shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" Eph. iii. 7, "the gospel, whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity." Also 2 Tim. i. 11, Heb. v. 4, [Of the priesthood:] "No man taketh this honour unto himself, but he that is called of God, as was Aaron."

Acts vi. 5, [On seven chosen men being appointed deacons:] "The multitude . . . chose Stephen, &c., whom they set before the apostles: and when they had prayed, they laid their hands on them."

Acts iv. 36, "Joses, who by the apostles was surnamed Barnabas . . . of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

Verse 46.

Acts xii. 25, "Barnabas and Saul returned from Jerusalem [to Antioch,] when they had fulfilled their ministry, and took with them John, whose surname was Mark." xv. 37, "Barnabas determined to take with them John, whose surname was Mark. 38, But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39, And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus."

Acts vii. 9, 12, 18, "There was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one . . . but when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and . . . was baptized . . . and when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast

A.D. 45. Barnabas and Saul, and desired to hear the word of God.

8 But 'Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) "filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, "thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, "the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

'Exod. vii. 10, "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." 2 Tim. iii. 8, "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

"Acts iv. 8, "Peter, filled with the Holy Ghost, said—"

"Matt. xiii. 38, [Exposition of the parable of the sower and the seed:] "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil." John viii. 42, 44, [To the Jews:] "Jesus said . . . If God were your Father, ye would love Me . . . ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." 1 John iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

"Exod. ix. 3, [Moses before Pharaoh:] "Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain." 1 Sam. v. 6, "The hand of the LORD was heavy upon them of Ashdod, and he destroyed them."

"Acts xv. 38, on 'above.

"Acts xvi. 13, [Paul, &c., near Philippi:] "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." xvii. 2, [At Thessalonica:] "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." xviii. 4, [Paul at Corinth:]

13 Now when Paul and his company A.D. 45. loosed from Paphos, they came to Perga in Pamphylia: and "John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and "went into the synagogue on the Sabbath day, and sat down.

15 And "after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have "any word of exhortation for the people, say on.

16 Then Paul stood up, and "beckoning with his hand said, Men of Israel, and "ye that fear God, give audience.

17 The God of this people of Israel "chose our fathers, and exalted the people "when they dwelt as strangers in the land of Egypt, "and with an high arm brought He them out of it.

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

"Verse 27. Luke iv. 16, "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

"Heb. xiii. 22, "I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."

"Acts xii. 16, "Peter . . . beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison."

"Verses 26, 42, 43. Acts x. 35, [Peter to Cornelius and his company:] "In every nation he that feareth Him, and worketh righteousness, is accepted with Him."

"Deut. vii. 6, "Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers."

"Exod. i. 1, "These are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already." Psa. cv. 23, "Israel also came into Egypt; and Jacob sojourned in the land of Ham. And He increased His people greatly; and made them stronger than their enemies" [alluded to in Stephen's answer before the council.] Acts vii. 17, "When the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt."

"Exod. vi. 2, 6, [On Moses being sent to Pharaoh:] "God spake unto Moses, and said unto him . . . Say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm." xiii. 14, "It shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage." Also verse 16.

A.D. 45.

1 Greek,
ἐτροπο-
φόρησεν
peripara for
ἐτροφο-
φόρησεν,
bore, or, fed
them, as a
nurse bear-
eth, or, feed-
eth her child,
Deut. i. 31,
according to

18 And 'about the time of forty years' suffered *He* their manners in the wilderness.

19 And when 'He had destroyed seven nations in the land of Chanaan,' *He* divided their land to them by lot.

20 And after that 'He gave unto them' judges about the space of four hundred and fifty years, 'until Samuel the prophet.

21 'And afterward they desired a

king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And 'when He had removed him, 'He raised up unto them David to be their king; to whom also He gave testimony, and said, 'I have found David the son of Jesse, 'a man after Mine own heart, which shall fulfil all My will.

23 'Of this man's seed hath God according 'to His promise raised unto Israel 'a Saviour, Jesus:

A.D. 45.

the LXX. i.
said so Chrys-
ostom.

* Exod. xvi. 35, "The children of Israel did eat manna forty years . . until they came unto the borders of the land of Canaan." Num. xiv. 33, "Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know My breach of promise," [marg., or, *altering of My purpose.*] Psa. xcv. 8, "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest." Acts vii. 36, [In Stephen's answer:] "He brought them out, after that He had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years."

1 Deut. i. 31, "In the wilderness . . thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went."

2 Deut. vii. 1, "When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou . . Thou shalt smite them, and utterly destroy them."

* Josh. xiv. 1, "These [mentioned in Josh. xiii.] are the countries which the children of Israel inherited in the land of Canaan . . by lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes and for the half tribe." Psa. lxxviii. 55, "He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents."

* Judg. ii. 16, "The LORD raised up judges, which delivered them out of the hand of those that spoiled them."

* 1 Sam. iii. 20, "All Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD."

* 1 Sam. viii. 4, "All the elders of Israel . . said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations . . and Samuel prayed unto the LORD. And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them." x. 1, "Samuel took a vial of oil, and poured it upon his [Saul's] head, and kissed him, and said, *Is it* not because the LORD hath anointed thee to be captain over His inheritance?"

* 1 Sam. xv. 23, 28, [Samuel said unto Saul, for sparing Agag, and the best of the spoil, contrary to the Lord's commandment:] "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idola-

try. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king. . . The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." Also verse 26. xvi. 1, "The LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil and go, I will send to thee Jesse the Bethlehemite: for I have provided me a king among his sons. 13, Then Samuel . . anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward." Hos. xiii. 9, 11; "O Israel . . I gave thee a king in Mine anger, and took him away in My wrath."

* 1 Sam. xvi. 13, on the last note. 2 Sam. ii. 4, [At Hebron:] "The men of Judah came, and there they anointed David king over the house of Judah." v. 3, "All the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel."

* Psa. lxxxix. 20, "I have found David My servant; with My holy oil have I anointed him."

* 1 Sam. xiii. 13, "Samuel said to Saul . . Now thy kingdom shall not continue: the LORD hath sought Him a man after His Own heart, [i. e. David,] and the LORD hath commanded him to be captain over His people." Acts vii. 45, "David . . found favour before God."

* Isa. xi. 1, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Luke i. 32, [The angel to Mary:] "The Lord God shall give unto Him the throne of His father David. 67, Zacharias . . prophesied, saying, Blessed be the Lord God of Israel; for He . . hath raised up an horn of salvation for us in the house of His servant David." Acts ii. 30, [Peter, with the eleven, on the day of Pentecost:] "God had sworn with an oath to him, [David,] that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne." Rom. i. 3, "Jesus Christ our Lord . . was made of the seed of David according to the flesh."

* 2 Sam. vii. 12, [Nathan to David:] "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will establish the throne of his kingdom forever." Psa. cxxiii. 11, "The LORD hath sworn in truth unto David; He will not turn from it: Of the fruit of thy body will I set upon thy throne."

* Matt. i. 20, [The angel to Joseph:] "Mary thy wife . . shall bring forth a Son, and thou shalt call His Name JESUS: for He shall save His people from their sins." Rom. xi. 25, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins."

A. D. 45. 24 "When John had first preached before His coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, "Who think ye that I am? I am not *He*. But, behold, there cometh One after me, whose shoes of *His* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their

rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning *Him*.

28 "And though they found no cause of death in *Him*, yet desired they Pilate that He should be slain.

29 "And when they had fulfilled all that was written of Him, they took *Him* down from the tree, and laid *Him* in a sepulchre.

30 "But God raised him from the dead :

"Matt. iii. 1, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye : for the kingdom of heaven is at hand." Luke iii. 3, "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

"Matt. iii. 11, [John the Baptist to the Pharisees and Sadducees:] "He that cometh after me is mightier than I, whose shoes I am not worthy to bear:" with Mark i. 7, and Luke iii. 16. John i. 19, 27, "This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. . . He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

"Verse 46. Matt. x. 6, [In Christ's charge to the twelve:] "Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Luke xxiv. 46, [To His apostles:]

"Thus it behoved, 47, that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Acts iii. 26, [Peter to the Jews:] "Unto you first God, having raised up His Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

"Luke xxiii. 33, "They crucified Him. . . Then said Jesus, Father, forgive them; for they know not what they do." Acts iii. 14, 17, "Ye. . . killed the Prince of life. . . and now, brethren, I wot that through ignorance ye did it, as *did* also your rulers." 1 Cor. ii. 7, "We speak the wisdom of God in a mystery. . . which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

"Verses 14, 15. Acts xv. 21, [James before the apostles and elders:] "Moses of old time hath in every city them that preach him; being read in the synagogues every Sabbath day."

"Luke xxiv. 18, 20, [On the way to Emmaus, the day of the resurrection:] "Cleopas. . . said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? . . . how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him." 44, [To His apostles:] "He said. . . These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Acts xxvi. 22, [Paul before king Agrippa:] "I continue unto this day, witnessing both to small and great; saying none other things than those which the prophets and Moses did say should come: that Christ should suffer," &c. xxviii. 23, [Paul to the chief of the Jews at Rome:] "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

"Matt. xxvii. 22, [To the Jews:] "Pilate saith. . .

What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let Him be crucified." with Mark xv. 13, 14, and Luke xxiii. 21, 22; [Luke adding,] "I have found no cause of death in Him: I will therefore chastise Him, and let Him go." John xix. 5, 14, "Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. . . He saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him."

"Acts iii. 13, [Peter, with John, to the people:] "Ye. . . denied Him in the presence of Pilate, when he was determined to let Him go. 14, But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: 15, and killed the Prince of life, whom God hath raised from the dead."

"Luke xviii. 31, "He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again." xxiv. 44, on "above. John xix. 28, 36, "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. . . and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. . . These things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced."

"John xix. 38, "Joseph of Arimathea, being a disciple of Jesus. . . besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." Matt. xxvii. 59, "When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock:" with Mark xv. 46, Luke xxiii. 53, and John xix. 40-42; [John adding, that Nicodemus took part in the burial.]

"Matt. xxviii. 5, [The angel to Mary Magdalene and the other Mary at the sepulchre:] "I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." Acts ii. 22, 24, [Peter, with the eleven, on the day of Pentecost:] "Jesus of Nazareth. . . God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." iii. 13, 15, on "above: 26, on "above. v. 30, [Peter and the other apostles before the council:]

A.D. 45. 31 And ^aHe was seen many days of them which came up with Him ^bfrom Galilee to Jerusalem, ^cwho are His witnesses unto the people.

32 And we declare unto you glad tidings, how that ^dthe promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, ^eThou art My Son, this day have I begotten Thee.

34 And as concerning that He raised Him up from the dead, ^fnow no more to return to corruption, He said on this wise, ^gI will give you the sure ^hmercies of David.

35 Wherefore He saith also in another

psalm, ⁱThou shalt not suffer Thine Holy One to see corruption. A.D. 45.

36 For David, ^jafter he had served his own generation by the will of God, ^kfell on sleep, and was laid unto his fathers, and saw corruption:

37 But He, ^lwhom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that ^mthrough this Man is preached unto you the forgiveness of sins:

39 And ⁿby Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in ^othe prophets;

41 Behold, ye despisers, and wonder, and per-

ceive, that ^pthe God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

^qMatt. xxviii. 16, "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted." Acts i. 3, [Of the apostles:] "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." 1 Cor. xv. 5, [After Christ's resurrection:] "He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all [after His ascension,] He was seen of me also, as of one born out of due time."

^rActs i. 10, "While they [the apostles] looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven?"

^sActs i. 8, [To His apostles on the day of the ascension:] "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." ii. 32, [Peter, with the eleven, on the day of Pentecost:] "This Jesus hath God raised up, whereof we all are witnesses." iii. 15, on ^tabove. v. 32, [Of the death, resurrection, and exaltation of Christ:] "We are His witnesses of these things."

^uGen. iii. 14, The LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." xii. 1; 3, [In Ur of the Chaldees:] "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." xxii. 18, [To the same, by an angel, when tempted to offer Isaac:] "In thy seed shall all the nations of the earth be blessed." Rom. iv. 13, "The promise, that he should be the heir of the world, ^vwas not to Abraham, or to his seed, through the law, but through the righteousness of faith." Gal. iii. 16, "To Abraham and his Seed were the promises made. He saith unto, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Acts xxvi. 6, [Paul before king Agrippa:] "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which ^wpromise our twelve tribes, instantly serving God day and night, hope to come."

^xPsa. ii. 7, id. Heb. i. 5, "Unto which of the angels said He [God] at any time, Thou art My Son, this day

have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" v. 5, "Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a Priest forever after the order of Melchisedec."

^yIsa. lv. 3, id.

^zPsa. xvi. 10, id. Acts ii. 29, "The patriarch David . . . is both dead and buried, and his sepulchre is with us unto this day. 30, Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

^{aa}Verse 22. Psa. lxxviii. 72, "He brought him [David] to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands."

^{ab}1 Kings ii. 10, "David slept with his fathers, and was buried in the city of David." Acts ii. 29, on ^{ac}above.

^{ad}Jer. xxxi. 33, "This shall be the covenant that I will make with the house of Israel . . . I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. . . For I will forgive their iniquity, and I will remember their sin no more." Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Luke xxiv. 47, on ^{ae}above. 1 John ii. 12, "I write unto you, little children, because your sins are forgiven you for His Name's sake."

^{af}Isa. liii. 11, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Rom. iii. 28, "We conclude that a man is justified by faith, without the deeds of the law." viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Heb. vii. 19, "The law made nothing perfect, but the bringing in of a better hope ^{ag}did; by the which we draw nigh unto God."

^{ah}Hab. i. 5, id. Isa. xxix. 14, [For the deep hypo-

A.D. 45. ish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should

cristy of the Jews:] "Behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

¹ Acts xi. 22, [At Antioch:] "Barnabas . . when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." xiv. 21, [Of Paul and Barnabas:] "They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith."

² Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God." 1 Pet. v. 12, "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand."

³ Acts xviii. 5, [At Corinth:] "Paul . . testified to the Jews that Jesus was Christ. 6, And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." 1 Pet. iv. 3, "The Gentiles . . think it strange that ye run not with them to the same excess of riot, speaking evil of you." Jude 4, 10, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ . . these speak evil of those things which they know not."

⁴ Verse 26. Matt. x. 6, on ^a above. Acts iii. 26, *ibid.* Rom. i. 16, "The gospel of Christ . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

⁵ Exod. xxxii. 9, [On the people causing Aaron to make the golden calf:] "The Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Deut.

first have been spoken to you: but "see- A.D. 45. ing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, "I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

xxxii. 21, "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." Isa. lv. 5, "Behold, Thou shalt call a nation that Thou knowest not, and nations that knew not Thee shall run unto Thee because of the Lord Thy God, and for the Holy One of Israel: for He hath glorified Thee." Matt. xxi. 42, "Jesus saith . . Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof . . And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Rom. x. 19, [The Scripture sheweth that the Gentiles shall receive the word and believe:] "Moses saith, I will provoke you [the Jews] to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people."

^a Acts xviii. 6, on ^a above. xxviii. 28, [Paul to the chief of the Jews at Rome, of whom some doubted:] "Be it known . . unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

¹ Isa. xlix. 6, *id.* xlii. 6, [God's promise unto Christ:] "I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Luke ii. 32, [Sim-eon's prophecy of Christ:] "A light to lighten the Gentiles."

² Acts ii. 47, "The Lord added to the church daily such as should be saved."

³ 2 Tim. iii. 10, "Thou hast fully known my . . persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me."

⁴ Matt. x. 14, [To the twelve:] "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your

A.D. 45. 52 And the disciples 'were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, "which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with ^b the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, 'to use them despitefully, and to stone them,

feet:" with Mark vi. 11, and Luke ix. 5. Acts xviii. 6, on ^a above.

^a Matt. v. 11, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." John xvi. 22, [To the eleven, at His last supper:] "Ye now . . . have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Acts ii. 44, 46, "All that believed were together . . . and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

CHAP. XIV.—"Mark xvi. 20, [Of the apostles:] "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Heb. ii. 3, "So great salvation, which at the first began to be spoken by the Lord . . . was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will."

^b Acts xiii. 2, [To certain prophets and teachers in the church at Antioch:] "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

^c 2 Tim. iii. 10, on ^a above.

^d Matt. x. 23, [To the twelve:] "When they persecute you in this city, flee ye into another."

^e Acts iii. 2, &c., "A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple . . . and Peter, fastening his eyes upon him with John, said . . . In the Name of Jesus Christ of Nazareth rise up and walk. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

6 They were ware of it, and ^d fled A.D. 46. unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and ^f perceiving that he had faith to be healed,

10 Said with a loud voice, ^g Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, ^h The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, ⁱ and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, ^j they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, 'why do ye these things? "We also are men of like passions with you, and

^k Matt. viii. 8, &c., [The centurion beseeching Jesus to heal his servant:] "Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, &c. . . When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." ix. 27, "Two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. . . and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you."

^l Isa. xxxv. 4, 6, "Behold, your God will come . . . then shall the lame man leap as an hart."

^m Acts viii. 9, "There was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria . . . to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." xxviii. 5, [On the viper fastening on Paul's hand at Melita:] "He shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they . . . said that he was a god."

ⁿ Dan. ii. 46, [On interpreting his dream:] "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him."

^o Matt. xxvi. 65, [On Christ declaring Himself the Son of God, &c.]: "Then the high priest rent his clothes, saying, He hath spoken blasphemy."

^p Acts x. 25, "Cornelius . . . fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."

^q James v. 17, "Elias was a man subject to like passions as we are." Rev. xix. 10, "I fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God."

A.D. 46. preach unto you that ye should turn from "these vanities" unto the living God, "which made heaven, and earth, and the sea, and all things that are therein :

16. "Who in times past suffered all nations to walk in their own ways.

17 "Nevertheless He left not Himself without witness, in that He did good, and "gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ "And there came thither *certain* Jews from

"1 Sam. xii. 20, "Samuel said unto the people. . Turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside: for *then should ye go after vain things*, which cannot profit nor deliver; for they are vain." 1 Kings xvi. 12, "Thus did Zimri destroy all the house of Baasha, according to the word of the LORD . . for all the sins of Baasha, and the sins of Elah his son . . in provoking the LORD God of Israel to anger with their vanities." Jer. xiv. 22, "Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not Thou He, O LORD our God? therefore we will wait upon Thee: for Thou hast made all these things." Amos ii. 4, "Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the *punishment* thereof; because they have despised the law of the LORD, and have not kept His commandments, and their lies caused them to err." 1 Cor. viii. 4, "We know that an idol is nothing in the world, and that *there is none other God but one*. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us *there is but one God*, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

"1 Thess. i. 9, "They [of Macedonia, &c.] themselves show . . how ye turned to God from idols to serve the living and true God."

"Gen. i. 1, "In the beginning God created the heaven and the earth." Ps. xxxiii. 6, "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses." cxlvi. 5, "The LORD . . made heaven, and earth, the sea, and all that therein is." Rev. xiv. 7, "Worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"Psa. lxxxi. 11, "My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels," Acts xvii. 30, [Paul at Athens:] "The times of this ignorance [of the true God] God winked at; but now commandeth all men everywhere to repent." 1 Pet. iv. 3, "The time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

"Acts xvii. 24, &c., "God . . hath made of one blood all nations of men . . that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." Rom. i. 20, "The invisible things of Him from the creation of the world are clearly seen by

Antioch and Iconium, who persuaded the A.D. 46. people, "and, having stoned Paul, drew *him out* of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, "and "had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, and "exhorting them to continue in the faith, and that "we must through much tribulation enter into the kingdom of God.

understood by the things that are made, *even* His eternal power and Godhead."

"Lev. xxvi. 3, "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." with Deut. xi. 13-15. xviii. 12, [A blessing for obedience:] "The LORD shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow." Job v. 8, "I would seek unto God, and unto God would I commit my cause . . who giveth rain upon the earth, and sendeth waters upon the fields." Psa. lxx. 9, "Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, *which is full of water*: Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness." lxviii. 9, "Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary." cxlvii. 7, "Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." Jer. xiv. 22, on "above." Matt. v. 45, "Your Father which is in heaven . . maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

"Acts xiii. 43, [At Antioch:] "When the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44, And the next Sabbath day came almost the whole city together to hear the word of God. 45, But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

"2 Cor. xi. 25, "Once was I stoned." 2 Tim. iii. 10, on "above."

"Matt. xxviii. 19, [To the eleven:] "Go ye . . and teach all nations, [marg., or, *make disciples* or *Christians of all nations*.] baptizing them," &c.

"Acts xi. 22, [At Antioch:] "Barnabas . . when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord." xiii. 43, on "above."

"Matt. x. 38, "He that taketh not his cross, and followeth after Me, is not worthy of Me." xvi. 24,

A.D. 46. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.

[On foreshowing His death, &c.:] "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Luke xxii. 28, [To the eleven at His last supper:] "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me." Rom. viii. 16, "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 2 Tim. ii. 11, "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him." iii. 10, "Thou hast fully known . . . what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Tit. i. 5, "For this cause I left thee in Crete, that thou shouldest . . . ordain elders in every city, as I had appointed thee."

Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers . . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Acts xv. 40, [After the sharp contention between Barnabas and Paul, and their separating:] "Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."

Acts xv. 4, 12, which see. xxi. 18, [Of Paul at Jerusalem:] "All the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry."

1 Cor. xvi. 9, [At Ephesus:] "A great door and effectual is opened unto me." 2 Cor. ii. 12, "I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Rev. iii. 7, "To the angel of the church in Philadelphia write . . . Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name."

CHAP. XV.—Gal. ii. 12, "Before that certain came from James, he [Peter] did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimu-

28 And there they abode long time with the disciples.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea taught the brethren, A.D. 51. said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain

lation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ . . . for by the works of the law shall no flesh be justified."

Verse 5. John vii. 22, [To the Jews:] "Moses . . . gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumsise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day?" Gal. v. 2, "Stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3, For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4, Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5, For we through the Spirit wait for the hope of righteousness by faith." Phil. iii. 2, "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Col. ii. 8, 11, 16, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ . . . in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

Gen. xvii. 9, "God said unto Abraham . . . This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised." Lev. xii. 3, "In the eighth day the flesh of his foreskin shall be circumcised."

Gal. ii. 1, [A.D. 52:] "Fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles. 3, But neither Titus, who was with me, being a Greek, was compelled to be circum-

A.D. 52. other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare cised: 4, and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5, to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

¶ Rom. xv. 24, "Whensoever I take my journey into Spain, I will come to you: for I trust . . . to be brought on my way thitherward by you, if first I be somewhat filled with your company." 1 Cor. xvi. 6, 10, "It may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go . . . If Timotheus come, 11, conduct him forth in peace, that he may come unto me."

¶ Acts xiv. 27, which see.

¶ Verse 12. Acts xiv. 27, which see. xxi. 18, on p. 278.

¶ Verse 1.

¶ Acts x. 19, [At Joppa:] "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Also, xi. 12.

¶ 1 Chron. xxviii. 9, "The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." Acts i. 24, "They [the eleven] prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell."

¶ Acts x. 44, on * below.

¶ Rom. x. 11, "The Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek."

¶ Acts x. 15, [To Peter in a vision of "the vessel descending:"] "The voice spake unto him again the second time, What God hath cleansed, that call not thou common. 28, [Peter to Cornelius and his company:] Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. 43, [Peter to the same, preaching Christ:] To Him give all the prophets witness, that through His Name whosoever be-

them witness, giving them the Holy Ghost, even as He did unto us;

9 "And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and

lieth in Him shall receive remission of sins. 44, While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." 1 Cor. i. 2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Pet. i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

¶ Matt. xxiii. 2, 4, "The scribes and the Pharisees . . . bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Gal. v. 1, "Stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

¶ Rom. iii. 24, "—being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood." Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Tit. ii. 11, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." iii. 4, "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He hath saved us, by the washing of regeneration, and renewing of the Holy Ghost: which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

¶ Acts xiv. 27, [Paul and Barnabas at Antioch:] "When they . . . had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

¶ Acts xii. 17, [Peter at the house of Mark's mother:] "He . . . declared unto them how the Lord had brought Him out of the prison. And he said, Go show these things unto James, and to the brethren."

¶ Verse 7.

¶ 16, 17. Amos ix. 11, "In that day will I raise up

A.D.52. I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things.

18 Known unto God are all His works from the beginning of the world.

19 Wherefore "my sentence is, that we trouble not them, which from among the Gentiles "are turned to God:

the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by My Name, saith the LORD that doeth this."

"See verse 28.

* 1 Thess. i. 9, on * page 277.

"Gen. xxxv. 2, "Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean . . . and I will make there [at Bethel] an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Exod. xx. 3-5, [the first and second commandments,] 23, "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold." Ezek. xx. 30, "Say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you." 1 Cor. viii. 1, 4, &c., "As touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. . . We know that an idol is nothing in the world, and that there is none other God but one . . . the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. . . But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." x. 18, 28, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. . . If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof: conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" Rev. ii. 12, "To the angel of the church in Pergamos write. . . 14, I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and

20 But that we write unto them, that A.D.52. they abstain "from pollutions of idols, and "from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, "being read in the synagogues every Sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas;

to commit fornication. 18, Unto the angel of the church in Thyatira write, 20, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols."

* 1 Cor. vi. 9, &c., "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters . . . shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. . . Now the body is not for fornication, but for the Lord; and the Lord for the body. . . Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Gal. v. 19, "The works of the flesh are manifest, which are these . . . fornication, uncleanness, lasciviousness, idolatry, &c., of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Eph. v. 3, "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints . . . but rather giving of thanks." Col. iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." 1 Thess. iv. 3, "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God." 1 Pet. iv. 3, on * page 277.

* Gen. ix. 3, [To Noah after the flood:] "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Lev. iii. 17, [Of the offering of a goat:] "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Deut. xii. 15, 28, "Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which He hath given thee. . . only ye shall not eat the blood; ye shall pour it upon the earth as water. . . Be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh."

* Acts xiii. 14, [Of Paul and Barnabas:] "They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."

A.D. 52. *namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:*

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law:* to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the Name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by

¹ Gr. word. ¹ mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and

* Acts i. 23, 26, [On choosing an apostle in the place of Judas:] "They appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias . . the lot fell upon Matthias."

^b Verse 1. Gal. ii. 4, on ^a above: v. 10, [Paul moveth them not to observe circumcision:] "I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you." Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

* Acts xiii. 50, [At Antioch:] "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." xiv. 19, [At Lystra:] "There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." 1 Cor. xv. 30, "Why stand we in jeopardy every hour?" 2 Cor. xi. 23, 26, "Are they [the false apostles among them] ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft . . In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

* Verse 20. Acts xxi. 25, [At Jerusalem:] "As touching the Gentiles which believe, we have written and concluded that they observe no such thing [as the keeping of the law,] save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." Rev. ii. 14, 20, on ^a above.

* Lev. xvii. 14, "I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the

from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. A.D. 52.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation. ² Or, exhortation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. A.D. 53.

37 And Barnabas determined to take with them John, whose surname was Mark.

life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

* Acts xiv. 21, [Of Paul and Barnabas:] "They returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith." xviii. 23, [Of Paul:] "He . . went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

* 1 Cor. xvi. 11, on ^a verse 3. Hebrews xi. 31, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

* Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."

* Acts xii. 4, [Paul and Barnabas at Antioch:] "They, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5, And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister." 13, "Loosed from Paphos, they came to Perga in Pamphylia;" 14, "Antioch in Pisidia;" 51, and xiv. 1, "Iconium;" xiv. 6, "Lystra and Derbe;" 21, "they returned again to Lystra, and to Iconium, and to Antioch;" 24, "Pisidia . . Pamphylia," 25, "Attalia," 26, "and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled."

* Acts xii. 12, [Peter delivered from prison by an angel:] "He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 25, Barnabas and Saul returned from Jerusalem [to Antioch,] when they had fulfilled their ministry, and took with them John, whose surname was Mark." xiii. 5, on ^a above. Col. iv. 10, "Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas." 2 Tim. iv. 11, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." Philem. 23, "There salute thee . . Marcus, Aristarchus . . my fellow-labourers."

A.D. 53. 38 But Paul thought not good to take him with them, ¹who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, ²being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ³confirming the churches. †

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

THEN came he to ⁴Derbe and Lystra: and, behold, a certain disciple was there, ⁵named Timotheus, ⁶the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which ⁷was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and ⁸took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

¹ Acts xiii. 13, "Paul and his company . . came to Perga in Pamphylia: and John departing from them returned to Jerusalem."

² Acts xiv. 26, on ³above.

³ Acts xvi. 4, [Paul and Barnabas:] "As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

CHAP. XVI.—⁴ Acts xiv. 5, [Of Paul and Barnabas:] "And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycania, and unto the region that lieth round about: and there they preached the gospel."

⁵ Acts xix. 21, "Paul . . sent into Macedonia two of them that ministered unto him, Timotheus and Erastus." Rom. xvi. 21, "Timotheus my work-fellow, &c., salute you." 1 Cor. iv. 17, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." Phil. ii. 19, "I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state." 1 Thess. iii. 1, "We . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." 1 Tim. i. 2, "—Timothee, my own son in the faith." 2 Tim. i. 2, "—Timothee, my dearly beloved son."

⁶ 2 Tim. i. 5, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand-

4 And as they went through the cities, A.D. 53. they delivered them the decrees for to keep, ⁷that were ordained of the apostles and elders which were at Jerusalem.

5 And ⁸so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia ⁹came down to Troas.

9 And a vision appeared to Paul in the night; There stood a ¹⁰man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go ¹¹into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to ¹³Philippi, which is ¹⁴the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain ¹⁵days.

13 And on the ¹⁶Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, ¹⁷1 Or, the first. 2 Or, Sabbath day.

mother Lois, and thy mother Eunice; and I am persuaded that in thee also."

¹⁸ Acts vi. 2, [Of the Grecian widows neglected in the daily ministration:] "The twelve called the multitude of the disciples unto them, and said . . Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

¹⁹ 1 Cor. ix. 20, "Unto the Jews I became as a Jew, that I might gain the Jews." Gal. ii. 3, on ²⁰page 278. Gal. v. 3, on ²¹page 278.

²² Acts xv. 28, [On the great discussion touching circumcision:] "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."

²³ Acts xv. 40, "Paul . . went through Syria and Cilicia, confirming the churches."

²⁴ 2 Cor. ii. 12, "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." 2 Tim. iv. 13, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

²⁵ Acts x. 30, "I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

²⁶ 2 Cor. ii. 13, on ²⁷above. ²⁸ Phil. i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

A. D. 53. and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her: And he came out the same hour.

19 ¶ And when her masters saw that the hope

* Luke xxiv. 45, [To the apostles, after His resurrection:] "Then opened He their understanding, that they might understand the Scriptures."

* Gen. xix. 1, 3, "There came two angels to Sodom at even; and Lot . . . pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." xxxiii. 10, [To Esau:] "Jacob said . . . Take, I pray thee, my blessing that is brought to thee . . . and he urged him, and he took it." Judg. xix. 20, [Of the Levite going to Bethlehem:] "The old man . . . brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink." Luke xxiv. 29, [The two disciples drawing nigh to Emmaus, with Jesus:] "They constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them." Heb. xiii. 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

* 1 Sam. xxviii. 6, &c., "When Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor . . . And the woman said unto him . . . Whom shall I bring up? And he said, Bring me up Samuel . . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up?"

* Acts xix. 24, "A certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25, whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26, Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

* See Mark i. 24, 34, [An unclean spirit to Jesus:] "I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and

of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

1 Or, court.

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 * And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him . . . And He . . . cast out many devils; and suffered not the devils to speak, because they knew Him."

* Mark xvi. 17, [To the eleven just before His ascension:] "These signs shall follow them that believe; In My Name shall they cast out devils."

* Acts xix. 25, 26, on * above.

* 2 Cor. vi. 4, "In all things approving ourselves as the ministers of God, 5, in stripes, in imprisonments, in tumults."

* Matt. x. 18, [To the twelve:] "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles."

* 1 Kings xviii. 17, "It came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim." Acts xvii. 5, [Paul and Silas at Thessalonica:] "The Jews which believed not . . . when they found them not . . . drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city; when they heard these things."

* 2 Cor. vi. 5, on * above. xi. 23, 25, "— in stripes above measure, in prisons more frequent . . . thrice was I beaten with rods." 1 Thess. ii. 2, "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention."

* Acts iv. 31, [Of the church, after Peter and John are let go:] "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

* Acts v. 19, [Of the apostles:] "The angel of the Lord by night opened the prison doors, and brought

A. D. 53. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, 'Sirs, what must I do to be saved?

31 And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, 'he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

them forth, and said, Go, stand and speak in the temple to the people all the words of this life." xii. 7, 10, "Behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . And the angel said unto him. . . Follow me. . . they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him."

^a Luke iii. 10, [On the preaching of John the Baptist:] "The people asked him, saying, What shall we do then?" Acts ii. 37, [After Peter's sermon on the day of Pentecost:] "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." ix. 6, [Of Paul at his conversion:] "He trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

^b John iii. 16, 36, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. . . He that believeth on the Son hath everlasting life." vi. 47, [Of Christ, the bread of life:] "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." 1 John v. 10, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son."

^c Luke v. 29, [On Levi's call to follow Christ:] "Levi made him a great feast in his own house." xix. 5, "Jesus. . . said unto him, Zaccheus. . . to-day I must

37 But Paul said unto them, They A. D. 53. have beaten us openly uncondemned, 'being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and 'desired them to depart out of the city.

40 And they went out of the prison, and 'entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, "went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

abide at thy house. And he received him joyfully."

^a Acts xxii. 25, 28, [At Jerusalem:] "As they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain: and the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born."

^b Matt. viii. 34, [On Christ suffering the devils to go into the swine:] "The whole city. . . besought Him that He would depart out of their coasts."

^c Verse 14.

CHAP. XVII.—^a Luke iv. 16, [At Nazareth:] "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias." Acts ix. 20, [Paul at Damascus after his conversion:] "Straightway he preached Christ in the synagogues, that He is the Son of God." xiii. 5, 14, [Of Paul and Barnabas at Salamis:] "They preached the word of God in the synagogues of the Jews." [At Antioch in Pisidia:] "They. . . went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." xiv. 1, [Of the same in Iconium:] "They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." xvi. 13, [Paul, Luke, &c.:] "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia. . . which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." xix. 8, [Paul at Ephesus:] "He went into the synagogue, and spake boldly for the space of three months,

A.D. 53. 3 Opening and alleging, ¹ that Christ must needs have suffered, and risen again from the dead; and that this Jesus, ¹ whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another King, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming

thither went into the synagogue of the Jews. A.D. 53.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. A.D. 54.

17 Therefore disputed he in the synagogue with

disputing and persuading the things concerning the kingdom of God."

¹ Luke xxiv. 26, [To Cleopas and another disciple on the way to Emmaus:] "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." 45, [To the eleven:] "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47, and that repentance and remission of sins should be preached in His Name among all nations." Acts xvii. 24, 28, [At Ephesus:] "A certain Jew named Apollos . . . mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Gal. iii. 1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

² Acts xxviii. 23, [Of Paul at Rome with the chief of the Jews:] "There came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not."

³ Acts xv. 22, 27, "Silas," [one of those sent to Antioch by the apostles and elders, with the whole church, with letters on the dissension touching circumcision.] 32, "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." 39, [After the sharp contention between Barnabas and Paul:] "Barnabas took Mark . . . Paul chose Silas, and departed . . . and he went through Syria and Cilicia, confirming the churches."

⁴ Rom. xvi. 21, "Lucius and Jason . . . salute you."

⁵ Acts xvi. 19, [On casting out of a damsel a spirit of divination at Philippi:] "When her masters saw that the hope of their gains was gone, they caught Paul and Silas, and . . . brought them to the magistrates, say-

ing, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

⁶ Luke xxiii. 1, "The whole multitude . . . began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it." John xix. 12, "Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar." 1 Pet. ii. 13, 15, "Submit yourselves to every ordinance of man for the Lord's sake . . . for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

⁷ Verse 14. Acts ix. 23, [Of Paul at Damascus:] "The Jews . . . watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."

⁸ Isa. xxxiv. 16, "Seek ye out of the book of the Lord, and read." Luke xvi. 27, [The rich glutton in torments, to Abraham:] "I pray thee . . . father, that thou wouldest send him [Lazarus, the beggar,] to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them." John v. 39, [To the Jews:] "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

⁹ Matt. x. 23, [To the twelve:] "When they persecute you in this city, flee ye into another."

¹⁰ Acts xviii. 5, [At Corinth:] "When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ."

¹¹ 2 Pet. ii. 8, [Of Lot in Sodom:] "That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

A.D. 54. the Jews; and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this ² babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ³ Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of ¹ Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

² [Greek, τὰ σεβάματα.] 2 Thess. ii. 3, "That man of sin . . . opposeth and exalteth himself above all that is called God, or [Gr. *σεβάματα*,] that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

³ Acts xiv. 15, [Paul and Barnabas at Lystra, when the priest of Jupiter would have done sacrifice to them:] "We preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

⁴ Matt. xi. 25, "Jesus . . . said, I thank Thee, O Father, Lord of heaven and earth."

⁵ Acts vii. 47, "Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?"

⁶ Psa. l. 7, "Hear, O My people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

⁷ Gen. ii. 7, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Num. xvi. 20, 22, "Moses and Aaron . . . fell upon their faces, and said, O God, the God of the spirits of all flesh." Job xii. 10, "In whose [the Lord's] hand is the soul [margin, or, life] of every living thing, and the breath of all mankind." xxvii. 3, [Job protesting his sincerity:] "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit." xxxiii. 4, [Elihu said:] "The Spirit of God hath made me, and the breath of the Almighty

23 For as I passed by, and beheld your ² devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.

24 "God that made the world and all things therein, seeing that He is ¹ Lord of heaven and earth, ² dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, ³ as though He needed anything, seeing ⁴ He giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and ⁵ the bounds of their habitation;

27 "That they should seek the Lord, if haply they might feel after Him, and find Him, ⁶ though He be not far from every one of us:

28 For ⁷ in Him we live, and move, and have our being; ⁸ as certain also of your own poets have said, For we are also His offspring.

29 Forasmuch then as we are the offspring of God, ⁹ we ought not to think that the Godhead is

hath given me life." Isa. xlii. 5, "God, the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein." lvii. 16, [A promise to the penitent:] "I will not contend forever, neither will I be always wroth: for the spirit should fail before Me, and the souls ¹⁰ which I have made." Zech. xii. 1, "The LORD . . . stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

¹¹ Deut. xxxiii. 8, [From the song of Moses:] "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

¹² Rom. i. 20, "The invisible things of Him [of God] from the creation of the world are clearly seen, being understood by the things that are made, ¹³ even His eternal power and Godhead."

¹⁴ Acts xiv. 15, "The living God . . . in times past suffered all nations to walk in their own ways. 17, Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

¹⁵ Col. i. 17, "By Him [the Son of God] all things consist." Heb. i. 2, "His Son . . . upholding all things by the word of His power."

¹⁶ Tit. i. 12, "One of themselves, ¹⁷ even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies."

¹⁸ Isa. xl. 18, [The incomparableness of God:] "To whom then will ye liken God? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ¹⁹ It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity. . . To whom then will ye liken Me, or shall I be equal? saith the Holy One.

A.D. 54.

¹ Or, gods that ye worship. ² Thess. ii. 4; [see note 2, below.]

³ Or, base fellow.

³ Or, Mars' Hill. It was the highest court in Athens.

A. D. 54. like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; *whereof* He hath ^{3 Or, offered} given assurance unto all men, in that ^{faith.} He hath raised Him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageh him in a vision. 12 He is accused before Gallio the deputy, but is dismissed.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power."

⁷ Acts xiv. 15, on ⁸ above. Rom. iii. 25, [Of Christ Jesus:] "—set forth to be a propitiation through faith in His blood . . for the remission of sins that are past, through the forbearance of God."

⁸ Luke xxiv. 47, on ⁹ above. Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." 1 Pet. i. 13, "Gird up the loins of your mind . . as obedient children, not fashioning yourselves according to the former lusts in your ignorance." iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries . . who shall give account to Him that is ready to judge the quick and the dead."

⁹ Acts x. 40, 42, [Peter to Cornelius and his company:] "Him God raised up the third day . . and He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." Rom. ii. 12, 16, "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." xiv. 10, "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." ¹⁰ Acts ii. 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

CHAP. XVIII.—Rom. xvi. 3, "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." 1 Cor. xvi. 19, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

2 Tim. iv. 19, "Salute Prisca and Aquila." ¹¹ Acts xx. 34, [To the elders of the church of Ephesus:] "Ye yourselves know that these hands have ministered unto my necessities, and to them that were

18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed A. D. 54. from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus ^{1 Or, is the} was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto

with me." 1 Cor. iv. 11, "Even unto this present hour we . . labour, working with our own hands."

1 Thess. ii. 9, "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 2 Thess. iii. 8, "Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

² Acts xvii. 2, [At Thessalonica:] "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

³ Acts xvii. 14, [On the Jews of Thessalonica stirring up the people of Berea against Paul:] "Immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed."

⁴ Verse 28. Job xxxii. 18, [Elihu said:] "I am full of matter, the spirit within me constraineth me." Acts xvii. 3, on ⁵ above.

⁵ Acts xiii. 45, [At Antioch in Pisidia:] "The Jews were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46, Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." 1 Pet. iv. 3, "The Gentiles . . think it strange that ye run not with them to the same excess of riot, speaking evil of you."

⁶ Neh. v. 13, [On the usurious Jews making a covenant of restitution:] "I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congre-

A.D. 54. them, ^aYour blood be upon your own heads; ⁱI am clean: ^afrom henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 ¹And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then ¹spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 ¹For I am with thee, and no man shall set on thee to hurt thee: for I have many people in this city.

11 And he ¹continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of

Achaia, the Jews made insurrection with ^{A.D. 55 ending.} one accord against Paul, and brought him to the judgment seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, ^oIf it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took ²Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having ³shorn

gation said, Amen, and praised the LORD." Matt. x. 14, [To the twelve:] "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Acts xiii. 50, [At Antioch in Pisidia:] "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium."

^a Lev. xx. 9, 11, "Every one that curseth his father or his mother shall be surely put to death . . his blood shall be upon him. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them." 2 Sam. i. 15, [On the Amalekite accusing himself of Saul's death:] "David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed." Ezek. xviii. 10, 13, "If he [a just father] beget a son that is a robber, a shedder of blood, &c., shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him." xxxiii. 4, [The duty of a watchman in warning the people:] "Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head."

ⁱ Ezek. iii. 17, "Son of man, I have made thee a watchman unto the house of Israel . . When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." with xxxiii. 7-9. Acts xx. 26, [To the elders of the church of Ephesus:] "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

² Acts xiii. 46, on ³above. xxviii. 28, [Paul to the chief Jews at Rome, of whom some believed not:] "Be it known . . unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

³ 1 Cor. i. 14, "Crispus," [mentioned as baptized by Paul.]

^a Acts xxiii. 11, [In the castle at Jerusalem:] "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

¹ Jer. i. 18, "Behold I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee." Matt. xxviii. 20, [To the eleven after His resurrection:] "Lo, I am with you always, even unto the end of the world."

² Acts xxiii. 29, [Claudius Lysias writing to Felix concerning Paul:] "—whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds." xxv. 10, [To Festus:] "Then said Paul . . If I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these [the Jews] accuse me, no man may deliver me unto them. I appeal unto Cesar." 14, 18, "Festus declared Paul's cause unto the king, [Agrippa,] saying . . Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."

³ 1 Cor. i. 1, "Paul . . and Sosthenes our brother, unto the church of God which is at Corinth."

¹ Numb. vi. 13, 18, "This is the law of the Nazarite, when the days of his separation are fulfilled . . The Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings." Acts xxi. 23, [The elders to Paul at Jerusalem:] "We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads:

A.D. 55 ^{ending.} his head in 'Cenchrea: for he had a ^{vow.}

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, 'I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, 'if God will. And he sailed from Ephesus.

A.D. 56. 22 And when he had landed at Cenchrea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, 'strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being 'fervent in the spirit, he spake and taught diligently the things of the Lord, 'knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law."

* Rom. xvi. 1, "I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea."

* Acts xix. 21, [At Ephesus, A.D. 59:] "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem." xx. 15, [A.D. 60:] "We came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the church."

* 1 Cor. iv. 19, "I will come to you shortly, if the Lord will." Heb. vi. 3, [Of going on to perfection:] "This will we do, if God permit." James iv. 13, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."

* Gal. i. 1, "Paul . . . unto the churches of Galatia." iv. 14, "Ye . . . received me as an angel of God; even as Christ Jesus."

* Acts xiv. 21, [Of Paul and Barnabas:] "They returned again to Lystra . . . confirming the souls of the disciples, and exhorting them to continue in the faith." xv. 32, 40, [At Antioch:] "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. Paul . . . went through Syria and Cilicia, confirming the churches."

* 1 Cor. i. 12, "This I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" iii. 5, "Who then is Paul, and who is Apollos, but ministers

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, 'helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, 'showing by the Scriptures that Jesus was 'Christ.

1 Cor. ix. the Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came, to pass, that, while *Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, 'Unto John's baptism.

4 Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.

by whom ye believed. . . 6, I have planted; Apollos watered; but God gave the increase." iv. 6, "These things, [cf. the references here,] brethren, I have in a figure transferred to myself and to Apollos." Titus iii. 13, "Bring Zenas the lawyer and Apollos on their journey diligently."

* Rom. xii. 11, "Fervent in spirit; serving the Lord."

* Acts ix. 3, [Paul to certain disciples at Ephesus:] "Unto what . . . were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus."

* 1 Cor. iii. 6, on "above."

* Verse 5. Acts ix. 22, [After his conversion:] "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." xvii. 2, [Of the Jews at Thessalonica:] "Paul . . . three Sabbath days reasoned with them out of the Scriptures, opening and alleging . . . that this Jesus, whom I preach unto you, is Christ."

CHAP. XIX.—1 Cor. i. 12, on "above." iii. 5, 6, *ibid.*

* Acts viii. 16, [Of believers in Samaria whom Peter and John were sent to confirm, &c.:] "As yet He [the Holy Ghost] was fallen upon none of them: only they were baptized in the Name of the Lord Jesus." See 1 Sam. iii. 1, 7, "The child Samuel ministered unto the Lord before Eli . . . now Samuel did not yet know, the Lord, neither was the word of the Lord yet revealed unto him."

* Acts xviii. 25, which see.

* Matt. iii. 11, [To the Pharisees and Sadducees, &c.] "I indeed baptize you with water unto repentance: but He that cometh"

A.D. 56. 5 When they heard *this*, they were baptized 'in the Name of the Lord Jesus.

6 And when Paul /had laid *his* hands upon them, the Holy Ghost came on them; and 'they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ^A And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things 'concerning the kingdom of God.

9 But ²when divers were hardened, A.D. 57. and believed not, but spake evil 'of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And "this continued by the space of two

is mightier than I... He shall baptize you with the Holy Ghost, and with fire." John i. 20, 26, [To the priests and Levites from Jerusalem:] "I am not the Christ... I baptize with water: but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me." 29, "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, [ver. 15.] After me cometh a Man which is preferred before me; for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water." Acts i. 4, [Christ to the apostles before His ascension:] "Wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost: [quoted by Peter when accused for going in to the Gentiles, on whom the Holy Ghost fell,] xi. 16. xiii. 24, [Paul at Antioch, preaching that Jesus is Christ:] "John... first preached before His coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Who think ye that I am? I am not He. But, behold, there cometh One after me, whose shoes of His feet I am not worthy to loose."

^A Acts viii. 16, on the note below.

^A Acts vi. 6, [On seven chosen men being appointed deacons:] "The apostles... when they had prayed... laid their hands on them." viii. 14, [Of those baptized by Philip in Samaria:] "Peter and John... when they were come down, prayed for them, that they might receive the Holy Ghost: 16, (for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) 17, Then laid they their hands on them, and they received the Holy Ghost."

^A Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come... they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 45, "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

^A Acts xvii. 2, on ^A verse 28 above. xviii. 4, [Paul at Corinth:] "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

^A Acts i. 3, [Of Christ and His apostles:] "To whom also He showed Himself alive after His passion... speaking of the things pertaining to the kingdom of God." xxviii. 23, [Of Paul and the chief of the Jews at Rome:] "There came many to him into his lodging; to whom he expounded and testified the kingdom of

years; so that all they which dwelt in A.D. 57. Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And "God wrought special miracles by the hands of Paul:

12 "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 "¶ Then certain of the vagabond A.D. 58. Jews, exorcists, 'took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets."

^A 2 Tim. i. 15, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." 2 Pet. ii. 2, [Of false teachers:] "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Jude 10, [Of false teachers:] "These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."

^A Verse 23. See Acts ix. 2, [Before his conversion:] "Saul... went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." xxii. 4, [Paul on the castle stairs:] "I persecuted this way unto the death, binding and delivering into prisons both men and women." xxiv. 14, [Paul accused by the Jews before Felix:] "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

^A See Acts xx. 31, [Paul to the elders of the church of Ephesus:] "Remember, that by the space of three years I ceased not to warn every one night and day with tears."

^A Mark xvi. 20, [Of the apostles after Christ's ascension:] "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Acts xiv. 3, [Of Paul and Barnabas in Iconium:] "Long time... abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands."

^A Acts v. 12, 15, "By the hands of the apostles were many signs and wonders wrought among the people... insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." See 2 Kings iv. 29, "He [Elisha] said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way... and lay my staff upon the face of the child."

^A Matt. xii. 24, 27, "The Pharisees... said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them... If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges."

^A See Mark ix. 38, "John answered Him, saying, Master, we saw one casting out devils in Thy Name, and he followeth not us: and we forbade him, because

A.D. 58. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the Name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ "After these things were ended, A.D. 59. Paul purposed in the spirit, when he

he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My Name, that can lightly speak evil of Me." Also Luke ix. 49.

* Luke i. 65, [On Zacharias' speech being restored when John the Baptist was circumcised:] "Fear came on all that dwelt round about them." vii. 16, [On Jesus raising from death the widow's son at Nain:] "There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people." Acts ii. 43, [On Peter, with the eleven, preaching on the day of Pentecost:] "Fear came upon every soul." v. 5, 10, "Ananias . . . fell down, and gave up the ghost: and great fear came on all them that heard these things, [i. e. Peter's rebuke for his lying, &c.] Then fell she [Sapphira] straightway at his feet, and yielded up the ghost . . . and great fear came upon all the church, and upon as many as heard these things."

* Matt. iii. 5, "Jerusalem, and all Judea, and all the region round about Jordan . . . were baptized of him [of John the Baptist] . . . confessing their sins."

* Acts vi. 7, "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." xii. 24, [On Herod being smitten by an angel:] "The word of God grew and multiplied."

* Rom. xv. 25, 26, on "below. Gal. ii. 1, "Fourteen years after, [i. e. from his conversion, or from the three years mentioned Gal. i. 18,] I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

* Acts xx. 22, [Paul to the elders of the church of Ephesus:] "Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

* Acts xviii. 20, [Paul to the Jews at Ephesus:] "He . . . bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will." xxiii. 11, [In the castle, the Jews laying wait to kill him:] "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Rom. xv. 24, "Whenso-

had passed through Macedonia and A.D. 59. Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that 'they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at naught; but also that the temple of

ever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to-be brought on my way thitherward by you; if first I be somewhat filled with your company. 25, But now I go unto Jerusalem to minister unto the saints. 26, For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 28, When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain."

* Acts xiii. 5, [Of Paul and Barnabas:] "At Salamis . . . they had also John to their minister."

* Rom. xvi. 23, "Erastus the chamberlain of the city saluteth you." 2 Tim. iv. 20, "Erastus abode at Corinth."

* 2 Cor. i. 8, "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life."

* See Acts ix. 2, on 'above.

* Acts xvi. 16, 18, [At Philippi:] "As we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. . . But Paul . . . said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour. . . and when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates."

* Psa. cxv. 2, 4, "Wherefore should the heathen say, Where is now their God? Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Isa. xliv. 10, [The folly of idol makers:] "Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength

A.D. 59. the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught ² Gaius and ³ Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ⁴ Alexander ⁵ beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is ¹ a worshipper of the great goddess Diana, and of the image which fell down

¹ Or, the temple-keeper.

from Jupiter?

of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not a lie in my right hand?" Jer. x. 3, "The customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ² the law is open, and there are deputies: let them implead one another.

39 But if ye inquire anything concerning other matters, it shall be determined in a ³ lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar was ceased, Paul called ¹ unto him the disciples, and embraced them, and ² departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

A.D. 60.

and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto Thee, O LORD; Thou art great, and Thy Name is great in might. . . The LORD is the true God, He is the living God, and an everlasting King."

"Rom. xvi. 23, "Gaius mine host, and of the whole church, saluteth you." 1 Cor. i. 14, "Gaius," [mentioned as having been baptized by Paul.]

"Acts xx. 4, "There accompanied him [Paul] into Asia . . of the Thessalonians, Aristarchus." xxvii. 2, [Paul shipping towards Rome:] "We launched . . one Aristarchus, a Macedonian of Thessalonica, being with us." Col. iv. 10, "Aristarchus my fellow-prisoner saluteth you." Philem. 23, "There salute thee . . Marcus, Aristarchus, my fellow-labourers."

1 Tim. i. 19, "—holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." 2 Tim. iv. 14, "Alexander the copper-smith did me much evil . . of whom be thou ware also; for he hath greatly withstood our words."

"Acts xii. 16, "Peter . . beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison."

CHAP. XX.—1 Cor. xvi. 5, [A.D. 59:] "I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go." 1 Tim.

A. D. 60. 3 And there abode three months. And ^{when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.}

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

i. 3, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine . . . so do."

^{Acts ix. 23, [Of Saul at Damascus preaching Christ:] "The Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him." xxiii. 12, [At Jerusalem:] "Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul." xxv. 2, [Paul at Cesarea:] "The high priest and the chief of the Jews . . . desired favour against him, that he [Festus] would send for him to Jerusalem, laying wait in the way to kill him." 2 Cor. xi. 26, [Of himself:] "—in perils by mine own countrymen."}

^{Acts xix. 29, "Having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre." xxvii. 2, on "above." Col. iv. 10, *ibid.*}

^{Acts xix. 29, on the last reference.}

^{Acts xvi. 1, [Paul at Lystra:] "Behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him."}

^{Eph. vi. 21, "That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose . . . and that he might comfort your hearts." Col. iv. 7, 8, *id.* 2 Tim. iv. 12, "Tychicus have I sent to Ephesus." Tit. iii. 12, "When I send Artemas unto thee, or Tychicus, be diligent to come unto me."}

^{Acts xxi. 27, 29, [Of Paul in Jerusalem:] "The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him . . . for they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple." 2 Tim. iv. 20, "Trophimus have I left at Miletus sick."}

^{Exod. xii. 14, "This day [of the Passover] shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses." xxiii. 15, "Thou shalt keep the feast of unleavened bread; thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before Me empty."}

^{Acts xvi. 8, [Paul and Barnabas, A. D. 53:] "They passing by Mysia came down to Troas." 2 Cor. ii. 12, "I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." 2 Tim.}

7 And upon the first day of the week, A. D. 60. when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and

iv. 13, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

^{1 Cor. xvi. 1, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Rev. i. 10, "I was in the Spirit on the Lord's day."}

^{Acts ii. 41, [On the preaching of Peter, with the eleven, on the day of Pentecost:] "Then they that gladly received his word were baptized . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 46, —continuing daily in the temple, and breaking bread from house to house." [marg., or, at home.]}

^{1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" xi. 20, "When ye come together . . . into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . for he . . . eateth and drinketh damnation to himself, not discerning the Lord's body."}

^{Acts i. 13, [In Jerusalem after Christ's ascension:] "They went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."}

^{1 Kings xvii. 18, 21, [Of the widow of Zarephath's son:] "Elijah . . . stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again . . . and the soul of the child came into him again, and he revived." 2 Kings iv. 32, 34, [Of the Shunammite's son:] "Elisha . . . stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro;}

A. D. 60. embracing him said, "Trouble not yourselves; for his life is in him."

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hadsted, if it were possible for him, "to be at Jerusalem" the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said

and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

* Matt. ix. 24, [Of Jairus' daughter:] "He said . . . The maid is not dead, but sleepeth . . . He . . . took her by the hand, and the maid arose."

* Acts xviii. 20, on "page 291." xix. 21, [At Ephesus, A. D. 59:] "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Roma." xxi. 4, [At Tyre, A. D. 60:] "Disciples . . . said to Paul through the Spirit, that he should not go up to Jerusalem." 12, [At Cesarea, after Agabus prophesieth, that the Jews of Jerusalem shall bind him, and deliver him to the Gentiles:] "When we heard these things, both we, and they of that place, besought him not to go up to Jerusalem." 13, Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus."

* Acts xxiv. 17, [Paul answering Tertullus, before Felix:] "I came to bring alms to my nation, and offerings."

* Acts ii. 1, "The day of Pentecost," [on which the apostles were filled with the Holy Ghost, &c.] 1 Corinthians xvi. 8, "I will tarry at Ephesus until Pentecost."

* Acts xviii. 19, "He came to Ephesus, [a city in Asia,] and . . . entered into the synagogue, and reasoned with the Jews." xix. 1, "Paul having passed through the upper coasts [of Asia] came to Ephesus. 8, And he . . . spake boldly . . . disputing and persuading the things concerning the kingdom of God." 10, And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

* Verse 3.

* Verse 27.

* Acts xviii. 5, [At Corinth:] "Paul . . . testified to the Jews that Jesus was Christ."

* Mark i. 14, "Jesus came . . . preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Luke xxiv. 46, [To His apostles:] "Thus it behoved . . . that repentance and remission of

unto them, Ye know, 'from the first day A. D. 60. that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me 'by the lying in wait of the Jews:

20 And how "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

21 "Testifying both to the Jews, and also to the Greeks, "repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that "the Holy Ghost witnesseth in every city, saying that bonds and afflictions "abide me. ^{1 Or, wait for me.}

24 But "none of these things move me, neither count I my life dear unto myself; *so that I might finish my course with joy, and the ministry, "which I have received of the Lord Jesus, to testify the gospel of the grace of God.

sins should be preached in His Name among all nations." Acts ii. 38, [To those who were pricked in the heart on the preaching of Peter, with the eleven, on the day of Pentecost:] "Peter said . . . Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

* Acts xix. 21, on "page 291."

* Acts xxi. 4, *ibid.*: 10, [At Cesarea:] "Agabus . . . took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." 1 Thess. iii. 3, "No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation."

* Acts xxi. 13, on "page 291." Rom. viii. 35, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." 2 Cor. iv. 16, "We faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

* 2 Tim. iv. 8, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

* Acts i. 16, [Peter on choosing an apostle in the place of Judas:] "Judas . . . was numbered with us, and had obtained part of this ministry." 2 Cor. iv. 1, "Seeing we have this ministry, as we have received mercy, we faint not."

* Gal. i. 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." Tit. i. 2, "God . . . hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour."

A.D. 60. 25 And now, behold, ⁴ I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am ⁵ pure from the blood of all men.

27 For ⁶ I have not shunned to declare unto you all ⁷ the counsel of God.

28 ¶ ⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ⁹ hath made you overseers, to feed the church of God, ¹⁰ which He hath purchased ¹¹ with His Own blood.

29 For I know this, that after my departing

¹² Verse 38. Rom. xv. 23, "Having no more place in these parts . . I will come to you."

¹³ Acts xviii. 5, [At Corinth:] "Paul . . testified to the Jews, that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean." 2 Cor. vii. 2, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

¹⁴ Verse 20.

¹⁵ Luke vii. 30, "The Pharisees and lawyers rejected the counsel of God against themselves; being not baptized of him," [of John the Baptist.] John xv. 15, [To the eleven at His last supper:] "All things that I have heard of My Father I have made known unto you." Eph. i. 11, [Of God:] "Who worketh all things after the counsel of His Own will."

¹⁶ 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Pet. v. 1, "The elders which are among you I exhort . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

¹⁷ 1 Cor. xii. 28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."

¹⁸ Eph. i. 7, 13, [Of Jesus Christ:] "In whom we have redemption through His blood, the forgiveness of sins, [Col. i. 14,] according to the riches of His grace . . in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Heb. ix. 11, "Christ being come an High Priest of good things to come . . by His Own blood He entered in once into the holy place, having obtained eternal redemption for us." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. v. 9, [Of the Lamb as it had been slain:] "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

¹⁹ See Heb. ix. 13, 14, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

²⁰ Matt. vii. 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are

"shall grievous wolves enter in among ²¹ A.D. 60. you, not sparing the flock."

30 Also ²² of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that ²³ by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and ²⁴ to the word of His grace, which is able ²⁵ to build you up, and to give you ²⁶ an inheritance among all them which are sanctified.

33 ²⁷ I have coveted no man's silver, or gold, or apparel.

ravening wolves." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

²⁸ 1 Tim. i. 19, "—holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." 1 John ii. 18, "As ye have heard that antichrist shall come, even now are there many antichrists. . . they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

²⁹ Acts xix. 10, on ³⁰ above.

³¹ Heb. xiii. 9, "It is a good thing that the heart be established with grace."

³² Acts ix. 31, [On the conversion of Paul:] "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, [i. e. built up;] and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

³³ Acts xxvi. 16, 18, [Paul's account, before Agrippa, of his conversion by the Lord:] "I have appeared unto thee for this purpose, to make thee a minister and a witness . . that they [the Gentiles] may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Eph. i. 15, &c., "I . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him . . that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Col. i. 12, "The Father . . hath made us meet to be partakers of the inheritance of the saints in light." iii. 24, [On the duty of servants:] "Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Heb. ix. 15, [Of Christ:] "For this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." 1 Pet. i. 4, "—an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation."

³⁴ 1 Sam. xii. 3, [Samuel testifying his integrity unto all Israel:] "Behold, here I am: witness against me before the LORD, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they

A.D. 60. 34 Yea, ye yourselves know, "that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, "how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he "kneeled down, and prayed with them all.

37 And they all wept sore, and "fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words "which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophesies. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." 1 Cor. ix. 12, [Of the minister's power of living by the gospel:] "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 2 Cor. vii. 2, on "above." xi. 8, "I robbed other churches, taking wages of them to do you service. 9, And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 12, But what I do, that I will do, that I may cut off occasion from them which desire occasion." xii. 17, "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you?"

"Acts xviii. 3, [Paul with Aquila and Priscilla at Corinth:] "Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." 1 Cor. iv. 11, "Even unto this present hour we . . . labour, working with our own hands." 1 Thess. ii. 9, "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 2 Thess. iii. 8, "Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9, not because we have not power, but to make ourselves an ensample unto you to follow us."

"Rom. xv. 1, "We that are strong [i. e. in the faith] ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." 1 Corinthians ix. 12, on "above." 2 Cor. xi. 9, 12, *ibid.* xii. 13, "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." Eph. iv. 28, "Let him that stole steal no

2 And finding a ship sailing over unto A.D. 60.

Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: "who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and "we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned "home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip "the evangelist, "which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, "which did prophesy.

more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." 1 Thess. iv. 10, "We beseech you, brethren, that ye . . . study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." v. 14, "We exhort you, brethren . . . comfort the feeble-minded, support the weak." 2 Thess. iii. 8, on "above."

"Acts vii. 59, "They stoned Stephen . . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." xxi. 5, [Paul, &c., at Tyre:] "They all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed."

"Gen. xlv. 14, [On Joseph sending his brethren to bring down their father to Goshen:] "He fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them." xlv. 29, "Joseph . . . went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while."

"Verse 25.

CHAP. XXI.—"Verse 12. Acts xx. 22, on "above.

"Acts xx. 36, on "below.

"John i. 11, [Of the Light:] "He came unto His Own: ["home, and "His Own," are rendered from the same Greek, *τὰ ἴδια*]

"Eph. iv. 7, 11, "Unto every one of us is given grace according to the measure of the gift of Christ. He gave some, apostles . . . and some, evangelists." 2 Tim. iv. 5, "Do the work of an evangelist, make full proof of thy ministry."

"Acts vi. 4, [For the office of deaconship:] "The whole multitude . . . chose Stephen, a man full of faith and of the Holy Ghost, and Philip, &c. . . whom they set before the apostles: and when they had prayed, they laid their hands on them." viii. 26, 40, "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." [he then baptized the believing eunuch:] "Philip . . . preached in all the cities, till he came to Cesarea."

"Joel ii. 28, "It shall come to pass afterward, that I

A. D. 60. 10 And as we tarried *there* many days, there came down from Judea a certain prophet, named *Agabus*.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, *So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.*

14 And when he would not be persuaded, we ceased, saying, *The will of the Lord be done.*

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." [quoted, and applied by Peter on the day of Pentecost to the miraculous gift of the Holy Ghost.]

* Acts xi. 27, "In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar."

* Verse 33. Acts xx. 22, [Paul taking leave of the elders of the church of Ephesus:] "Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24, But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus. 36, When he had thus spoken, he kneeled down, and prayed with them all."

* Acts xx. 24, on the last reference.

* Matt. vi. 10, with Luke xi. 2, [The Lord's Prayer:] "Thy will be done in earth, as it is in heaven." xxvi. 42, [Jesus in the garden of Gethsemane:] "He... prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." with Luke xxii. 42.

* Acts xv. 4, [Of Paul and Barnabas, A. D. 52:] "When they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them."

* Acts xv. 13, [Before the apostles and elders:] "James answered," &c. Gal. i. 19, "James the Lord's brother." ii. 9, [A. D. 52:] "James, Cephas, and John, who seemed to be pillars... gave to me and Barnabas the right hands of fellowship."

* Acts xv. 4, on *above*: 12, [Before the apostles and elders at Jerusalem:] "All the multitude... gave

17 *And when we were come to Jerusalem, the brethren received us gladly.*

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, *he declared particularly what things God had wrought among the Gentiles by his ministry.*

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all *zealous* of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may *shave their heads*: and all may know that those things,

audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

* Acts i. 16, [On the eleven choosing an apostle in the place of Judas:] "Judas... was numbered with us, and had obtained part of this ministry." xx. 24, on *above*.

* Acts xxii. 3, [Paul to the Jews:] "I am verily a man which am a Jew... brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law, of the fathers, and was zealous toward God, as ye all are this day." Rom. x. 2, [Of Israel:] "I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that... I... profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

* Numb. vi. 2, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. 13, And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of

A.D. 60. whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings

the tabernacle of the congregation: and he . . 18, shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings." Acts xviii. 18, [Of Paul:] "—having shorn his head in Cenchrea: for he had a vow."

* Acts xv. 13, 19, &c., [On the dissension touching circumcision, before the apostles and elders:] "James answered, saying . . My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood . . And they wrote letters . . after this manner . . It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."

* Acts xxiv. 18, [Paul answering for his life before Felix:] "I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult."

Numb. vi. 13, on * above.

* Acts xxiv. 18, on * above.

* Acts xxvi. 19, [Saul before Agrippa:] "I . . showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21, For these causes the Jews caught me in the temple, and went about to kill me."

* Acts xxiv. 5, [Tertullus accusing Paul before

came unto the chief captain of the band, A.D. 60. that all Jerusalem was in an uproar.

32 *Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 *Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul

Felix:] "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple."

* Acts xx. 4, "There accompanied him [Paul] into Asia . . Trophimus."

* Acts xxvi. 21, on * above.

* Acts xxiii. 26, [Of Paul:] "Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman." [thus brought forward against Paul by Tertullus,] xxiv. 7, "The chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee."

* Verse 11. Acts xx. 23, on * above.

* Luke xxiii. 18, [The Jews, of Jesus:] "They cried out all at once, saying, Away with this Man." with John xix. 15, "Away with Him, away with Him, crucify Him." Acts xxii. 22, [On Paul speaking to the Jews on the castle stairs:] "They . . lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."

* See Acts v. 36, "Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught."

* Acts ix. 11, [To Ananias on Saul's conversion:] "The Lord said . . Go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus." xxii. 3, which see.

This Egyptian
rose
against
Domestri
55.

A.D. 60. stood on the stairs, and *beckoned with the hand* unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, *a* brethren, and fathers, hear ye my defence *which I make now unto you.*

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 *I* am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city *at the feet of d Gamaliel, and taught according to the perfect manner of the law of the fathers, and f was zealous toward God, as ye all are this day.*

4 *a* And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and *all the estate of the elders: b from whom also*

a Acts xii. 17, [Peter at the house of Mary the mother of Mark:] "He, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison."

CHAP. XXII.—*a* Acts vii. 2, [Stephen in his answer before the council:] "He said, Men, brethren, and fathers, hearken," &c.

b Acts xxi. 39, which see. *c* 2 Cor. xi. 22, "Are they [the false apostles] Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I." Phil. iii. 5, [Of himself:] "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: 6, concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless."

d Deut. xxxiii. 2, [Moses' blessing before his death:] "From His [the Lord's] right hand *went* a fiery law. . . He loved the people. . . and they sat down at Thy feet; every one shall receive of Thy words." 2 Kings iv. 38, "Elisha came again to Gilgal. . . and the sons of the prophets *were* sitting before him." Luke x. 38, "A certain woman named Martha. . . had a sister called Mary, which also sat at Jesus' feet, and heard His word."

e Acts v. 34, "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people."

f Acts xxvi. 4, [Paul before Agrippa:] "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee."

g Acts xxi. 20, [The elders to Paul:] "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." Gal. i. 13, on *g* page 297.

h Rom. x. 2, on *h* page 297.

i Acts viii. 3, [On the death of Stephen:] "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to

I received letters unto the brethren, and *A.D. 60.* went to Damascus, to bring them which *were* there bound unto Jerusalem, for to be punished.

6 And *'it* came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?

8 And I answered, Who art Thou, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest,

9 And *"they* that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And *"one* Ananias, a devout man according

prison." xxvi. 9, [Paul before Agrippa:] "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. 10, Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11, And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12, Whereupon. . . I went to Damascus with authority and commission from the chief priests." Phil. iii. 6, on *a* above. 1 Tim. i. 12, "I. . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

'Luke xxii. 66, [For the trial of Christ:] "The elders of the people and the chief priests and the scribes came together, and led Him into their council." Acts iv. 5, [For examining Peter and John:] "Their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem."

a Acts ix. 1, [Just before his conversion:] "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." xxvi. 10, 12, on *a* above.

'6-8, 10. Acts ix. 3-6, id., [related by Luke.] xxvi. 12-16, id., [by Paul before Agrippa.]

"Acts ix. 7, [The same occasion:] "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." Dan. x. 7, "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves."

"12-16. Acts ix. 17, [The same occasion:] "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as

A.D. 60. to the law, "having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth.

15 "For thou shalt be His witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the Name of the Lord.

17 And it came to pass, that, when I was come

thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

^a Acts x. 22, [To Peter:] "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee."

^a 1 Tim. iii. 2, 7, "A bishop . . must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

^a Acts iii. 13, [Peter, with John, to the Jews:] "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus." v. 30, "The God of our fathers raised up Jesus."

^a Acts ix. 15, [To Ananias, of Paul:] "The Lord said . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xxvi. 16, on ^a below.

^a 1 Cor. ix. 1, "Have I not seen Jesus Christ our Lord?" xv. 8, "Last of all He was seen of me also, as of one born out of due time."

^a Acts iii. 14, [Peter, with John, to the Jews:] "Ye denied the Holy One and the Just." vii. 52, [Stephen's answer before the council:] "Your fathers . . have slain them which showed before of the coming of the Just One."

^a 1 Cor. xi. 23, [Of the institution of the Lord's supper:] "I have received of the Lord that which also I delivered unto you." Gal. i. 11, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

^a Acts xxiii. 11, [Of Paul in the castle:] "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

^a Acts iv. 18, [Peter and John before the council:] "They . . commanded them not to speak at all nor teach in the Name of Jesus. But Peter and John answered and said unto them . . We cannot but speak the things which we have seen and heard." xxvi. 16, on ^a below.

^a Acts ii. 38, [Peter, with the eleven, on the day of Pentecost:] "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Heb. x. 21, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

^a Acts ix. 13, [Of Paul in Damascus:] "Ananias answered, Lord . . Here he hath authority from the

again to Jerusalem, even while I prayed A.D. 60. in the temple, I was in a trance;

18 And saw Him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee:

20 "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And He said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word,

chief priests to bind all that call on Thy Name." Rom. x. 13, "Whosoever shall call upon the Name of the Lord shall be saved."

^a Acts ix. 26, "When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus. And . . he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." 2 Cor. xii. 1, "I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it was not lawful for a man to utter."

^a Verse 14.

^a Matt. x. 14, [To the twelve:] "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."

^a Verse 14. Acts vii. 3, on ^a above.

^a Matt. x. 17, [To the twelve:] "Beware of men: for they . . will scourge you in their synagogues."

^a Acts vii. 57, [Of Stephen:] "They . . stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."

^a Luke xi. 48, [Of the lawyers:] "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres." Acts viii. 1, "Saul was consenting unto his [Stephen's] death." Rom. i. 32, [Of the sins of the Gentiles:] "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them [margin, or, consent with them] that do them."

^a Acts ix. 15, on ^a above. xiii. 2, [To certain prophets and teachers in the church at Antioch:] "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." 46, [To the Jews at Antioch in Pisidia:] "Paul and Barnabas . . said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou

A.D. 60. and then lifted up their voices, and said, ^AWay with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, ^AIs it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29 Then straightway they departed from him

shouldst be for salvation unto the ends of the earth." xviii. 5, [At Corinth:] "Paul . . testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your heads; I am clean: from henceforth I will go unto the Gentiles." xxvi. 16, [Paul's account, before Agrippa, of his call by the Lord:]

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17, delivering thee from the people, and from the Gentiles, unto whom now I send thee . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Rom. i. 3, 5, "His Son Jesus Christ our Lord

. . by whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name." xi. 13, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." xv. 15, "I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Gal. i. 15, "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." ii. 6, [At Jerusalem:] "They who seemed to be somewhat . . saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Eph. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle . . a teacher of the Gentiles in faith and verity." Also 2 Tim. i. 11.

^A Acts xxi. 36, [Of Paul at Jerusalem:] "The multitude of the people followed after, crying, Away with him."

^A Acts xxv. 24, [At Cesarea:] "Festus said, King

which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men and brethren, ^II have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him ^{to} to smite him on the mouth.

3 Then said Paul unto him, God shall smite

Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But . . I found that he had committed nothing worthy of death."

^A Acts xvi. 37, [Of Paul and Silas at Philippi:] "Paul said . . They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans."

CHAP. XXIII.—^A Acts xxiv. 16, [Paul before Felix:] "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." 1 Cor. iv. 3, [As the minister of Christ:] "I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord." 2 Cor. i. 12, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward." iv. 1, "We . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Tim. i. 3, "I thank God, whom I serve from my forefathers with pure conscience." Heb. xiii. 18, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

^A 1 Kings xxii. 28, [Micaiah, having truly prophesied of Ahab's death, said:] "Behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. But Zedekiah . . smote Micaiah on the cheek." Jer. xx. 2, [Jeremiah having prophesied of the desolation of the Jews for their sins:] "Then Pashur smote Jeremiah the prophet, and put him in the stocks. . . Then said Jeremiah unto him . . Thou shalt come to Babylon, and there thou shalt die." John xvii. 22, "One of the officers that stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?"

A.D. 60. thee, *thou* whited wall: for sittest thou to judge me after the law, and 'com-mandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, ¹ I wist not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, ¹ I am a Pharisee, the son of a Pharisee: ² of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ¹ For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

¹ Lev. xix. 35, "Ye shall do no unrighteousness in judgment." Deut. xxv. 1, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault." John vii. 45, 49, "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? . . . This people who knoweth not the law are cursed. Nicodemus saith unto them . . . Doth our law judge any man, before it hear him, and know what he doeth?"

² Acts xxiv. 17, [Paul answering for his life before Felix:] "After many years I came to bring alms to my nation, and offerings."

¹ Exod. xxii. 28, "Thou shalt not revile the gods, [marg., or, judges,] nor curse the rulers of thy people." Eccl. x. 20, "Curse not the king, no not in thy thought . . . for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." 2 Pet. ii. 9, "The Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished: but chiefly them that . . . despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Jude 8, [Of false teachers:] "These filthy dreamers . . . despise dominion, and speak evil of dignities."

¹ Acts xxvi. 4, [Paul before Agrippa:] "My manner of life from my youth . . . know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee." Phil. iii. 5, [Of himself:] "—as touching the law, a Pharisee."

² Acts xxiv. 14, 20, [Paul answering for his doctrine before Felix:] "I . . . have hope, toward God, which they [the Jews] themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust . . . Let these same *here* say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." xxvi. 6, [Of Paul:] "Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which *promise* our twelve tribes, instantly serving God day

9 And there arose a great cry: A.D. 60. and the scribes *that were* of the Pharisees' part arose, and strove, saying, 'We find no evil in this man: but ¹ if a spirit or an angel hath spoken to him, ² let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And ¹ the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, ² certain of the Jews banded together, and bound themselves ¹ under a curse, saying that they would neither eat ¹ nor drink till they had killed Paul.

¹ Or, with an oath of execration.

and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." xxviii. 20, [Paul to the chief of the Jews at Rome:] "For this cause . . . have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

² Matt. xxii. 23, "The Sadducees, which say that there is no resurrection . . . asked Him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother, &c. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living:" with Mark xii. 18-27, and Luke xx. 27-38.

¹ Acts xxv. 24, [Of Paul:] "Festus said . . . I found that he had committed nothing worthy of death." xxvi. 30, [After Paul's defence:] "The king rose up, and the governor, and Bernice, and they that sat with them: 31, and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds."

² Acts xxii. 7, 17, 18, which see.

¹ Acts v. 38, [Gamaliel in behalf of the apostles, and their teaching:] "Refrain from these men, and let them alone: for if this counsel or this work . . . be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

² Acts xviii. 9, [At Corinth:] "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." xxvii. 23, [In the ship sailing to Rome, before it was wrecked:] "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee."

³ Verses 21, 30. Acts xxv. 2, "The high priest and the chief of the Jews informed him [Festus]

A.D. 60. 13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

A.D. 60. 23 And he called unto him two hundred soldiers, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

against Paul, and . . desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him."

* Verse 12.

* Acts xxi. 31, "They went about to kill him . . and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was." xxiv. 7, [Of Paul accused by Tertullus the orator before Felix:] "The chief captain Lysias came upon us, and with great violence took him away out of our hands, 8, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him."

* Acts xxii. 30, [On the chief captain knowing that Paul was a Roman:] "Because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them."

* Acts xviii. 15, [Paul accused by the Jews before Gallio, the deputy of Achaia:] "If it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat." xxv. 14, 18, "Festus declared Paul's cause unto the king, [Agrippa,] say-

ing . . When the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."

* Acts xxvi. 31, on * above.

* Verse 20.

* Acts xxiv. 8, on * above. xxv. 4, 6, "Festus . . went down unto Cesarea; and . . sitting on the judgment seat commanded Paul to be brought."

* Acts xxi. 39, "Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

* Acts xxiv. 1, 10, which see. xxv. 14, "Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom . . the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."

* Matt. xxvii. 27, [On Jesus being delivered to be crucified:] "Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers."

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

A.D. 60. **A**ND after ^afive days ^bAnanias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 ^aFor we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 ^bWho also hath gone about to profane the

temple: whom we took, and would ^chave judged according to our law. A.D. 60.

7 ^dBut the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 ^eCommanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: A.D. 53, Felix made procurator over Judaea.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem ^ffor to worship.

12 ^gAnd they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after ^hthe way which they call heresy, so worship I the ⁱGod

CHAP. XXIV.—^a Acts xxi. 27, on ^jbelow.

^b Acts xxiii. 2, "The high priest Ananias," [one of the council before whom Paul pleaded his cause:] 30, 35, which see. xxv. 1, "When Festus [who came into Felix' room two years after] was come into the province. . . then the high priest and the chief of the Jews informed him against Paul."

^c Luke xxiii. 1, [Of Jesus before Pilate:] "The whole multitude . . . began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King." Acts vi. 13, [Of Stephen, after disputing with the Libertines, &c.:] "False witnesses . . . said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." xvi. 19, [Of Paul and Silas at Philippi:] "They . . . brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans." xvii. 5, [Of Paul and Silas at Thessalonica:] "The Jews which believed not . . . drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus." xxi. 26, [At the desire of the elders:] "Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27, And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place." 1 Pet. ii. 12, 15, "—having your conversation honest among the Gentiles: that, whereas they speak

against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation . . . for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

^d Acts xxi. 28, on the note above.

^e John xviii. 31, [Of Jesus:] "Pilate said . . . Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death."

^f Acts xxi. 30, [Of Paul, on the occasion stated ^gabove, xxi. 27:] "The people . . . drew him out of the temple . . . And as they went about to kill him . . . the chief captain came near, and took him."

^g Acts xxiii. 30, [Lysias' letter to Felix touching Paul:] "When it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him."

^h Verse 17. Acts xxi. 26, on ⁱabove.

ⁱ Acts xxv. 7, [Before Festus:] "Paul . . . answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all." xxviii. 17, [At Rome:] "Paul called the chief of the Jews together: and . . . said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. 19, But when the Jews spake against ^jit, I was constrained to appeal unto Cesar."

^j See Amos viii. 14, "They that swear by the sin of Samaria, and say . . . The manner [marg., Heb. way] of Beer-sheba liveth: even they shall fall, and never rise up again." Acts ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

^k 2 Tim. i. 3, "—God, whom I serve from my forefathers with pure conscience."

A. D. 60. of my fathers, believing all things which are written in "the law and in the prophets :

15 And "have hope toward God, which they themselves also allow, "that there shall be a resurrection of the dead, both of the just and unjust.

16 And "herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years "I came to bring alms to my nation, and offerings.

18 "Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 "Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, "Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When "Lysias the chief captain

shall come down, I will know the utter- A. D. 60. most of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and "that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that "money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, "willing to show A. D. 62. the Jews a pleasure, left Paul bound.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.*

"Acts xxvi. 22, [Paul before Agrippa:] "I continue unto this day . . . saying none other things than those which the prophets and Moses did say should come." xxviii. 23, [Paul to the chief of the Jews at Rome:] "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets."

"Acts xxiii. 6, [Paul before the council:] "I am a Pharisee . . . of the hope and resurrection of the dead I am called in question." xxvi. 6, 7, [Paul answering for himself:] "I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." xxviii. 20, [Paul to the chief of the Jews at Rome:] "For the hope of Israel I am bound with this chain."

"Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." John v. 28, "The hour is coming, in the which all that are in the graves shall hear His [the Son of man's] voice, and shall come forth; if they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"Acts xxiii. 1, [Before the council:] "Paul . . . said . . . I have lived in all good conscience before God until this day."

"Acts xi. 29, [At Antioch during the great dearth foretold by Agabus, A. D. 44:] "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." xx. 16, [At Miletus, A. D. 60:] "Paul . . . hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." Romans xv. 25, [A. D. 60:] "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for

the poor saints which are at Jerusalem." 2 Cor. viii. 4, [Of the contributions of the churches of Macedonia, A. D. 60:] "To *their* power, I bear record, yea, and beyond *their* power they were willing of themselves; praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints." Gal. ii. 9, [Of Paul and Barnabas:] "James, Cephas, and John . . . *would* that we should remember the poor; the same which I also was forward to do."

"Acts xxi. 26, 27, on "above. xxvi. 19, [Paul before Agrippa:] "I . . . showed first unto them of Damascus, &c., that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me."

"Acts xxiii. 30, on "above. xxv. 14, "Festus declared Paul's cause unto the king saying . . . The chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."

"Acts xxiii. 6, on "above. xxviii. 20, id.

"Verse 7.

"Acts xxvii. 3, [At Sidon, on the passage to Rome:] "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." xxviii. 16, "When we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him."

"Exod. xxiii. 8, [Of the judge:] "Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous."

"Exod. xxiii. 2, [Of the judge:] "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline: after many to wrest judgment." Acts xii. 1, 3, "Herod the king . . . killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." xxv. 9, 14, which see.

A. D. 62. NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 ^a Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, ^b laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, ^c if there be any wickedness in him.

6 And when he had tarried among them ^d more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, ^e and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, ^f Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all.

9 But Festus, ^g willing to do the Jews a pleasure, answered Paul, and said, ^h Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 ⁱ For if I be an offender, or have committed

anything worthy of death, I refuse not to ^{A. D. 62.} die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^j I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ^k There is a certain man left in bonds by Felix:

15 ^l About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 ^m To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, ⁿ without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 ^o But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because ^p I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

^o On, I was doubtful how to inquire hereof.

CHAP. XXV.—^a Verse 15. Acts xxiv. 1, [Before Felix, on the same charge as before his predecessor Festus, A. D. 60:] “Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*.”

^b Acts xxiii. 12, [Of Paul, the chief captain having taken him by force from the Jewish council:] “Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said . . . Ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.”

^c Verse 18. Acts xviii. 14, [At Corinth:] “When Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15, but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.”

^d Mark xv. 3, [Jesus before Pilate:] “The chief priests accused Him of many things.” Luke xxii. 2, 10, “They began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King . . . The chief priests and scribes stood and vehem-

ently accused Him.” Acts xxiv. 5, [Paul accused by Tertullus before Felix:] “We have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world. 10, Paul . . . answered . . . 12, They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me.”

^e Acts vi. 13, on note ^c page 304. xxiv. 12, on the note above. xxviii. 17, on ^c p. 304.

^f Acts xxiv. 27, “Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.”

^g Verse 20.

^h Verse 25. Acts xviii. 14, on ^c above. xxiii. 29, [Lysias' letter to Felix concerning Paul:] “—whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.” xxvi. 30, “The king . . . and the governor, and Bernice, and they that sat with them . . . 31, talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32, Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Cesar.”

ⁱ Acts xxvi. 32, on the last note. xxviii. 19, on ^c page 304.

^j Acts xxiv. 27, on ^c above.

^k Verses 2, 3.

^l Verses 4, 5.

^m Verse 6.

ⁿ Acts xviii. 15, on ^c above. xxiii. 29, on ^a above.

A.D. 62.

21 But when Paul had appealed to be reserved unto the ⁸hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then ⁹Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom ²all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought ³not to live any longer.

25 But when I found that ⁴he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

⁵ See Acts ix. 15, [To Ananias, of Paul at Damascus:] "The Lord said . . . He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."

⁶ Verses 2, 3, 7.

⁷ Acts xxii. 22, [Of Paul, on mentioning his call to preach to the Gentiles:] "Away with such a fellow from the earth: for it is not fit that he should live."

⁸ Acts xxiii. 9, [Discussion among Paul's accusers:] "The scribes that were of the Pharisees' part . . . strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken unto him, let us not fight against God." ⁹ 29, on ¹⁰above. xxvi. 31, *ibid*.

¹¹ Verses 11, 12.

CHAP. XXVI.—Acts xxii. 3, [Paul, on the castle stairs at Jerusalem:] "I am verily a man *which am* a Jew . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God as ye all are this day." xxiii. 6, "Paul . . . cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." xxiv. 14, [Paul answering Tertullus before Felix:] "I . . . have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 21, Touching the resurrection of the dead I am called in question by you this day . . . Felix heard these things, having more perfect knowledge of *that way*." Phil. iii. 5, [Of himself:] "—as touching the law, a Pharisee."

¹² Acts xxiii. 6, on the last note.

¹³ Gen. iii. 14, "The LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." xxii. 15, 18, [When tempted to offer Isaac:] "The angel of the LORD called unto Abraham . . . and said . . . In thy Seed

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after ⁶the most straitest sect of our religion I lived a Pharisee.

6 ⁷And now I stand and am judged for the hope of ⁸the promise made of God unto our fathers:

shall all the nations of the earth be blessed?" [said also to Isaac by the Lord,] xxvi. 4. xlix. 10, [Jacob blessing his son Judah:] "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Deut. xviii. 15, [Moses to the Israelites:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." 2 Sam. vii. 12, [To David:] "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Psa. cxxxii. 11, "The LORD hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Isa. iv. 2, "In that day shall the Branch of the LORD be beautiful and glorious." vii. 13, [To Ahaz, to comfort him against his enemies:] "Hear ye now, O house of David . . . the LORD Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." ix. 6, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." xl. 9, "Say unto the cities of Judah, Behold your God! Behold, the LORD God will come with strong hand, and His arm shall rule for Him: Behold, His reward is with Him, and His work before Him." Jer. xxxiii. 14-16, "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days

A.D. 62. 7 Unto which *promise* ^dour twelve tribes, instantly serving God ¹day and night, ^jhope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 ⁱI verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth.

10 ^aWhich thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority ^ffrom the chief priests; and when they were put to death, I gave my voice against them.

11 ^aAnd I punished them oft in every synagogue, and compelled them to blaspheme; and

shall Judah be saved, and Jerusalem shall dwell safely: and this is the Name wherewith she shall be called, The LORD our Righteousness." Also xxiii. 5, 6. Ezek. xxxiv. 23, [The kingdom of Christ:] "I will set up one Shepherd over them, and He shall feed them, *even* My servant David; He shall feed them, and He shall be their Shepherd." xxxvii. 21, 24, "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. . . And David My servant *shall* be King over them; and they all shall have one Shepherd: they shall also walk in My judgments, and observe My statutes, and do them." Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision of the prophecy, and to anoint the most Holy." Micah vii. 18, 20, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? . . . Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." Acts xiii. 32, [Paul preaching at Antioch that Jesus is Christ:] "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again." Rom. xv. 8, "I say that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy." Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men, teaching us that . . . we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

^aJames i. 1, "James. . . to the twelve tribes which are scattered abroad, greeting."

^aLuke ii. 36, "There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. . . and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." 1 Tim. v. 5, "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." 1 Thess. iii. 10, "— night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

^aPhil. iii. 8, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things. . . that I

being exceedingly mad against them, I A.D. 62. persecuted them even unto strange cities.

12 'Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art Thou, Lord? And He said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ^ato

may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

^aJohn xvi. 2, [Christ comforting His disciples against tribulation:] "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." 1 Tim. i. 12, "I. . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief."

^aActs viii. 3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

^aActs ix. 13, [Of Saul at Damascus:] "Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy Name." 21, [On his conversion, preaching Christ:] "All that heard him were amazed, and said; Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" xxii. 4, [Paul on the castle stairs:] "I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished."

^aActs xxii. 19, [On Paul being called to the apostleship:] "I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death."

^a12-16, as far as "— thy feet." [recorded by Luke,] Acts ix. 3-6: [said by Paul on the castle stairs,] xxii. 6-8, 10.

^aActs xxii. 15, [Paul on the castle stairs, declaring his call by the Lord:] "Thou shalt be His

A.D. 62. make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, "unto whom now I send thee,

18 "To open their eyes, and ^pto turn them from darkness to light, and from the power of Satan unto God, ^rthat they may receive forgiveness of sins, and ^sinheritance among them which are ^tsanctified by faith that is in Me.

19 Whereupon, O king Agrippa, I was not

witness unto all men of what thou hast seen and heard."

"Acts xxii. 21, [Same occasion as the last, at Jerusalem:] "He said unto me, Depart: for I will send thee far hence unto the Gentiles."

"Isa. xxxv. 4, "Behold, your God . . . will come and save you: then the eyes of the blind shall be opened." xlii. 6, "I the LORD have called Thee in righteousness, and . . . give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Luke i. 78, "Through the tender mercy of our God . . . the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." John viii. 12, [On forgiving the sins of the woman taken in adultery:] "Then spake Jesus . . . saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." 2 Cor. iv. 4, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Eph. i. 15, "I . . . cease not to give thanks for you, making mention of you in my prayers; 18, the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

"2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Eph. iv. 17, "This I say . . . and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." v. 8, 11, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them." Col. i. 12, "The Father, which hath made us meet to be partakers of the inheritance of the saints in light . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." 1 Pet. ii. 9, 25, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but

disobedient unto the heavenly vision: A.D. 62.

20 But ^rshowed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and ^sthen to the Gentiles, that they should repent and turn to God, and do ^tworks meet for repentance.

21 For these causes ^rthe Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those ^swhich

are now the people of God . . . Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

"Luke i. 76, [Zacharias' prophecy of John the Baptist:] "Thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins."

"Eph. i. 10, "In Christ . . . we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His Own will: that we should be to the praise of His glory, who first trusted in Christ." Col. i. 12, on ^pabove.

"Acts xx. 32, [Paul, on taking leave of the elders of the church of Ephesus:] "Now, brethren, I commend you to God, and to the word of His grace, which is able . . . to give you an inheritance among all them which are sanctified."

"Acts ix. 20, 22, [Saul, on his conversion:] "Straightway he preached Christ in the synagogues, that He is the Son of God . . . Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 29, [At Jerusalem:] He spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." xi. 26, [Paul and Barnabas:] "A whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." xiii. "At Antioch . . . Seleucia . . . Cyprus . . . Perga in Pamphylia . . . Antioch in Pisidia . . . Iconium." xiv. "Iconium . . . Lystra and Derbe, cities of Lycaonia . . . again to Lystra, and to Iconium, and to Antioch." xvi. "Derbe and Lystra . . . Phrygia and the region of Galatia . . . Mysia . . . Troas . . . Samothracia . . . Neapolis . . . Philippi, which is the chief city of that part of Macedonia." xvii. "Through Amphipolis and Apollonia . . . Thessalonica . . . Berea . . . Athens." xviii. "Corinth . . . Cenchrea . . . Ephesus . . . Cesarea . . . Antioch . . . the country of Galatia and Phrygia in order." xix. "Ephesus." xx. "Macedonia . . . Greece . . . Philippi . . . Troas . . . Assos . . . Mitylene . . . Chios . . . Samos . . . Trogyllium . . . Miletus . . . Ephesus." xxi. "Coos . . . Rhodes . . . Patara . . . Phenicia . . . Syria, and landed at Tyre . . . Ptolemais . . . Cesarea . . . Jerusalem." [Paul visits the above places.]

"Matt. iii. 7, "When he [John] saw many of the Pharisees and Sadducees came to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

"Acts xxi. 30, "All the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and . . . they went about to kill him."

"Luke xxiv. 25, [To the two disciples on the way to Emmaus:] "O fools, and slow of heart to believe all that the prophets have spoken: 26, Ought not

A.D. 62. the prophets and "Moses did say should come:

23 "That Christ should suffer, and "that He should be the first that should rise from the dead, and "should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, "thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, "I would to God, that not only thou, but also all that hear me this day,

Christ to have suffered these things, and to enter into His glory? 27, And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. 44, [To the eleven after His resurrection:] These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. 46, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Acts xxiv. 14, [Paul before Felix:] "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." xxviii. 23, [Paul to the chief of the Jews at Rome:] "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." Rom. iii. 21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

"John v. 46, [To the Jews:] "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

"Luke xxiv. 26, 46, on "above.

"1 Cor. xv. 20, "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Col. i. 18, [Of the Son of God:] "He is . . . the first-born from the dead; that in all things He might have the pre-eminence." Rev. i. 5, "Jesus Christ . . . the first begotten of the dead."

"Luke ii. 32, [Simeon's prophecy of Christ:] "A light to lighten the Gentiles, and the glory of Thy people Israel."

"2 Kings ix. 11, [On the young prophet anointing Jehu king by the command of the Lord:] "Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow

were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, "if he had not appealed unto Cesar.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when "it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia;

to thee?" John x. 20, [On Christ declaring Himself the door, and the good Shepherd:] "Many of them said, He . . . is mad." 1 Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." ii. 12, "We have received, not the spirit of the world, but the spirit which is of God . . . which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." iv. 10, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised."

"1 Cor. vii. 7, [Of the gift of continency:] "I would that all men were even as myself."

"Acts xxiii. 9, [On Paul speaking "of the hope and resurrection of the dead," before the council:] "The scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man. 29, [Lyias' letter to Felix concerning Paul:] — whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds." xxv. 24, [Of Paul:] "Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him."

"Acts xxv. 11, [Paul before Festus:] "If I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar."

CHAP. XXVII.—"Acts xxv. 10, [At Cesarea:] "Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest . . . I appeal unto Cesar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. 24, Festus said, King Agrippa, and all men which are here present with us . . . When I found that he had committed nothing worthy

A.D. 62. *one*^b Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius^c courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under¹ Crete, over ¹ Or, Candy. against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because^d the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with² hurt and much damage, not only of the lading and ship, but also ² Or, injury. of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there* to winter; *which* is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose,

of death, and that he himself hath appealed to Augustus, I have determined to send him."

^b Acts xix. 29, [On the Jewish exorcists being overcome by the evil spirit, &c., at Ephesus:] "The whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."

^c Acts xxiv. 24, "Felix . . . commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him." xxviii. 16, "When we came to Rome . . . Paul was suffered to dwell by himself with a soldier that kept him."

^d Lev. xxiii. 27, 29, "On the tenth day of this seventh month *there shall* be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD . . . for whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people."

^e Jonah i. 5, [On Jonah being bewrayed by a tempest:] "The mariners . . . cast forth the wares that *were* in the ship into the sea, to lighten *it* of them."

loosing *thence*, they sailed close by ¹ Or, beat. A.D. 62. Crete.

14 But not long after there^a arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and³ whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: ⁴ for I believe God, that it shall be even as it was told me.

26 Howbeit⁵ we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

^a Acts xxiii. 11, [In the castle at Jerusalem:] "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

^b Dan. vi. 16, [On Daniel being cast into the den of lions:] "The king . . . said unto Daniel, Thy God, whom thou servest continually, He will deliver thee." Rom. i. 9, "God is my witness, whom I serve with my spirit in the gospel of His Son." 2 Tim. i. 3, "—God, whom I serve from *my* forefathers with pure conscience."

^c Luke i. 41, 45, [On hearing the salutation of Mary:] "Elisabeth was filled with the Holy Ghost: and she . . . said . . . Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Rom. iv. 20, [Of Abraham:] "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform." 2 Tim. i. 12, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

^d Acts xxviii. 1, "When they were escaped, [i. e. from the shipwreck foretold by Paul,] then they knew that the island was called Melita."

A. D. 62. 28 And sounded, and found *it* twenty fathoms : and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat : for this is for your health : for *there* shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and *'gave thanks to God in presence of them all :* and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen *"souls*.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had *'taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and*

4 Or, cut the anchors, they left them in the sea, &c.

* 1 Kings i. 52, [Of Adonijah, fleeing for fear to the horns of the altar :] "Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth." Matt. x. 30, [To the twelve:] "The very hairs of your head are all numbered. Fear ye not therefore;" with Luke xii. 7, [to His disciples.] xxi. 18, [To His disciples:] "Ye shall be hated of all men for My Name's sake. But there shall not an hair of your head perish."

1 Sam. ix. 13, "The people will not eat until he [the seer] come, because he doth bless the sacrifice; and afterwards they eat that be bidden." Matt. xv. 36, "He [Jesus] took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude;" with Mark viii. 6: John vi. 11, id., [Of the five loaves and two fishes.] 1 Tim. iv. 1, 3, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith... commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

"Acts ii. 41, "The same day there were added unto

hoised up the mainsail to the wind, and *A. D. 62.* made toward shore.

41 And falling into a place where two seas met, *"they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.*

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea, and get to land :*

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, *"that they escaped all safe to land.*

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that *"the island was called Melita.*

2 And the *'barbarous people* showed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and *"felt no harm.*

6 Howbeit they looked when he should have

them about three thousand souls." vii. 14, "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls." Rom. xiii. 1, "Let every soul be subject unto the higher powers." 1 Pet. iii. 20, "In the days of Noah... eight souls were saved by water."

"2 Cor. xi. 25, "Thrice I suffered shipwreck, a night and a day I have been in the deep." [written A. D. 60.]

"Verse 22.

CHAP. XXVIII.—*"Acts xxvii. 26, [Paul to those in the ship:] "We must be cast upon a certain island."*

"Rom. i. 14, [As an apostle of the Gentiles:] "I am a debtor both to the Greeks, and to the Barbarians." 1 Cor. xiv. 11, "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." Col. iii. 10, "The new man... is renewed in knowledge after the image of Him that created him : where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all."

"Mark xvi. 17, [To the eleven after His resurrection:] "These signs shall follow them that believe : In My

A. D. 62. swollen, or fallen down dead suddenly :
 but after they had looked a great while,
 and saw no harm come to him, they changed their
 minds, and ^dsaid that he was a god.

7 In the same quarters were possessions of the
 chief man of the island, whose name was Publius ;
 who received us, and lodged us three days courte-
 teously.

8 And it came to pass, that the father of Pub-
 lius lay sick of a fever and of a bloody flux : to
 whom Paul entered in, and ^prayed, and ^laid his
 hands on him, and healed him.

9 So when this was done, others also, which
 had diseases in the island, came, and were healed :

10 Who also honoured us with many ^honours ;
 and when we departed, they laded us with such
 things as were necessary.

A. D. 63. 11 And after three months we depart-
 ed in a ship of Alexandria, which had win-
 tered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there
 three days.

13 And from thence we fetched a compass,
 and came to Rhegium : and after one day the
 south wind blew, and we came the next day to
 Puteoli :

Name, 18, they shall take up serpents ; and . . they shall
 lay hands on the sick, and they shall recover." Luke
 x. 19, [To the seventy :] " Behold, I give unto you
 power to tread on serpents and scorpions, and over all
 the power of the enemy : and nothing shall by any
 means hurt you."

^d Acts xiv. 11, [On Paul, with Barnabas, healing a
 cripple at Lystra :] " The people . . lifted up their
 voices, saying in the speech of Lycaonia, The gods are
 come down to us in the likeness of men. And they
 called Barnabas, Jupiter ; and Paul, Mercurius, be-
 cause he was the chief speaker."

^e James v. 14, " Is any sick among you ? let him call
 for the elders of the church ; and let them pray over
 him, anointing him with oil in the Name of the Lord :
 and the prayer of faith shall save the sick, and the
 Lord shall raise him up ; and if he have committed
 sins, they shall be forgiven him."

^f Mark vi. 5, [Jesus at Nazareth :] " He laid His
 hands upon a few sick folk, and healed them." vii. 32,
 [At the sea of Galilee :] " They bring unto Him one
 that was deaf, and had an impediment in his speech ;
 and they beseech Him to put His hand upon him." xvi.
 18, on ^a above. Luke iv. 40, " All they that had
 any sick with divers diseases brought them unto Him ;
 and He laid His hands on every one of them, and healed
 them." Acts xix. 11, [At Ephesus :] " God wrought
 special miracles by the hands of Paul : so that from his
 body were brought unto the sick handkerchiefs or
 aprons, and the diseases departed from them." 1 Cor.
 xii. 8, 10, " To one is given by the Spirit the word of
 wisdom . . to another the gifts of healing by the same
 Spirit. 28, God hath set . . in the church . . miracles,
 then gifts of healing."

^g Matt. xv. 5, [To the scribes and Pharisees :] " Ye
 say, Whosoever shall say to his father or his mother, It
 is a gift, by whatsoever thou mightest be profited by
 me ; and honour not his father or his mother, he shall be
 free." 1 Tim. v. 17, " Let the elders that rule well be
 counted worthy of double honour, especially they who
 labour in the word and doctrine. For the Scripture
 saith . . The labourer is worthy of his reward."

A. D. 63. 14 Where we found brethren, and were
 desired to tarry with them seven days : and so we went toward Rome.

15 And from thence, when the brethren heard
 of us, they came to meet us as far as Appii Forum,
 and The Three Taverns : whom when Paul saw,
 he thanked God, and took courage.

16 And when we came to Rome, the centurion
 delivered the prisoners to the captain of the guard :
 but ^aPaul was suffered to dwell by himself with a
 soldier that kept him.

17 And it came to pass, that after three days
 Paul called the chief of the Jews together : and
 when they were come together, he said unto
 them, Men and brethren, though I have com-
 mitted nothing against the people, or customs of
 our fathers, yet ^bwas I delivered prisoner from
 Jerusalem unto the hands of the Romans.

18 Who, when they had examined me, would
 have let me go, because there was no cause of
 death in me.

19 But when the Jews spake against it, ^cI was
 constrained to appeal unto Cesar ; not that I had
 ought to accuse my nation of.

20 For this cause therefore have I called for
 you, to see you, and to speak with you : because

^b Acts xxiv. 22, [At Cesarea :] " Felix . . command-
 ed a centurion to keep Paul, and to let him have liberty,
 and that he should forbid none of his acquaintance to
 minister or come unto him." xxvii. 3, [On his way to
 Rome :] " We touched at Sidon. And Julius courte-
 ously entreated Paul, and gave him liberty to go unto
 his friends to refresh himself."

^c Acts xxiv. 12, [Paul answering for his life before
 Felix :] " They neither found me in the temple disput-
 ing with any man, neither raising up the people, nei-
 ther in the synagogues, nor in the city : neither can
 they prove the things whereof they now accuse me." xxv.
 8, [Paul before Festus :] " Neither against the
 law of the Jews, neither against the temple, nor yet
 against Cesar, have I offended anything at all."

^d Acts xxi. 33, [Of Paul at Jerusalem :] " The chief
 captain . . took him, and commanded him to be bound
 with two chains."

^e Acts xxii. 24, 29, [In the castle at Jerusalem :]
 " The chief captain . . bade that he should be examined
 by scourging ; that he might know wherefore they cried
 so against him. And as they bound him with thongs,
 Paul said unto the centurion that stood by, Is it lawful
 for you to scourge a man that is a Roman, and uncon-
 demned ? . . Then straightway they departed from him
 which should have examined him." xxiv. 10, [Before
 Felix :] " Paul . . answered, Forasmuch as I know that
 thou hast been of many years a judge unto this nation,
 I do the more cheerfully answer for myself," &c. xxv. 8,
 on ^a above. xxvi. 30, [Of Paul after his defence before
 king Agrippa :] " The king rose up, and the governor,
 and Bernice, and they that sat with them : and when
 they were gone aside, they talked between themselves,
 saying, This man doeth nothing worthy of death or of
 bonds. Then said Agrippa unto Festus, This man
 might have been set at liberty, if he had not appealed
 unto Cesar."

^f Acts xxv. 11, [Paul before Festus at Cesarea :] " If
 I be an offender, or have committed anything worthy of
 death, I refuse not to die : but if there be none of these
 things whereof these accuse me, no man may deliver
 me unto them. I appeal unto Cesar."

A.D. 63. that "for the hope of Israel I am bound with *this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere ² it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; ² to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, ² both out of the law of Moses, and out of the prophets, from morning till evening.

24 And ² some believed the things which were spoken, and some believed not.

* Acts xxvi. 6, "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

* Acts xxvi. 28, "Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Eph. iii. 1, "I Paul, the prisoner of Jesus Christ for you Gentiles." iv. 1, "The prisoner of the Lord." vi. 19, "—the gospel, for which I am an ambassador in bonds." 2 Tim. i. 16, "Onesiphorus . . oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found *me*." ii. 8, "—my gospel, wherein I suffer trouble, as an evil doer, *even* unto bonds." Philim. 10, 13, "I beseech thee for my son Onesimus, whom I have begotten in my bonds . . receive him, that is, mine own bowels: whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel."

* Luke ii. 34, "Simeon . . said unto Mary His mother, Behold, this *Child* is set . . for a sign which shall be spoken against." Acts xxiv. 5, [Tertullus accusing Paul before Felix:] "We have found this man a pestilent fellow . . and a ringleader of the sect of the Nazarenes." 14, [Paul's answer:] "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." 1 Pet. ii. 12, "The Gentiles . . speak against you as evil-doers." iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as . . an evil-doer . . Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

* Luke xxiv. 27, [To the two disciples on the way to Emmaus:] "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Acts xvii. 2, [At Thessalonica:] "Paul . . reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4, And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not . . assaulted the house of Jason, and sought to bring them out to the people." xix. 8, [Paul at

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, 'Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should *heal* them.

28 Be it known therefore unto you, that the salvation of God is sent ² unto the Gentiles, and that they will hear it.

29 And when he had said these words, the

Ephesus:] "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9, But . . divers were hardened, and believed not, but spake evil of that way before the multitude."

* See on Acts xxvi. 6, 22.

* Acts xiv. 4, [On Paul and Barnabas preaching, &c., in Iconium:] "The multitude of the city was divided: and part held with the Jews, and part with the apostles." xvii. 4, on ² above. xix. 9, *ibid*.

* 26, 27. Isa. vi. 9, 10, *id*, [quoted, and applied by Christ to the Jews.] Matt. xiii. 14, 15: [and again, briefly,] Mark iv. 12, and Luke viii. 10: [and by the evangelist] John xii. 40. Jer. v. 21, "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not Me? saith the LORD." Ezek. xii. 2, "Son of man, Thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house." Rom. xi. 7, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

* Matt. xxi. 40, [To the chief priests and Pharisees:] "When the lord . . of the vineyard cometh, what will he do unto those husbandmen, [who slew such as were sent unto them?] They say unto Him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them . . Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Acts xiii. 46, [To the Jews at Antioch in Pisidia:] "Paul and Barnabas . . said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth." xviii. 5, [At Corinth:] Paul . . testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." xxii. 21, [Paul declaring his call by the Lord in Jerusalem:] "He said unto me, Depart: for I will send thee far hence unto the Gentiles." xxvi. 16, [Paul

A.D. 63. Jews departed, and had great reasoning among themselves.

A.D. 65. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 *Preaching the kingdom of God, A.D. 65. and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

R O M A N S .

CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16, What his gospel is, and the righteousness which it sheweth. 18, God is angry with all manner of sin. 21, What were the sins of the Gentiles.

A.D. 60. PAUL, a servant of Jesus Christ, ^a called to be an apostle, ^b separated unto the gospel of God,

declaring his call before Agrippa:] "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Rom. xi, 11, "Through their [Israel's] fall salvation is come unto the Gentiles."

^c Acts iv. 31, "They were all filled with the Holy Ghost, and they spake the word of God with boldness." Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

CHAP. I.—Acts xxii. 21, [Paul at Jerusalem, declaring his call by the Lord:] "He said unto me, Depart: for I will send thee far hence unto the Gentiles." 1 Cor. i. 1, "Paul, called to be an apostle of Jesus Christ through the will of God." Gal. i. 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." 1 Tim. i. 11, "The glorious gospel of the blessed God . . . was committed to my trust." ii. 7, "I am ordained a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity." Also 2 Tim. i. 11.

^d Acts ix. 15, [Of Saul, on his conversion:] "The Lord said . . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xiii. 1, "There were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Gal. i. 15, "God . . . separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."

^e See [the numerous quotations] on ^f Acts xxvi. 6. Tit. i. 2, "—eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching."

2 (* Which He had promised afore ^a by A.D. 60. His prophets in the Holy Scriptures.)

3 Concerning His Son Jesus Christ our Lord, ^b which was ^c made of the seed of David according to the flesh;

4 And ^d declared to be the Son of God with power, according ^e to the Spirit of holiness, by the resurrection from the dead: ^{1 Gr. deter. mined.}

^a Rom. iii. 21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." xvi. 25, "The mystery, which was kept secret since the world began, 26 . . . now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Gal. iii. 8, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

^b Matt. i. 6, 16, "David the king begat Solomon . . . and [several generations from Solomon] Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Luke i. 32, [The angel Gabriel foretelling the birth of Jesus to Mary:] "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Acts ii. 29, "David . . . being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." 2 Tim. ii. 8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

^c John i. 14, "The Word was made flesh, and dwelt among us." Galatians iv. 4, "When the fulness of the time was come, God sent forth His Son, made of a woman."

^d Acts xiii. 32, [Paul, with Barnabas at Antioch:] "We declared unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again, as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee."

^e Heb. ix. 14, "Christ . . . through the eternal Spirit offered Himself without spot to God."

A.D. 60. 5 By whom 'we have received grace and apostleship, ²for 'obedience to the faith among all nations, ¹for His Name:

²Or, to the obedience of faith. 6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, ¹called to be saints: * Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, 'I thank my God through Jesus Christ for you all, that *your faith is spoken of throughout the whole world.

²Or, in my spirit. John iv. 23, 24. 9 For *God is my witness, *whom I serve ²with my spirit in the gospel of

*Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." xv. 15, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God." 1 Cor. xv. 10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me." Gal. i. 15, on above. ii. 9, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Eph. iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

*Acts vi. 7, "In Jerusalem . . . a great company of the priests were obedient to the faith." Rom. xvi. 26, on ²above.

*Acts ix. 15, on ²above.

*1 Cor. i. 2, "Unto the church of God which is at Corinth . . . called to be saints." Rom. ix. 24, "—even us, whom he hath called, not of the Jews only, but also of the Gentiles." 1 Thess. iv. 7, "God hath not called us unto uncleanness, but unto holiness."

*"Grace—Jesus Christ." [This is the usual form of saluting the church of God in the apostolic epistles: as,] 1 Cor. i. 3, 2 Cor. i. 2, Gal. i. 3.

*1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Phil. i. 3, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." Col. i. 3, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus." 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith." Philem. 4, "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

*Rom. xvi. 19, "Your obedience is come abroad unto all men." 1 Thess. i. 8, "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."

*Rom. ix. 1, [Of Paul's sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." 2 Cor. i. 23,

A.D. 60. His Son, that *without ceasing I make mention of you always in my prayers;

10 *Making request, if by any means now at length I might have a prosperous journey *by the will of God to come unto you.

11 For I long to see you, that *I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together *with you by *the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that *oftentimes I purposed to come unto you, (but *was let hitherto,) that I might have some

"I call God for a record upon my soul, that to spare you I came not as yet to Corinth." Phil. i. 8, [Of his longing after the saints at Philippi, with the bishops and deacons:] "God is my record." 1 Thess. ii. 5, [Of his manner of preaching the gospel:] "God is witness."

*Acts xxvii. 23, [Paul:] "—God, whose I am, and whom I serve." 2 Tim. i. 3, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy."

*John iv. 23, [Jesus talking with the woman of Sychar:] "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Phil. iii. 3, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

*1 Thess. iii. 9, "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 10, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?"

*Rom. xv. 22, "I have been much hindered from coming to you. 23, But now having no more place in these parts, and having a great desire these many years to come unto you; 24, whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company." 29, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30, Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me . . . that I may come unto you with joy by the will of God, and may with you be refreshed." 1 Thess. iii. 10, on ²above.

*James iv. 13, 15, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain . . . for that ye ought to say, If the Lord will, we shall live, and do this, or that."

*Rom. xv. 29, on ²above.

*Tit. i. 4, "—Titus, mine own son after the common faith." 2 Pet. i. 1, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us."

*Rom. xv. 23, on ²above.

*See Acts xvi. 7, [Of Paul and Timotheus:] "After they were come to Mysia, they assayed to go into

A.D. 60. *fruit ^aamong you also, even as among other Gentiles.

^b Or, in you.

14 "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as is in me is, I am ready to preach the gospel to you that are at Rome also.

16 For ^cI am not ashamed of the gospel of Christ: for ^dit is the power of God unto salvation to every one that believeth; ^eto the Jew first, and also to the Greek.

Bithynia: but the Spirit suffered them not." 1 Thess. ii. 18, "We would have come unto you, even I Paul, once and again; but Satan hindered us."

^f Phil. iv. 16, "Even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account."

^g 1 Cor. ix. 16; "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

^h Psa. xl. 9, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation." Mark viii. 38, [Jesus said:] "Whosoever . . . shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord."

ⁱ 1 Cor. i. 18, "The preaching of the cross . . . unto us which are saved it is the power of God." xv. 1, "Brethren, I declare unto you the gospel: . . . by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

^j Luke ii. 29, [Simeon prophesieth of Christ:] "Lord . . . mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." xxiv. 46, [To the eleven after His resurrection:] "Thus it behoved . . . that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Acts iii. 26, [Peter, with John, to the people of Israel:] "Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." xiii. 26, [Paul, with Barnabas, at Antioch:] "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 46, It was necessary that the word of God should first have been spoken to you, [that is, the Jews:] but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Rom. ii. 5, "God . . . will render to every man according to his deeds, 8, . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

^k Rom. iii. 21, on ^a verse 2.

^l Hab. ii. 2, [Unto the prophet, waiting for an an-

17 For ^mtherein is the righteousness A.D. 60. of God revealed from faith to faith: as it is written, ⁿThe just shall live by faith.

18 ^oFor the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because ^pthat which may be known of God is manifest ^qin them; for ^rGod hath showed ^sit unto them.

^t Or, to them.

20 For ^uthe invisible things of Him from the creation of the world are clearly seen, being un-

swer, is showed that he must wait by faith:] "The LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul ^vwhich is lifted up is not upright in him: but the just shall live by his faith." Gal. iii. 11, "That no man is justified by the law in the sight of God, ^wit is evident: for, The just shall live by faith." Heb. x. 36, [Exhortation to hold fast the faith with patience:] "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if ^xany man draw back, My soul shall have no pleasure in him." John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Phil. iii. 8, "I have suffered the loss of all things, and do count them ^ybut dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

^z Acts xvii. 30, "God . . . now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by ^{aa}that Man whom He hath ordained." Eph. v. 6, "Because of these things [that is, fornication, &c.] cometh the wrath of God upon the children of disobedience." Col. iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

^{ab} Acts xiv. 15, 17, [Paul at Lystra:] "The living God . . . left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

^{ac} John i. 9, "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not."

^{ad} Psa. xix. 1, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. ^{ae}There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Acts xiv. 15, 17, on ^{af} above. xvii. 24, [Paul at Athens:] "God that made the world and all things therein . . . hath made of one blood

A.D. 60. derstood by the things that are made, even His eternal power and Godhead; ⁷so that they are without excuse:

⁷ Or, that they may be. 21 Because that, when they knew God, they glorified *Him* not as God, neither were thankful; but ⁸became vain in their imaginations, and their foolish heart was darkened.

22 "Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible ⁹God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27, that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: 28, for in Him we live, and move, and have our being; 29, forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

¹ 2 Kings xvii. 15, [Of the children of Israel:] "They followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them." Jer. ii. 5, "Thus saith the LORD, What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain? 10, Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. 11, Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." Eph. iv. 17, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19, who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

² Jer. x. 14, [Of the idol maker:] "Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood."

³ Deut. iv. 15, "Take ye . . . good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth." Psa. cvi. 19, "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Isa. xl. 18, "To whom . . . will ye liken God? or what likeness will ye compare unto Him? 25, To whom then will ye liken Me, or shall I be equal? saith the Holy One." Jer. ii. 11, on ⁴above. Ezek. viii. 9, "He [the Lord God, by a vision] said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." Acts xvii. 29, on ⁵above.

⁶ Psa. lxxxix. 8, "O Israel, if thou wilt hearken unto

24 ⁶Wherefore God also gave them up A.D. 60. to uncleanness through the lusts of their own hearts, ⁷to dishonour their own bodies between themselves:

25 Who changed ⁸the truth of God into a lie, and worshipped and served the creature ⁹more than the Creator, who is blessed forever. Amen: ⁸ Or, rather,

26 For this cause God gave them up unto ¹⁰vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which

Me; there shall no strange god be in thee; neither shalt thou worship any strange god. . . But My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Acts vii. 41, [Stephen's answer:] "They made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven." Eph. iv. 18, 19, on ¹above. 2 Thess. ii. 11, [Of those who received not the love of the truth, that they might be saved:] "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

² 1 Cor. vi. 18, "He that committeth fornication sinneth against his own body." 1 Thess. iv. 3, "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour." 1 Pet. iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

³ Lev. xviii. 22, on ⁴below.

⁴ 1 Thess. i. 9, "Ye turned to God from idols to serve the living and true God." 1 John v. 20, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

⁵ Isa. xlv. 20, [Of the idol maker:] "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?*" Jer. x. 14, on ⁶above. xiii. 25, "Thou hast forgotten Me, and trusted in falsehood. . . I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem!" Amos ii. 4, [Of Judah:] "They have despised the law of the LORD, and have not kept His commandments, and their lies caused them to err, after the which their fathers have walked."

⁶ Lev. xviii. 22, "Thou shalt not lie with mankind as with womankind: it is abomination. 23, Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion." Eph. v. 11, [Of fornication, and all uncleanness:] "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Jude 4, 10, "There are certain men crept in unawares. . . ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . .

A. D. 60. is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like ^a to retain God in their knowledge, God gave them over to ¹⁰ a reprobate mind, to do those things ^b which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, ¹¹ without natural affection, implacable, unmerciful:

32 Who ^c knowing the judgment of God, that they which commit such things ^d are worthy of death, not only do the same, but have ¹² pleasure in them that do them.

CHAPTER II.

1 *They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment*

What they know naturally, as brute beasts, in those things they corrupt themselves."

^a Eph. v. 3, "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient."

^b Rom. ii. 2, which see.

^c Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

^d Hos. vii. 3, "They [the people] make the king glad with their wickedness, and the princes with their lies." Psa. i. 16, 18, "Unto the wicked God saith. . . When thou savest a thief, then thou consentedst with him."

CHAP. II.—^a Rom. i. 20, which see.

^b 2 Sam. xii. 5, [On Nathan declaring the parable of the ewe lamb:] "David's anger was greatly kindled against the man; and he said to Nathan, *As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.* And Nathan said to David, *Thou art the man.*" Matt. vii. 1, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, *Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?* Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." John viii. 7, [To those who accused a woman of adultery, Jesus said:] "He that is without sin among you, let him first cast a stone at her. . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, *even unto the last.*"

^c Rom. ix. 23, "—the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles." Eph. i. 6, "He [that is, God] hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." ii. 4,

of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art ^ainexcusable, O ^b man, whosoever thou art that judgest:

^b for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou ^cthe riches of His goodness and ^dforbearance and ^elong-suffering; ^fnot knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart ^gtreasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 ^hWho will render to every man according to his deeds:

"God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, hath quickened us together with Christ, 7, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

^a Rom. iii. 25, [Of Christ Jesus:] "Whom God hath set forth to be a propitiation through faith in His blood . . . through the forbearance of God."

^b Exod. xxxiv. 6, [To Moses on Mount Sinai:] "The LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

^c Isa. xxx. 18, [God's mercies towards His church:] "Therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him."

2 Pet. iii. 9, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 14, Be diligent that ye may be found of Him in peace, without spot, and blameless, and account that the long-suffering of our Lord is salvation."

^d Deut. xxxii. 34, [The song of Moses, setting forth God's vengeance:] "Is not this laid up in store with Me, and sealed up among My treasures? To Me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." James v. 3, [Of wicked rich men:] "Ye have heaped treasure together for the last days."

^e Psa. lxii. 12, id., [said with respect to the Lord's mercy.] Prov. xxiv. 12, id., [as a question: said of him who, from pretended ignorance, forbeareth to deliver them that are unjustly drawn to death, &c.] Matt. xvi. 27, id., [when the Son of Man shall come in the glory of his Father.] Job xxxiv. 10, "Far be it from God, that He should do wickedness; and from the Al-

A.D. 60. 7 To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man, that doeth evil, of the Jew ¹first, and also of the ¹Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ¹Gentile;

11 For ¹there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as

mighty, that He should commit iniquity. For the work of a man shall He render unto him, and cause every man to find according to his ways." Jer. xvii. 10, "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings;" also xxxii. 19, with Rev. ii. 23. Rom. xiv. 12, "Every one of us shall give account of himself to God." 1 Cor. iii. 8, [Of Paul who planted, and Apollos who watered, the church of Corinth:] "Every man shall receive his own reward according to his own labour." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Rev. xx. 12, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." xxii. 12, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

¹Job xxiv. 13, [Of the wicked:] "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." Rom. i. 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

²Amos iii. 1, "Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Luke xii. 47, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." 1 Peter iv. 17, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

³1 Peter i. 6, "Ye greatly rejoice . . . that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ."

have sinned in the law shall be judged ¹A.D. 60. by the law;

13 (For "not the hearers of the law are just before God, but the doers of the law shall be justified).

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which show the work of the law written in their hearts, ²their conscience also bearing witness, and their thoughts ³the meanwhile accusing or else excusing one another;)

16 In the day when God shall judge the

"Deut. x. 17, "The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." 2 Chron. xix. 6, [Jehoshaphat instructing the judges:] "Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment . . . for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." Job xxxiv. 18, "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands." Acts x. 34, [Peter preaching Christ to Cornelius and his company, after being taught by a vision not to despise the Gentiles:] "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Gal. ii. 6, "Of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person." Eph. vi. 9, "Masters, do the same things unto them, [that is, have the same singleness of heart, &c., towards your servants, as they have towards you,] . . . knowing that your Master also is in heaven; neither is there any respect of persons with Him." Col. iii. 23, [On the duty of servants towards their masters:] "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." 1 Peter i. 17, "The Father . . . without respect of persons judgeth according to every man's work."

⁴Matt. vii. 21, [Jesus said:] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." James i. 22, 25, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass . . . but whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." 1 John iii. 7, "He that doeth righteousness is righteous, even as He [that is, God] is righteous."

⁵Eccles. xii. 14, "God shall bring every work into judgment, with every secret thing, whether it be good,

²Or, the conscience will bearing witness with them.
³Or, between themselves.

A.D. 60. secrets of men ² by Jesus Christ ¹ according to my gospel.

17 Behold, ¹thou art called a Jew, and ¹restest in the law, ¹and makest thy boast of God,

18 And ¹"knowest His will," and ¹"approvest the things that are more excellent, being instructed out of the law ;

⁴Or, ¹prizest the things that differ.

or whether *it be evil*." Matt. xxv. 31, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory : and before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth His sheep from the goats : and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment : but the righteous into life eternal." John xii. 48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." Rom. iii. 5, "Is God unrighteous who taketh vengeance? (I speak as a man,) God forbid : for then how shall God judge the world?" 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God." Rev. xx. 12, on ¹above.

²John v. 22, "The Father judgeth no man, but hath committed all judgment unto the Son : that all *men* should honour the Son, even as they honour the Father." Acts x. 38, 42, [Peter preaching Christ :] "Jesus of Nazareth . . . commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." xvii. 80, [Paul at Athens :] "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained ; *whereof* He hath given assurance unto all *men*, in that He hath raised Him from the dead." 2 Tim. iv. 1, "The Lord Jesus Christ . . . shall judge the quick and the dead at His appearing and His kingdom." 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing." 1 Pet. iv. 3, 5, "The Gentiles . . . shall give account to Him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

¹Rom. xvi. 25, "To Him that is of power to stablish you according to my gospel." 1 Tim. i. 11, "—the glorious gospel of the blessed God, which was committed to my trust." 2 Tim. ii. 8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

²Matt. iii. 9, [John the Baptist reprehending the Pharisees :] "Think not to say within yourselves, We have Abraham to *our* father : for I say unto you, that God is able of these stones to raise up children unto Abraham." John viii. 33, [The Jews, which believed not, answering Jesus :] "We be Abraham's seed, and were never in bondage to any man." Rom. ix. 6, "They are not all Israel, which are of Israel : neither, because they are the seed of Abraham are they all children : but, In Isaac shall thy seed be called. That

19 ¹"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, ¹"which hast the form of knowledge and of the truth in the law.

21 ¹"Thou therefore which teachest another,

A.D. 60.

is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed." 2 Cor. xi. 22, [Of false apostles :] "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."

¹Mic. iii. 11, [Of the house of Jacob, and of Israel :] "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money : yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us." Rom. ix. 4, [Of Paul's brethren according to the flesh :] "Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

¹Isa. xlv. 25, "In the LORD shall all the seed of Israel be justified, and shall glory." xlviii. 2, "Hear ye this, O house of Jacob . . . which swear by the Name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel." John viii. 41, [The Jews said :] "We have one Father, even God. Jesus said unto them, If God were your Father, ye would love Me."

²Deut. iv. 7, [Moses to the people of Israel :] "What nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for? 8, What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Psa. cxlvii. 19, "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation : and as for His judgments, they have not known them."

¹Phil. i. 9, "This I pray . . . that ye may approve things that are excellent."

²Matt. xv. 14, [Of the Pharisees Jesus said :] "They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." xxiii. 16, [Of the scribes and Pharisees :] "Woe unto you, ye blind guides ! 17, 19, Ye fools and blind ! 23, Woe unto you, scribes and Pharisees, hypocrites ! for ye . . . have omitted the weightier matters of the law, judgment, mercy, and faith. 24, Ye blind guides, which strain at a gnat, and swallow a camel!" John ix. 34, [The Pharisees to the man born blind, but restored to sight by Jesus :] "Thou wast altogether born in sins, and dost thou teach us?" 39, "Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth."

¹Rom. vi. 17, "Ye have obeyed from the heart that form of doctrine which was delivered you." 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." iii. 5, "—having a form of godliness, but denying the power thereof."

²Psa. i. 16, "Unto the wicked God saith, What hast

A.D. 60. teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth? seeing thou hatest instruction, and castest My words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Matt. xxiii. 2, [Jesus said:] "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

* Mal. iii. 8, "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

* Verse 17.

* 2 Sam. xii. 13, [Of David's sin of adultery:] "Nathan said unto David . . . By this deed thou hast given great occasion to the enemies of the LORD to blaspheme." Isa. lii. 5, [Of God's people taken captive:] "My Name continually every day is blasphemed." Ezek. xxxvi. 20, [Of the house of Israel:] "When they entered unto the heathen, whither they went, they profaned My holy Name, when they said to them, These are the people of the LORD, and are gone forth out of His land. 23, My great Name . . . was profaned among the heathen, which ye have profaned in the midst of them."

* Gal. v. 3, "I testify again to every man that is circumcised, that he is a debtor to do the whole law."

* Acts x. 34, on "above."

* Matt. xii. 41, [Jesus said:] "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a Greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a Greater than Solomon is here."

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

* Matt. iii. 9, on "above." John viii. 39, [The Jews, which believed not, answering Jesus:] "Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God: this did not Abraham." Rom. ix. 6, on "above." Gal. vi. 15, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Rev. ii. 8, "Unto the angel of the church in Smyrna write . . . I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

* 1 Pet. iii. 3, [Of wives:] "Whose adorning let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

* Col. ii. 11, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Phil. iii. 3, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

* Rom. vii. 6, "Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." 2 Cor. iii. 6, "God . . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

* 1 Cor. iv. 5, on "above." 2 Cor. x. 18, "Not he that commendeth himself is approved, but whom the Lord commendeth." 1 Thess. ii. 4, "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

CHAP. III.—"Deut. iv. 7, 8, on "above." Psa. cxlvii. 19, 20, *ibid.* Rom. ii. 17, "Thou art called a Jew . . . and approvest the things that are more excellent, being instructed out of the law." ix. 4, on "above."

* Rom. x. 16, [Of Israel:] "They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Heb. iv. 2, [Of the rest promised to the Jews:] "The word preached did not profit them; not being mixed with faith in them that heard it."

* Numb. xxiii. 19, [Balaam's answer, when desired by Balak to curse Israel:] "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I

A.D. 60. 4 ^d God forbid: yea, let ^e God be true, but ^f every man a liar; as it is written, ^g That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (^h I speak as a man.)

6 God forbid: for then ⁱ how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) ^j Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before ^k proved both Jews and Gentiles, that ^l they are all under sin;

^{1gr. charged, Rom. i. 30, &c., ii. 1, &c.; [see note 1, below.]}

have received *commandment* to bless: and He hath blessed; and I cannot reverse it." Rom. ix. 6, [Paul is sorry for the Jews, though not for all:] "^m — not as though the word of God hath taken none effect." xi. 29, "The gifts and calling of God are without repentance." 2 Tim. ii. 13, [Of Christ Jesus:] "If we believe not, yet He abideth faithful: He cannot deny Himself."

ⁿ Job xl. 6, 8, "Then answered the LORD unto Job . . . Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?"

^o John iii. 33, [The doctrine of John concerning Christ:] "He that hath received His testimony hath set to his seal that God is true."

^p Ps. lxi. 9, "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether *lighter* than vanity." cxvi. 11, "I said in my haste, All men are liars."

^q Ps. li. 4, [David confessing his sins to God:] "Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

^r Rom. vi. 19, "I speak after the manner of men, because of the infirmity of your flesh." Also Gal. iii. 15.

^s Gen. xviii. 25, [Abraham interceding with the Lord to spare the men of Sodom for the fifty righteous that might be found:] "That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?" Job viii. 3, [Bildad showing God's justice in dealing with men according to their works:] "Doth God pervert judgment? or doth the Almighty pervert justice?" xxxiv. 17, [Of God omnipotent, who cannot be unjust:] "Wilt thou condemn Him that is most just? *Is it fit* to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor?"

^t Rom. v. 20, "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." vi. 1, 15, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. . . What then? shall we sin, because we are not under the law, but under grace? God forbid."

^u Rom. i. 28, [Of the Gentiles:] "As they did not

10 As it is written, "There is none righteous, no, not one: A.D. 60.

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 ^v Their throat is an open sepulchre; with their tongues they have used deceit; ^w the poison of asps *is* under their lips:

14 ^x Whose mouth *is* full of cursing and bitterness:

15 ^y Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 ^z There is no fear of God before their eyes.

19 Now we know that what things soever ^{aa} the law saith, it saith to them who are under the

like to retain God in *their* knowledge, God which they over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, &c." ii. 1, [Of the Jew:] "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2, But we are sure that the judgment of God is according to truth against them which commit such things."

^{ab} Verse 23. Gal. iii. 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

^{ac} 10-12. Ps. xiv. 1, [Description of the natural man:] "The fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none* that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are *all* together become filthy: *there is none* that doeth good, no, not one." with liii. 1-3.

^{ad} Ps. v. 9, [Of the wicked:] "*There is no faithfulness* in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." Jer. v. 15, [Judgment upon the Jews for their impiety:] "Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD . . . their quiver is as an open sepulchre, they are all mighty men."

^{ae} Ps. cxl. 3, [Of enemies, who imagine mischief in their hearts:] "They have sharpened their tongues like a serpent; adders' poison is under their lips."

^{af} Ps. x. 7, [Of the wicked in his pride:] "His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity."

^{ag} Prov. i. 16, [Of sinners:] "Their feet run to evil, and make haste to shed blood." Isa. lix. 7, [Of the sins of the Jews:] "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and *there is no judgment* in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."

^{ah} Ps. xxxvi. 1, "The transgression of the wicked saith within my heart, *that there is no fear of God* before his eyes."

^{ai} John x. 34, "Is it not written in your law. . . ?"

A.D. 60. law : that 'every mouth may be stopped, and "all the world may become ²guilty before God.

² Or, subject to the judgment of God. 20 Therefore "by the deeds of the law there shall no flesh be justified in His sight: for "by the law is the knowledge of sin."

21 But now "the righteousness of God without the law is manifested, "being witnessed by the law "and the prophets;

[this expression is used by Jesus in quoting from the Psalms.] xv. 25, [Of the Jews who hated Him, Jesus, again quoting the Psalms, said:] " *This cometh to pass, that the word might be fulfilled that is written in their law.*"

"Job v. 16, "Iniquity stoppeth her mouth." with Psa. cvii. 42. Ezek. xvi. 62, [God promisth mercy to Jerusalem in the end:] "I will establish My covenant with thee; and thou shalt know that I *am* the LORD: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Rom. i. 20, [Of all who hold the truth in unrighteousness:] "They are without excuse: because that, when they knew God, they glorified Him *not* as God, neither were thankful," &c. ii. 1, on ¹ verse 9, above.

* Verses 9, 23. Rom. ii. 2, on ¹ verse 9, above.

* Psa. cxliii. 2, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified." Acts xiii. 38, [Paul preaching Christ at Antioch:] "Be it known unto you . . . men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." iii. 10, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: *it is the gift of God*: 9, not of works, lest any man should boast." Tit. iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

* Rom. vii. 7, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

* Acts xv. 11, [Peter on the great dissension touching circumcision:] "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they," [that is, the Gentiles.] Rom. i. 16, "The gospel of Christ . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Phil. iii. 9, "I have suffered the

22 Even the righteousness of God A.D. 60. which is "by faith of Jesus Christ unto all and upon all them that believe: for ²there is no difference:

23 For "all have sinned, and come short of the glory of God;

24 Being justified freely ^d by His grace "through the redemption that is in Christ Jesus:

loss of all things, and do count them *but dung*, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Heb. xi. 1-13, [shows, 1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.]

* John v. 46, [Jesus said to the Jews:] "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Acts xxvi. 22, [Paul in the presence of Agrippa:] "Having . . . obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

* Rom. i. 1, "—the gospel of God . . . promised afore by His prophets in the Holy Scriptures." 1 Pet. i. 10, "Of which salvation [that is, of the soul in Christ] the prophets have inquired and searched diligently, who prophesied of the grace that *should* come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow."

* Rom. iv. throughout.

* Romans x. 11, "The Scripture saith, Whosoever believeth on Him [on Christ] shall not be ashamed. 12, For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13, For whosoever shall call upon the Name of the Lord shall be saved." Gal. iii. 28, [Of those who are justified by faith in Christ:] "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Col. iii. 10, "Ye . . . have put on the new man; 11, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

* Verse 9. Rom. xi. 32, [Of Jews and Gentiles:] "God hath concluded them all in unbelief, that He might have mercy upon all." Gal. iii. 22, on ¹ above.

* Rom. iv. 13, 16, "The promise . . . is of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." Eph. ii. 8, on ¹ above. Tit. iii. 5, ibid.

* Matt. xx. 28, "The Son of Man came . . . to give His life a ransom for many." Eph. i. 6, "He [that is, the Father] hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Col. i. 14, id., [of Christ, as God's "dear Son."] 1 Tim. ii. 5, "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." Heb. ix. 11, "Christ being come an High Priest of good things to come . . . by His Own blood he entered in once into the holy place, having obtained eternal re-

A. D. 60.

25 Whom God hath ³set forth ¹to be a propitiation through faith ²in His blood, to declare His righteousness ⁴for the ⁵'remission of 'sins that are past, through the forbearance of God ;

26 To declare, *I say*, at this time His righteousness : that He might be just, and the Justifier of him which believeth in Jesus.

27 ¹Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

28 Therefore we conclude ¹that a man is justified by faith without the deeds of the law.

29 *Is He* the God of the Jews only ? *is He* not also of the Gentiles ? Yes, of the Gentiles also :

30 Seeing ¹*it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through

faith ? God forbid : yea, we establish the law. A. D. 60.

CHAPTER IV.

¹ Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHAT shall we say then that "Abraham our father, as pertaining to the flesh, hath found ?

2 For if Abraham were ¹justified by works, he hath *whereof* to glory ; but not before God.

3 For what saith the Scripture ? "Abraham believed God, and it was counted unto him for righteousness.

4 Now ²to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth

demption for us." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot : who verily was foreordained before the foundation of the world, but was manifest in these last times."

¹ Lev. xvi. 15, [Of the high priest on the day of atonement :] "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil . . . and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." 1 John ii. 1, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous : and He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world." iv. 10, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

² Col. i. 19, [Of the Son of God :] "It pleased the Father that in Him should all fulness dwell ; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself ; by Him, *I say*, whether they be things in earth, or things in heaven."

³ Acts xiii. 38, 39, on ¹ above. 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

⁴ Acts xvii. 30, [Paul preaching at Athens :] "The times of this ignorance [that is, idolatry] God winked at ; but now commandeth all men everywhere to repent." Heb. ix. 15, [Of Christ :] "He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

⁵ Rom. ii. 17, 23, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God . . . Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?" iv. 2, "If Abraham were justified by works, he hath *whereof* to glory ; but not before God." 1 Cor. i. 29, "— no flesh should glory in His [that is, God's] presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord." Eph. ii. 9, on ¹ above.

¹ Verses 20–22. Acts xiii. 38, 39, on ¹ above. Rom. viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Gal. ii. 16, on ¹ above.

² Rom. x. 12, 13, on ¹ above. Gal. iii. 8, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." 20, "God is one." 26, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus."

CHAP. IV.—¹ Isa. li. 1, [An exhortation, after the pattern of Abraham, to trust in Christ :] "Hearken to Me, ye that follow after righteousness, ye that seek the LORD : look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. 2, Look unto Abraham your father, and unto Sarah that bare you : for I called him alone, and blessed him, and increased him." Matt. iii. 9, [John the Baptist reproving the Pharisees and Sadducees who came to his baptism :] "Think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham." John viii. 33, 39, [The Jews said :] "We be Abraham's seed . . . Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." 2 Cor. xi. 22, [Of false apostles :] "Are they the seed of Abraham ? so am I."

² Rom. iii. 20, 27, 28, which see.

³ Gen. xv. 6, id., [on the Lord promising Abraham a son in his old age, and a multiplying of his seed.] Gal. iii. 6, id., [on showing that the Spirit was received by the hearing of faith, and not by the works of the law.] James ii. 23, [Of Abraham offering up his son Isaac :] "The scripture was fulfilled which saith, Abraham believed God, and it was imputed," &c.

⁴ Rom. xi. 5, [God hath not cast off all Israel :] "At this present time also there is a remnant according to the election of grace. And if by grace, then is *it* no more of works : otherwise grace is no more grace. But if *it be* of works, then is it no more grace : otherwise work is no more work."

A. D. 60. on Him that justifieth ^{the} ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, 'Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And ^{he} received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that ^{he} might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who

^{*} Josh. xxiv. 2, "Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods."

^{*} Psa. xxxii. 1, 2, id.

^{*} Gen. xvii. 10, "This ^{is} My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised. . . and it shall be a token of the covenant betwixt Me and you."

^{*} Verses 12, 16. Luke xix. 8, "Zaccheus . . said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." Gal. iii. 7, "They which are of faith, the same are the children of Abraham."

^{*} Genesis xvii. 3, "God talked with him, saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations. 5, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. . . 15, And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her." Gal. iii. 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

^{*} Gal. iii. 18, "If the inheritance *be* of the law, it is no more of promise: but God gave it to Abraham by promise. 19, Wherefore then *serveth* the law? It was added because of transgressions, till the Seed [that is, Christ] should come to whom the promise was made."

^{*} Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the

are not of the circumcision only, but who ^{A. D. 60.} also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be 'the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For ^{if} they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because 'the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* ^{by} grace; ^{to} the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; ^{who is} the father of us all,

17 (As it is written, ^I have made thee a father of many nations,) ^{before} Him whom he believed, *even* God, ^{who} quickeneth the dead, and calleth those things which be not as though ^{1 Cor. i. 10, like unto Him,} they were.

18 Who against hope believed in hope, that he

knowledge of sin." v. 13, 20, "Sin is not imputed when there is no law. . . The law entered, that the offence [that is, of Adam] might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." vii. 7, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. . . And the commandment, which *was ordained* to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." 1 Cor. xv. 56, "The strength of sin is the law." 2 Cor. iii. 7, 9, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away. . . much more doth the ministration of righteousness exceed in glory." Gal. iii. 10, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." 19, on ^{*} above. 1 John iii. 4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

^{*} Rom. iii. 24, [Of all that believe:]—"being justified freely by His grace through the redemption that is in Christ Jesus."

^{*} Gal. iii. 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

^{*} Isa. li. 2, on ^{*} above. Rom. ix. 8, "They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed."

^{*} Gen. xvii. 5, on ^{*} above.

^{*} Rom. viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Eph. ii. 1, "You *hath* He [that is, the Father] *quickeneth*, who were dead in trespasses and sins." 5, id.

^{*} Rom. ix. 26, [Of the calling of the Gentiles:] "It

A.D. 60. might become the father of many nations, according to that which was spoken, "So shall thy seed be.

19 And being not weak in faith, 'he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what He

shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." 1 Cor. i. 28, "Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

* Gen. xv. 4, [On Abram complaining for want of an heir:] "The LORD . . brought him abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be."

* Gen. xvii. 17, [On the Lord promising to Abraham and Sarah, that they shall be a father and a mother of nations:] "Abraham . . said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" xviii. 10, [An angel promising the birth of Isaac to Abraham:] "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son . . Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women." Heb. xi. 11, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, [that is, of Abraham,] and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

* Psa. cxv. 3, "Our God is in the heavens: He hath done whatsoever He hath pleased." Luke i. 37, [On the angel foretelling to Mary the miraculous conception of Christ, and of John the Baptist:] "With God nothing shall be impossible." 44, [Elisabeth to the virgin Mary:] "Lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Heb. xi. 17, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead."

* Rom. xv. 4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." 1 Cor. x. 6, [Of the fathers being under the cloud, eating the same spiritual meat, &c., of whom many were overthrown in the wilderness:] "These things were our examples . . 11, and they are written for our admonition."

had promised, "He was able also to perform. A.D. 60.

22 And therefore it was imputed to him for righteousness.

23 Now 'it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe 'on Him that raised up Jesus our Lord from the dead;

25 *Who was delivered for our offences, and 'was raised again for our justification.

* Acts ii. 24, [Peter, with the eleven, preaching Christ on the day of Pentecost:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." xiii. 30, [Paul, with Barnabas, at Antioch:] "God raised Him from the dead . . And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee."

* Isa. liii. 5, [The passion of Christ foretold:] "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All ye like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all." Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in His blood . . for the remission of sins that are past." v. 6, "When we were yet without strength, in due time Christ died for the ungodly." viii. 32, "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33, Who shall lay anything to the charge of God's elect? It is God that justifieth. 34, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." 2 Cor. v. 20, "God . . hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Gal. i. 3, "Our Lord Jesus Christ . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Heb. ix. 28, "Christ was once offered to bear the sins of many." 1 Pet. ii. 24, "Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." iii. 18, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

* 1 Cor. xv. 17, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that sith we were reconciled by His blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

A. D. 60. THEREFORE ^a being justified by faith, we have ^a peace with God through our Lord Jesus Christ:

2 ^a By whom also we have access by faith into this grace ^a wherein we stand, and ^a rejoice in hope of the glory of God.

3 And not only so, but ^a we glory in tribulations also: ^a knowing that tribulation worketh patience;

in Christ shall all be made alive." 1 Pet. i. 21, "God . . . raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

CHAP. V.—^a Isa. xxxii. 17, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." John xvi. 33, [On Christ intimating His death, resurrection, and ascension, to the eleven at His last supper:] "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Rom. iii. 28, 30, "We conclude that a man is justified by faith without the deeds of the law . . . seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."

^a Eph. ii. 13, "Christ Jesus . . . is our peace, who hath made both [the Jew and Gentile] one, and hath broken down the middle wall of partition between us; 16, that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. 18, For through Him we both have access by one Spirit unto the Father." Col. i. 19, "It pleased the Father that in Him [His dear Son] should all fulness dwell; 20, and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. 21, And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

^a John x. 9, [Jesus said:] "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." xiv. 6, "Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Eph. ii. 18, on the last reference. iii. 11, "In Christ Jesus our Lord . . . we have boldness and access with confidence by the faith of Him." Heb. x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith."

^a 1 Cor. xv. 1, "I declare unto you the gospel . . . wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

^a Heb. iii. 6, "Whose [that is, Christ's] house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

^a Matt. v. 11, [Jesus said:] "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Acts v. 41, [Of the apostles imprisoned and beaten, for speaking in the Name of Jesus:]

4 And ^a patience, experience; and ex- A. D. 60.
perience, hope:

5 ^a And hope maketh not ashamed; ^a because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, ^a in due time ^a Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But ^a God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified ^a by His

"They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." 2 Cor. xii. 10, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Phil. ii. 17, "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." James i. 2, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. . . 12, Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." 1 Pet. iii. 14, "If ye suffer for righteousness' sake, happy are ye."

^a James i. 3, on the last reference.

^a James i. 12, on ^a above.

^a Phil. i. 19, "I know that this [that is, the apostle's bonds, &c.] shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

^a 2 Cor. i. 21, "God . . . hath also sealed us, and given the earnest of the Spirit in our hearts." Gal. iv. 6, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Eph. i. 13, "In whom also [that is, Christ] after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

^a Verse 8. Rom. iv. 24, "Jesus our Lord . . . was delivered for our offences."

^a John xv. 13, [To the eleven, at Christ's last supper:] "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you." 1 Peter iii. 18, on ^a above. 1 John iii. 16, "Hereby perceive we the love of God, because He [the Son] laid down His life for us." iv. 9, "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

^a Rom. iii. 25, [Of Christ Jesus:] "Whom God hath sent forth to be a propitiation through faith in His blood." Eph. ii. 13, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Heb. ix. 13, "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit

1 Or, according to the time, Gal. iv. 6, "When the fulness of the time was come, God sent forth His Son, made of a woman."

A.D. 60. blood, we shall be saved 'from wrath through Him.

10 For ¹if, when we were enemies, ²we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved ³by His life.

¹ Or, reconciliation, verses 10, 2 Cor. v. 18, 19, on g, below.

11 And not only so, but we also 'joy in God through our Lord Jesus Christ, by whom we have now received the ²atonement.

³ Or, in salvation.

12 Wherefore, as 'by one man sin entered into the world, and 'death by sin; and so death passed upon all men, ³for that all have sinned:

13 (For until the law sin was in the world: but 'sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, 'who is the figure of Him that was to come.

15 But not as the offence, so also is the free

offered Himself without spot to God, purge your conscience from dead works to serve the living God?'] 1 John i. 7, "If we walk in the light, as He [that is, God] is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

¹ Rom. i. 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." 1 Thess. i. 10, "Jesus . . . delivered us from the wrath to come."

² Rom. viii. 32, on ^a above.

³ 2 Cor. v. 18, "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Eph. ii. 16, on ^a above. Col. i. 20, 21, *ibid*.

¹ John v. 26, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." xiv. 19, [To the eleven, at Christ's last supper:] "Because I live, ye shall live also." 2 Cor. iv. 8, "We are . . . cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

² Rom. ii. 17, [Of the Jews:] "Thou . . . makest thy boast of God:" ["joy," and "makest thy boast," are translated from the same Greek word, *καυχῶμαι*.] iii. 29, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Gal. iv. 9, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

³ Gen. iii. 6, [Man's shameful fall by eating of the forbidden tree:] "The woman . . . took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." 1 Cor. xv. 21, "Since by man came death, by Man came also the resurrection of the dead. 22, For as in Adam all die, even so in Christ shall all be made alive."

⁴ Gen. ii. 16, "The LORD God commanded the man, saying . . . Of the tree of the knowledge of good and

gift. For if through the offence of one A.D. 60. many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded 'unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if 'by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness ⁴shall reign in life by One, Jesus Christ, ⁴ Or, by one offence.

18 Therefore as 'by the offence of one judgment came upon all men to condemnation; even so 'by the righteousness of One the free gift ⁵came 'upon all men unto justification of life. ⁵ Or, by one offence. ⁶ Or, by one righteousness.

19 For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.

20 Moreover 'the law entered, that the offence

evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [See also Gen. iii. 6, on the reference above.] Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." 1 Cor. xv. 21, on the last reference.

¹ Rom. iv. 15, "Where no law is, there is no transgression." 1 John iii. 4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

² 1 Cor. xv. 21, 22, on ^a above: 45, "It is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven."

³ Isa. liii. 11, [Of the good success of the cross of Christ:] "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Matt. xx. 28, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." xxvi. 28, [Christ instituting His holy supper:] "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins."

⁴ John xii. 32, [Jesus said:] "I; if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." Heb. ii. 9, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."

⁵ John xv. 22, [Of the persecuting Jews, Jesus said:] "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."

⁶ Rom. iii. 19, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." iv. 15, "The law worketh wrath." vii. 8, "Without the law, sin was dead." Gal. iii. 19, "Wherefore then serveth the law? It was added because of transgressions, till the Seed [that is, Christ] should come to whom the promise was

A. D. 60. might abound. But where sin abounded, grace did much ^{more} abound :

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then ? ^a Shall we continue in sin, that grace may abound ?

2 God forbid. How shall we; that are ^b dead to sin, live any longer therein ?

3 Know ye not, that ^c so many of us as ¹ were baptized into Jesus Christ ^d were baptized into ^e or, are. His death ?

made. 23, But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

"Luke vii. 47, [Of the woman, which was a sinner, and anointed the feet of Jesus, &c. :] "Her sins, which are many, are forgiven." 1 Tim. i. 12, [Of the apostle's calling :] "I . . was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did ^{it} ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

CHAP. VI.—^a Verse 15. Rom. iii. 8, "We be slanderously reported, and . . some affirm that we say, Let us do evil, that good may come."

^b Verse 11. Rom. vii. 4, "My brethren, ye also are become dead to the law by the body of Christ." Gal. ii. 19, "I through the law am dead to the law, that I might live unto God. 20, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15, For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Col. iii. 3, "Ye are dead, and your life is hid with Christ in God." 1 Pet. ii. 24, [Of Christ :] "Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness."

^c Gal. iii. 27, "As many of you as have been baptized into Christ have put on Christ."

^d 1 Cor. xv. 29, [On the subject of the resurrection :] "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

^e Col. ii. 11, "In whom also [that is, Christ] ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : 12, buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

^f Rom. viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." 1 Cor.

4 Therefore we are ^a buried with Him by baptism into death : that ^b like as Christ was raised up from the dead by ^c the glory of the Father, ^d even so we also should walk in newness of life.

5 ^e For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection :

6 Knowing this, that ^f our old man is crucified with Him, that ^g the body of sin might be destroyed, that henceforth we should not serve sin.

7 For ^h he that is dead is ⁱ freed from ^g or, justified.

8 Now ^j if we be dead with Christ, we believe that we shall also live with Him :

9 Knowing that ^k Christ being raised from the dead dieth no more; death hath no more dominion over Him.

10 For in that He died, ^l He died unto sin once :

vi. 14, "God hath both raised up the Lord, and will also raise up ye by His Own power." 2 Cor. xiii. 4, [Of Christ :] "Though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you."

^a John ii. 11, [On the miracle of turning water into wine :] "Jesus . . manifested forth His glory; and His disciples believed on Him." xi. 40, [To Martha :] "Jesus saith unto her, Said I unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then . . He cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

^b Gal. vi. 15, on ^a above. Eph. iv. 22, "—that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23, and be renewed in the spirit of your mind; 24, and that ye put on the new man, which after God is created in righteousness and true holiness." Col. iii. 5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, 9, seeing that ye have put off the old man with his deeds; 10, and have put on the new man, which is renewed in knowledge after the image of Him that created him."

^c Phil. iii. 8, 10, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

^d Galatians ii, 20, on ^a above. v. 24, "They that are Christ's have crucified the flesh with the affections and lusts." vi. 14, on ^a above. Eph. iv. 22, on ^a above. Col. iii. 5, 9, on ^a above.

^e Col. ii. 11, on ^a above.

^f 1 Pet. iv. 1, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

^g 2 Tim. ii. 11, [Of Christ Jesus :] "It is a faithful saying : For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him."

^h Rev. i. 18, [The Son of man saith :] "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

ⁱ Heb. ix. 27, "As it is appointed unto men once to

A.D. 60. but in that He liveth, ¹He liveth unto God.

11 Likewise reckon ye also yourselves to be ²dead indeed unto sin, but ³alive unto God through Jesus Christ our Lord.

12 ⁴Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your ⁵members as ⁶instruments of unrighteousness unto sin: but ⁷yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For ⁸sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, ⁹because we are not under the law, but under grace? God forbid.

16 Know ye not, that ¹⁰to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

¹ Luke xx. 37, [Jesus answering the Sadducees, who denied the resurrection:] "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him."

² Verse 2.

³ Gal. ii. 19, on ⁵ above.

⁴ Psal. xix. 13, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." cxix. 133, "Let not any iniquity have dominion over me."

⁵ Rom. vii. 5, "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Col. iii. 5, on ⁶ above. James iv. 1, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

⁶ Rom. xii. 1, "I beseech you . . brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." 1 Pet. ii. 24, on ⁷ above. iv. 2, on ⁸ above.

⁷ Rom. vii. 4, 6, which see, page 332. viii. 1, "There is . . now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Gal. v. 18, "If ye be led of the Spirit, ye are not under the law."

⁸ 1 Cor. ix. 21, "—being not without law to God, but under the law to Christ."

⁹ Matt. vi. 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." John viii. 34, "Who-soever committeth sin is the servant of sin." 2 Peter ii. 18, [Of profane and blasphemous seducers:] "They

17 But God be thanked, that ye were the servants of sin, but ye have obeyed ¹¹from the heart ¹²that form of doctrine ¹³which was delivered you.

18 Being then ¹⁴made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were ¹⁵the servants of sin, ye were free ¹⁶from righteousness.

21 ¹⁷What fruit had ye then in those things whereof ye are now ashamed? for ¹⁸the end of those things is death.

22 But now ¹⁹being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ²⁰the wages of sin is death; but ²¹the gift of God is eternal life through Jesus Christ our Lord.

allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

² Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

³ John viii. 31, "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; 32, and ye shall know the truth, and the truth shall make you free. 36, If the Son . . shall make you free, ye shall be free indeed." 1 Cor. vii. 22, "He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant." Galatians v. 1, "Stand fast . . in the liberty wherewith Christ hath made us free." 1 Pet. ii. 16, "—as free, and not using your liberty for a cloak of maliciousness."

⁴ John vii. 34, on ⁵ above.

⁵ Rom. vii. 5, which see.

⁶ Rom. i. 32, "They which commit such things are worthy of death."

⁷ John viii. 32, on ⁸ above.

⁸ Gen. ii. 16, on "page 329. Rom. v. 12, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. 18, As by the offence of one [that is, Adam] judgment came upon all men to condemnation; even so by the righteousness of One [that is, Christ] the free gift came upon all men unto justification of life." James i. 15, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

⁹ Rom. ii. 5, "God . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." v. 17, 20, "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ . . But where sin abounded, grace did much more

A.D. 60.

4 Gr. whereof a verse deleted.

5 Gr. to righteousness.

CHAPTER VII.

1 No law hath power over a man longer than he liveth.
 4 But we are dead to the law. 7 Yet is not the law sin,
 12 but holy, just, good, 16 as I acknowledge, who am
 grieved because I cannot keep it.

A. D. 60. **KNOW** ye not, brethren, (for I speak
 to them that know the law,) how
 that the law hath dominion over a man as long as
 he liveth?

2 For "the woman which hath an husband is
 bound by the law to *her* husband so long as he
 liveth; but if the husband be dead, she is loosed
 from the law of *her* husband.

3 So then "if, while *her* husband liveth, she be
 married to another man, she shall be called an
 adulteress: but if her husband be dead, she is
 free from that law; so that she is no adulteress,
 though she be married to another man.

4 Wherefore, my brethren, ye also are become
 "dead to the law by the body of Christ; that ye
 should be married to Another, *even* to Him who is
 raised from the dead, that we should "bring forth
 fruit unto God.

abound: that as sin hath reigned unto death, even so
 might grace reign through righteousness unto eternal
 life by Jesus Christ our Lord." 1 Pet. i. 3, "Blessed
 be the God and Father of our Lord Jesus Christ,
 which according to His abundant mercy hath begotten
 us again unto a lively hope by the resurrection of Jesus
 Christ from the dead, to an inheritance incorruptible,
 and undefiled, and that fadeth not away, reserved in
 heaven for you."

CHAP. VII.—2^d 1 Cor. vii. 39, "The wife is bound by
 the law as long as her husband liveth; but if her hus-
 band be dead, she is at liberty to be married to whom
 she will; only in the Lord."

"Matt. v. 31, "It hath been said, Whosoever shall
 put away his wife, let him give her a writing of divorce-
 ment: but I say unto you, that whosoever shall put
 away his wife, saving for the cause of fornication, causeth
 her to commit adultery: and whosoever shall marry
 her that is divorced committeth adultery."

"Rom. viii. 2, "The law of the Spirit of life in Christ
 Jesus hath made me free from the law of sin and death."
 Gal. ii. 19, "I through the law am dead to the law,
 that I might live unto God. 20, I am crucified with
 Christ: nevertheless I live; yet not I, but Christ liveth
 in me: and the life which I now live in the flesh I live
 by the faith of the Son of God, who loved me, and
 gave Himself for me." v. 18, "If ye be led of the
 Spirit, ye are not under the law." Eph. ii. 14, [Of
 Christ:] "He is our peace . . . having abolished in His
 flesh the enmity, *even* the law of commandments con-
 tained in ordinances; for to make in Himself of twain
 [that is, of the Jew and Gentile] one new man." Col.
 ii. 13, "You . . . hath He [that is, God] quickened
 together with Him, having forgiven you all trespasses;
 blotting out the handwriting of ordinances that was
 against us, which was contrary to us, and took it out
 of the way, nailing it to His cross."

"Gal. v. 22, "The fruit of the Spirit is love, joy,
 peace, long-suffering, gentleness, goodness, faith, meek-
 ness, temperance: against such there is no law."

"Rom. vi. 13, "Neither yield ye your members as
 instruments of unrighteousness unto sin: but yield
 yourselves unto God, as those that are alive from the
 dead, and your members as instruments of righteous-
 ness unto God."

5 For when we were in the flesh, the A. D. 60.
 "motions of sins, which were by the law,
 "did work in our members" to bring forth
 fruit unto death.

6 But now we are delivered from the
 law, "that being dead wherein we were
 held; that we should serve "in newness
 of spirit, and not in the oldness of the
 letter.

7 What shall we say then? Is the law sin? ¹ God forbid. Nay, "I had not known sin, but by the
 law: for I had not known "lust, except
 the law had said, "Thou shalt not covet.

8 But "sin, taking occasion by the command-
 ment, wrought in me all manner of concupiscence.
 For "without the law sin was dead.

9 For I was alive without the law once: but when
 the commandment came, sin revived, and I died.

10 And the commandment, "which was ordained
 to life, I found to be unto death.

11 For sin, taking occasion by the command-
 ment, deceived me, and by it slew me.

12 Wherefore "the law is holy, and the

"Rom. vi. 21, "What fruit had ye then in those
 things whereof ye are now ashamed? for the end of
 those things is death." Gal. v. 19, "Now the works of
 the flesh are manifest, which are these; Adultery, for-
 nication, uncleanness, lasciviousness, idolatry, witch-
 craft, hatred, variance, emulations, wrath, strife, sedi-
 tions, heresies, envyings, murders, drunkenness, revel-
 lings, and such like: of the which I tell you before, as I
 have also told you in time past, that they which do such
 things shall not inherit the kingdom of God." James
 i. 15, on "above.

"Rom. ii. 29, "He is a Jew, which is one inwardly;
 and circumcision is *that* of the heart, in the spirit, and
 not in the letter; whose praise is not of men, but of
 God." 2 Cor. iii. 5, "God . . . hath made us able min-
 isters of the new testament; not of the letter, but of
 the spirit: for the letter killeth, but the spirit giveth
 life."

"Rom. iii. 20, "By the law is the knowledge of
 sin."

"Exod. xx. 17, id., [taken from the tenth command-
 ment.] Deut. v. 21, id. Rom. xiii. 9, id., [mentioned,
 with other commandments, as illustrating the duty of
 love to our neighbour.] Acts xx. 33, [Paul to the
 elders of the church of Ephesus:] "I have coveted no
 man's silver, or gold, or apparel."

"Rom. iv. 15, "The law worketh wrath: for where
 no law is, there is no transgression." v. 20, "The law
 entered, that the offence [that is, the sin of Adam]
 might abound."

"1 Cor. xv. 56, "The strength of sin is the law."

"Lev. xviii. 5, "Ye shall . . . keep My statutes, and
 My judgments: which if a man do, he shall live in
 them: I am the LORD." with Ezek. xx. 11. Ezek.
 xx. 13, "The house of Israel rebelled against Me in
 the wilderness: they walked not in My statutes, and
 they despised My judgments, which if a man do, he
 shall even live in them; and My Sabbaths they greatly
 polluted: then I said, I would pour out My fury upon
 them in the wilderness, to consume them:" 21, id.
 2 Cor. iii. 7, "— the ministration of death, [i. e., the
 law which worketh death.] written and engraven in
 stones, was glorious."

"Psa. xix. 7, "The law of the LORD is perfect, con-
 verting the soul: the testimony of the LORD is sure,

1 Gr. pas-
sions.

2 Or, being
dead to that.
Ver. 4. Rom.
vi. 3, "How
shall we, that
are dead to
sin, live any
longer there-
in?"

3 Or, concu-
piscence.

A.D. 60. commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, ⁴sold under sin.

15 For that which I do I ⁴allow not: for ²what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that ⁴in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether." exix. 38, "Stablish Thy word unto Thy servants. . . Thy judgments are good." 137, "O LORD. . . upright are Thy judgments. . . Thy testimonies *thou* hast commanded are righteous and very faithful." 1 Tim. i. 8, "We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane."

* 1 Kings xxi. 20, 25, "Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. . . There was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up." 2 Kings xvii. 17, "[Of Israel and Judah:] "They caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger."

* Gal. v. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17, For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 25, If we live in the Spirit, let us also walk in the Spirit."

* Gen. vi. 5, [Cause of the flood:] "God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." viii. 21, [After the flood:] "The LORD said. . . The imagination of man's heart is evil from his youth."

* Psa. i. 2, [Of the godly:] "His delight *is* in the law of the LORD; and in His law doth he meditate day and night."

* 2 Cor. iv. 16, [Of Paul's troubles and persecutions for the gospel:] "Though our outward man perish, yet

22 For I ⁴delight in the law of God A.D. 60 after ⁴the inward man:

23 But ⁴I see another law in ⁴my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from ⁵the body of this death?

25 ⁴I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from His love?*

THERE is therefore now no condemnation to them which are in Christ Jesus, who ⁴walk not after the flesh, but after the Spirit.

2 For ⁵the law of ⁴the Spirit of life in Christ Jesus hath made me free from ⁴the law of sin and death.

3 For ⁴what the law could not do, in that it

the inward man is renewed day by day." Eph. iii. 14, "I bow my knees unto the Father of our Lord Jesus Christ. . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Col. iii. 9, "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

* Gal. v. 17, on ²above.

* Rom. vi. 13, on ⁴above.

* 1 Cor. xv. 57, "Thanks be to God, which giveth us the victory [that is, over sin, death, and the grave] through our Lord Jesus Christ."

CHAP. VIII.—² Verse 4. Gal. v. 16, 25, on ²above.

* John viii. 36, [To Jews which believed not, Jesus said:] "If the Son. . . shall make you free, ye shall be free indeed." Rom. vi. 18, "Being. . . made free from sin, ye became the servants of righteousness. 22, Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Gal. ii. 19, on ⁴above. v. 1, "Stand fast. . . in the liberty wherewith Christ hath made us free."

* 1 Cor. xv. 45, "The last Adam [that is, Christ] *was* made a quickening Spirit." 2 Cor. iii. 5, "God. . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

* Rom. vii. 24, 25, which see.

* Acts xiii. 39, [Paul preaching Jesus at Antioch:]

"By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Heb. vii. 17, [Of the eternal Priesthood of Christ:] "He testifieth, *Thou art* a Priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment [of Moses, touching the Levitical priest] going before, for the weakness and unprofitableness thereof. For the

A.D. 60. was weak through the flesh, ⁷ God sending His Own Son in the likeness of sinful flesh, and ¹ for sin, condemned sin in the flesh:

1 ^{Or, by a sacrifice for sin.} 4 That the righteousness of the law might be fulfilled in us, ⁹ who walk not after the flesh, but after the Spirit.

5 For ¹ they that are after the flesh do mind the things of the flesh; but they that are after the Spirit ⁴ the things of the Spirit.

6 For ² to be carnally minded is death; but ³ to be spiritually minded is life and peace.

7 Because ¹⁴ the carnal mind is enmity against God: for it is not subject to the law of God, ² neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit,

law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God." x. i, [Of the weakness of the law sacrifices, and the perfection of the sacrifice of Christ's body:] "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2, For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 10, We are sanctified through the offering of the body of Jesus Christ once, *for all*. 14, For by one offering He hath perfected forever them that are sanctified."

¹ Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree . . . that we might receive the promise of the Spirit through faith." 2 Cor. v. 20, [Of Christ:] "God . . . hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

² Verse 1.

³ John iii. 6, [Christ teaching the necessity of being born again:] "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

⁴ Gal. v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. 25, If we live in the Spirit, let us also walk in the Spirit."

⁵ Verse 13. Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Gal. vi. 7, "Whatsoever a man soweth, that shall he also reap. 8, For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

⁶ James iv. 4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

⁷ 1 Cor. ii. 14, on ⁸ above.

⁸ 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple

is so be that ² the Spirit of God dwell in you. Now if any man have not ² the Spirit of Christ, he is none of His.

10 And if Christ *be* in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of ² Him that raised up Jesus from the dead dwell in you, ³ He that raised up Christ from the dead shall also quicken your mortal bodies ⁴ by His Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For ¹ if ye live after the flesh, ye shall die: but if ye through the Spirit do ² mortify the deeds of the body, ye shall live.

14 For ³ as many as are led by the Spirit of God, they are the sons of God.

15 For ⁴ ye have not received the spirit of bond-

ye are." vi. 19, [Against the sin of fornication:] "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

² John iii. 34, [Of the Son of God:] "God giveth not the Spirit by measure *unto Him*." Gal. iv. 6, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Phil. i. 19, "I know that this shall turn to my salvation through . . . the supply of the Spirit of Jesus Christ." 1 Peter i. 11, [Of the prophets of old:] "— the Spirit of Christ which was in them."

³ Acts ii. 24, [Of Jesus of Nazareth:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

⁴ Rom. vi. 4, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." 1 Cor. vi. 14, "God hath both raised up the Lord, and will also raise up us by His Own power." 2 Cor. iv. 14, "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Eph. ii. 4, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ . . . 6, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

⁵ Rom. vi. 7, "He that is dead [that is, to sin] is freed from sin. 14, For sin shall not have dominion over you: for ye are not under the law, but under grace."

⁶ Verse 6. Gal. vi. 8, on ⁸ above.

⁷ Eph. iv. 22, "— put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Colossians iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

⁸ Gal. v. 18, "If ye be led of the Spirit, ye are not under the law."

⁹ 1 Cor. ii. 12, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." Heb. ii. 14, [Of Jesus and the children which God gave Him:] "Forasmuch then as the children are

A.D. 60. age again "to fear; but ye have received the "Spirit of adoption, whereby we cry, "Abba, Father.

16 "The Spirit Itself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; " heirs of God, and joint-heirs with Christ ; " if so be that we suffer with *Him*, that we may be also glorified together.

18 For I reckon that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For "the earnest expectation of the creature waiteth for the "manifestation of the sons of God.

partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might . . . deliver them who through fear of death were all their lifetime subject to bondage."

" 2 Tim. i. 7, [Exhorting Timothy to stir up the gift of God, which was in him:] "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 1 John iv. 18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, [God,] because He first loved us."

" Isaiah lvi. 5, [A promise of sanctification, without respect of persons, to every one who keepeth the Sabbath, and taketh hold of God's covenant:] "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Gal. iv. 4, "God sent forth His Son, made of a woman . . . that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. 7, Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

" Mark xiv. 36, [Jesus, praying in the garden, said:] "Abba, Father."

" 2 Cor. i. 21, "God . . . hath also sealed us, and given the earnest of the Spirit in our hearts." v. 5, on "below. Eph. i. 13, "In whom also [that is, in Christ] after that ye believed, ye were sealed with that Holy Spirit of promise: 14, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

" Acts xxvi. 18, [Paul is sent by the Lord to the Gentiles:] "—that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Gal. iv. 7, on "above.

" Acts xiv. 22, "We must through much tribulation enter into the kingdom of God." Phil. i. 29, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." 2 Tim. ii. 10, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with *Him*, we shall also live with *Him*: if we suffer, we shall also reign with *Him*."

" 2 Cor. iv. 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 1 Peter

20 For "the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that "the whole creation "groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have "the first-fruits of the Spirit, "even we ourselves groan within ourselves, "waiting for the adoption, to wit, the "redemption of our body.

8 Or, every creature, Mark xviii, "Preach the gospel to every creature." Col. i. 23, "The gospel . . . was preached to every creature which is under heaven."

i. 6, "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." iv. 12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

" 2 Pet. iii. 11, "Seeing then that all these things [the heavens, &c.] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. . . ? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

" 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

" Verse 22. Genesis iii. 17, [Man's punishment by God:] "Unto Adam He said . . . Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

" Jeremiah xii. 10, [God lamenteth His heritage:] "Many pastors have destroyed My vineyard . . . they have made it desolate, and being desolate it mourneth unto Me."

" 2 Cor. v. 2, "In this [earthly house, that is, the body] we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3, if so be that being clothed we shall not be found naked. 4, For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5, Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Eph. i. 14, on "above.

" 2 Cor. v. 2, 4, on the last reference.

" Luke xxi. 35, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

" Luke xxi. 27, [Of the signs that shall go before the last day:] "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Eph. iv. 30, on "above.

A.D. 60. 24 For we are saved by hope: but *hope* that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for *we* know not what we should pray for as we ought: but *the Spirit* Itself maketh intercession for us with groanings which cannot be uttered.

^a 2 Cor. v. 7, "We walk by faith, not by sight." Heb. xi. 1, "Faith is the substance of things hoped for, the evidence of things not seen."

^b Matt. xx. 20, "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask." James iv. 3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

^c Zech. xii. 10, [The repentance of Jerusalem:] "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

^d 1 Chron. xxviii. 9, [David encouraging his son to build the temple:] "Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." Psa. vii. 9, "O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins." Prov. xvii. 3, "The LORD trieth the hearts." Jer. xi. 20, [Against those who sought to kill the prophet:] "O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see Thy vengeance on them: for unto Thee have I revealed my cause." with xx. 12, [Of treachery against the prophet. xvii. 9, "The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Acts i. 24, [The eleven choosing Matthias in the place of Judas:] "They prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship." 1 Thess. ii. 4, "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Rev. ii. 23, [Against the impenitent of the church in Thyatira:] "All the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works."

^e 1 John v. 14, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

^f Romans ix. 11, 23, 24, which see. 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ."

^g See Exod. xxxiii. 12, 17, "Moses said unto the

27 And *He* that searcheth the hearts *A.D. 60.* knoweth *what* is the mind of the Spirit, *because* He maketh intercession for the saints *according to the will of God.* ^{1 On that.}

28 And we know that all things work together for good to them that love God, to them *who* are the called according to *His* purpose.

29 For whom *He* did foreknow, *He* also did predestinate *to be* conformed to the image of His

LORD, See, Thou sayest unto me, Bring up this people; [that is, unto the land which He swore unto Abraham, &c.]; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. . . And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name." Psa. i. 6, "The LORD knoweth the way of the righteous." Jer. i. 4, "The word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Matt. vii. 21, [Jesus saith:] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Rom. xi. 2, "God hath not cast away His people whom He foreknew." 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The LORD knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity." 1 Pet. i. 1, "—the strangers scattered throughout Pontus, &c., elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

^h Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; 5, having predestinated us unto the adoption of children by Jesus Christ. 11, In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His Own will: that we should be to the praise of His glory, who first trusted in Christ."

ⁱ John xvii. 20, [Jesus, with the eleven, praying:] "Neither pray I for these alone, but for them also which shall believe on Me through their word: 22, and the glory which Thou gavest Me, I have given them, that they may be one, even as We are one: 23, I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." 2 Cor. iii. 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Phil. iii. 20, "The Saviour, the Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

A.D. 60. Son, "that He might be the first-born among many brethren.

30 Moreover whom He did predestinate, them He also "called : and whom He called, them He also "justified : and whom He justified, them He also "glorified.

31 What shall we then say to these things ? "If God be for us, who can be against us ?

32 "He that spared not His Own Son, but ^b delivered Him up for us all, how shall He not with Him also freely give us all things ?

33 Who shall lay anything to the charge of God's elect ? "It is God that justifieth.

34 "Who is he that condemneth ? It is Christ

that died, yea rather, that is risen again, A.D. 60. "who is even at the right hand of God, "who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 As it is written, "For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37 "Nay, in all these things we are more than conquerors through Him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor "principalities, nor powers, nor things present, nor things to come,

* Col. i. 15, [Of the Son of God :] "Who is . . the First-born of every creature ; 18, and He is the Head of the body, the church : who is the Beginning, the First-born from the dead ; that in all things He might have the pre-eminence." Heb. i. 6, "When He [that is, the Father] bringeth in the First-born into the world, He saith, And let all the angels of God worship Him." Rev. i. 5, "Jesus Christ . . the First-born of the dead."

"Rom. i. 6, "Among whom [that is, among all nations] are ye also called of Jesus Christ." ix. 24, [Of God's vessels of mercy prepared unto glory :] "—even us, whom He hath called, not of the Jews only, but also of the Gentiles." Eph. iv. 4, "Ye are called in one hope of your calling." Heb. ix. 15, [Of Christ :] "He is the Mediator of the new testament, that . . they which are called might receive the promise of eternal inheritance." 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light : 10, which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy."

* 1 Cor. vi. 11, "Ye are sanctified . . ye are justified in the Name of the Lord Jesus, and by the Spirit of our God."

* John xxii. 22, on "above. Eph. ii. 6, on "page 334.

* Numb. xiv. 9, [Joshua and Caleb to the people of Israel, murmuring at the news of the spies' report from the land of Canaan :] "Their defence is departed from them, and the Lord is with us." Psa. cxviii. 6, "The LORD is on my side ; I will not fear : what can man do unto me ?"

* Rom. v. 6, "When we were yet without strength, in due time Christ died for the ungodly. 10, For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

* Rom. iv. 24, "Jesus our Lord . . was delivered for our offences, and was raised again for our justification."

* Isa. l. 8, [Christ's confidence in God's help :] "He is near that justifieth Me ; who will contend with Me ? let us stand together : who is Mine adversary ? let him come near to Me. Behold, the Lord God will help Me ; who is he that shall condemn Me ? lo, they all shall wax old as a garment ; the moth shall eat them up." Rev. xii. 10, [After the war in heaven between Michael and his angels, and Satan :] "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night. 11, And they overcame Him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death."

* Job. xxxiv. 29, "When He [that is, God] giveth quietness, who then can make trouble ? . . whether it be done against a nation, or against a man only."

* Mark xvi. 19, "The Lord . . was received up into heaven, and sat on the right hand of God." Col. iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Heb. i. 3, [Of the Son of God :] "Who . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens ; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." xii. 2, "Jesus the Author and Finisher of our faith . . for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." 1 Pet. iii. 21, "Jesus Christ . . is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto Him."

* Heb. vii. 25, [Of Christ our High Priest :] "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." ix. 24, "Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us." 1 John ii. 1, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous : and He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world."

* Psa. xlv. 22, id., [said by the church in her sufferings.] 1 Cor. xv. 30, [Showing that there must be a resurrection :] "Why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 2 Cor. iv. 11, [Of the apostles' daily persecutions for the gospel :] "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

* 1 Cor. xv. 57, "Thanks be to God, which giveth us the victory [that is, over sin, the grave, and death] through our Lord Jesus Christ." 2 Cor. ii. 14, "Thanks be unto God, which always causeth us to triumph in Christ." 1 John iv. 4, "Ye are of God, little children, and have overcome them, [that is, the false prophets :] because greater is He that is in you, than he that is in the world." v. 4, "Whoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?" Rev. xii. 11, on "above.

* Eph. i. 17, 20, "The God of our Lord Jesus Christ . . raised Him from the dead, and set Him at

A.D. 60. 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 *Paul is sorry for the Jews.* 7 *All the seed of Abraham were not the children of the promise.* 18 *God hath mercy upon whom He will.* 21 *The potter may do with his clay what he list.* 25 *The calling of the Gentiles and rejecting of the Jews were foretold.* 32 *The cause why so few Jews embraced the righteousness of faith.*

I ^a SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Col. i. 16, "[Of the Son of God:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." ii. 15, "[Of Christ, and the cross:] "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." 1 Pet. iii. 21 on "above."

CHAP. IX.—"Rom. i. 9, "[Of the apostle's prayer for the Romans, and desire to see them:] "God is my witness, whom I serve with my spirit in the gospel of His Son." 2 Cor. i. 23, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." xii. 31, "[Of his sufferings, as Christ's minister:] "The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not." xii. 19, "Think ye that we excuse ourselves unto you? we speak before God in Christ." Gal. i. 20, "The things which I write unto you, behold, before God, I lie not." Phil. i. 8, "God is my record, how greatly I long after you all in the bowels of Jesus Christ." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."

^a Rom. x. i, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

^b Exod. xxxii. 31, "Moses returned unto the LORD, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

^c Deut. vii. 6, "Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

^d Exod. iv. 22, "Thus saith the LORD, Israel is My son, even My first-born." Deut. xiv. 1, "[Of the same:] "Ye are the children of the LORD your God." Jer. xxxi. 7, 3, "Thus saith the LORD . . . I am a father to Israel."

^e 1 Sam. iv. 19, 21, "Phinehas' wife . . . named the child I-chabod, saying, The glory is departed from Israel: because the ark of God was taken." 1 Kings viii. 10, "[On Solomon dedicating the temple:] "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the

2 ^b That I have great heaviness and continual sorrow in my heart.

3 For ^c I could wish that myself were ¹ accursed from Christ for my brethren, my kinsmen according to the flesh:

4 ^d Who are Israelites; ^e to whom pertaineth the adoption, and ^f the glory, and ^g the ² covenants, and ^h the giving of the law, and ⁱ the service of God, and ^k the promises;

5 ^l Whose are the fathers, and ^m of whom as concerning the flesh Christ came, ⁿ who is over all, God blessed forever. Amen.

house of the LORD." Psa. lxxiii. 1, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee . . . to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." lxxviii. 59, "God . . . forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand."

^a Acts iii. 25, "[Peter, with John, to the men of Israel:] "Ye are the children . . . of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Heb. viii. 8, "[Of the temporal covenant with the fathers, abolished by the eternal covenant of the gospel:] "Finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."

^b Psa. cxlvii. 19, "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation; and as for His judgments, they have not known them."

^c Heb. ix. 1, "Verily the first covenant had also ordinances of divine service."

^d Acts xiii. 32, "[Paul, with Barnabas, at Antioch:] "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children." Rom. iii. 2, "[The Jews' prerogative:] "Unto them were committed the oracles of God." Eph. ii. 12, "[Of the Gentiles:] "— being aliens from the commonwealth of Israel, and strangers from the covenants of promise."

^e Deut. x. 15, "[Exhorting Israel to obedience:] "The LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day." Rom. xi. 28, "[Of Israel:] "As touching the election, they are beloved for the fathers' sakes."

^f Luke iii. 23, "Jesus Himself . . . being (as was supposed) the Son of Joseph." Rom. i. 3, "Jesus Christ our Lord . . . was made of the seed of David according to the flesh."

^g Jer. xxiii. 6, "[Of Christ, the Branch:] "This is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." John i. 1, "The Word was God." Acts xx. 28, "— the church of God, which He hath purchased with His Own blood." Heb. i. 8, "Unto the Son He [God the Father] saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved

A.D. 60. 6 "Not as though the word of God hath taken none effect. For ² they are not all Israel, which are of Israel:

7 "Neither, because they are the seed of Abraham, are they all children: but, In ³ Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but ⁴ the children of the promise are counted for the seed.

9 For this ⁵ is the word of promise, 'At this time will I come, and Sarah shall have a son.

10 And not only ⁶ this; but when ⁷ Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither

righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." 1 John v. 20, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

* Numb. xxiii. 19, [To Balak calling upon Balaam to curse Israel whom God had blessed:] "God is not a man, that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold I have received *commandment* to bless: and He hath blessed; and I cannot reverse it." Rom. iii. 3, [Of the Jews:] "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid."

* John viii. 39, [To the Jews, who said that Abraham was their father:] "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God: this did not Abraham." Rom. ii. 28, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." iv. 11, [Of Abraham:] "He received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be . . . the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised . . . heir of the world . . . 16, not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17, before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Gal. vi. 16, "As many as walk according to this rule, [that is, of the new creature,] peace be on them, and mercy, and upon the Israel of God."

* Gal. iv. 22, "It is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. 23, But *he who was* of the bond-woman was born after the flesh; but *he of the free-woman* [that is, Isaac] was by promise. 28, Now we, brethren, as Isaac was, are the children of promise."

* Gen. xxi. 12, [On Sarah desiring Abraham to cast

having done any good or evil, that the purpose of God according to election might stand, not of works, but of ⁸ Him that calleth:)

12 It was said unto her, "The ⁹ elder shall serve the ¹⁰ younger.

⁸ Or, greater.
⁹ Or, lesser.

13 As it is written, "Jacob have I loved, but Esau have I hated.

14 What shall we say then? ¹¹ Is there unrighteousness with God? God forbid.

15 For He saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

out Hagar, "the bond-woman," and "the lad" Ishmael:] "God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Heb. xi. 17, "By faith Abraham . . . he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called."

* Gal. iv. 28, on ¹² above.

* Gen. xviii. 10, id.: 14, id.

* Gen. xxv. 21, id.

* Rom. iv. 17, on ¹³ above. viii. 28, "We know that all things work together for good to them that love God, to them who are the called according to *His* purpose."

* Gen. xxv. 23, id., [said by the Lord, of Esau the elder and Isaac the younger in the womb.]

* Mal. i. 2, [Of Israel:] "I have loved you, saith the LORD: Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." See Deut. xxi. 15, [The first-born is not to be disinherited upon private affection:] "If a man have two wives, one beloved, and another hated," &c. Prov. xiii. 24, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Matt. x. 37, [Jesus saith:] "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." Luke xiv. 26, "If any *man* come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." John xii. 25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

* Deut. xxxii. 3, [From a song of Moses:] "The LORD . . . is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." 2 Chron. xix. 7, "There is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." Job viii. 3, "Doth God pervert judgment? or doth the Almighty pervert justice?" xxxiv. 10, "Far be it from God that He should do wickedness; and from the Almighty that He should commit iniquity." Ps. xcii. 15, "The LORD is upright: He is my rock, and there is no unrighteousness in Him."

* Exod. xxxiii. 19, [To Moses, beseeching the Lord to show him His glory:] "He said, I will make all My goodness pass before thee, and I will proclaim the Name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

A.D. 60. 17 For "the Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth.

18 Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

19 Thou wilt say then unto me, Why doth He yet find fault? For "who hath resisted His will?

20 Nay but, O man, who art thou that ^{8 Or, answerest against, or disputest} ^arepliest against God? ^dShall the

thing formed say to Him that formed it, Why hast thou made me thus?

21 Hath not the 'potter power over the clay, of the same lump to make ⁹one vessel unto honour, and another unto dishonour?

22 What if God, willing to show His wrath, and to make His power known, endured with much long-suffering ⁶the vessels of wrath ⁶a fitted to destruction:

23 And that He might make known 'the riches

* See Gal. iii. 8, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." 22, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

^b Exod. ix. 16, id., [being the Lord's message to Pharaoh by His servant Moses.]

^c 2 Chron. xx. 6, [Jehoshaphat's prayer, when afraid of enemies:] "O LORD God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee? Art not thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend forever?"

Job ix. 12, 19, [Job sheweth, there is no contending with God:] "Behold, He taketh away, who can hinder Him? who will say unto Him, What doest Thou? If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge. . . If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead? If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." xxiii. 13, [God's decree is immutable:] "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me." Dan iv. 34, 37, [Nebuchadnezzar's prayer, after being punished for his pride by the Most High God:] "All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? . . . Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

^d Isa. xxix. 16, [Of the deep hypocrisy of the Jews:] "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of Him that made it, He made me not? or shall the thing framed say of Him that framed it, He had no understanding?" xlv. 9, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to Him that fashioned it, What maketh Thou? or Thy work, He hath no hands?" lvi. 8, "Now, O LORD, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand."

^e Prov. xvi. 4, "The LORD hath made all things for Himself: yea, even the wicked for the day of evil." Jer. xviii. 3, [Under the type of a potter is showed God's absolute power in disposing of nations:] "I went down to the potter's house, and, behold, he wrought a

work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, 6, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them."

^f 2 Tim. ii. 20, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

^g 1 Thess. v. 9, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him."

^h 1 Pet. ii. 6, "It is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

ⁱ Rom. ii. 4, [Of the Jew, who commits the same sin which he condemns:] "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Eph. i. 6, [The grace of God, the true and proper foundation of man's salvation:] "He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Col. i. 26, "The mystery which hath been hid from ages and from generations . . . now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

A.D. 60.

saith God? Job xxviii. 13, "Why dost thou strive against Him?"

6 Or, made up.

A.D. 60. of His glory on the vessels of mercy, which He had ¹afore prepared unto glory,

24 Even us, whom He hath called, ¹not of the Jews only, but also of the Gentiles?

25 As He saith also in Osee, "I will call them My people, which were not My people; and her beloved, which was not beloved.

26 "And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not My people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, "Though the number of the children of Israel be as the sand of the sea, ²a remnant shall be saved:

28 For He will finish ⁷the work, and cut *it* short in righteousness: ⁷because a short work will the Lord make upon the earth.

29 And as Esaias said before, "Except the Lord of Sabaoth had left us a seed, ⁷we had been as Sodoma, and been made like unto Gomorrah.

⁷ Or, the accou-
Rom. viii. 28, "We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

⁷ Rom. iii. 29, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also."

"I . . not My people." Hos. ii. 23, id., [God's promise of reconciliation with Judah and Israel.] 1 Pet. ii. 10, id., [of the strangers throughout Pontus, &c., called out of darkness into the marvellous light of God.]

Hos. i. 10, id., [of the restoration of Judah and Israel.]

Isaiah x. 22, "Though Thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land."

Rom. xi. 5, [God hath not cast off all Israel:] "At this present time also there is a remnant according to the election of grace."

Isa. xxviii. 22, [Of Ephraim:] "Be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

Isa. i. 9, [Lamenting the judgment against rebellious Judah:] "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodoma, and we should have been like unto Gomorrah." Lam. iii. 22, "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

Isa. xiii. 19, [The desolation of Babylon:] "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodoma and Gomorrah." Jer. i. 40, [Of the same:] "As God overthrew Sodoma and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein."

Rom. iv. 11, [Of Abraham:] "He received the sign of circumcision, a seal of the righteousness of the faith

30 What shall we say then? "That A.D. 60. the Gentiles, which followed not after righteousness, have attained to righteousness, "even the righteousness which is of faith.

31 But Israel, "which followed after the law of righteousness, "hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For "they stumbled at that stumbling-stone;

33 As it is written, "Behold, I lay in Sion a stumbling-stone and rock of offence: and "who-soever believeth on Him shall not be ⁸ashamed.

⁸ Or, con-
founded.

CHAPTER X.

5 The Scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

which he *had* yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." x. 20, [Of the Gentiles:] "Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me."

Rom. i. 17, "Therein [that is, in the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Rom. x. 2, 8, which see. - xi. 7, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . unto this day."

Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith."

Luke ii. 34, [Of Christ at His circumcision:] "Simeon . . said unto Mary his mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against . . that the thoughts of many hearts may be revealed." 1 Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Isa. viii. 13, "The Lord of hosts Himself . . shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." xxviii. 16, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." [quoted] 1 Pet. ii. 6-8, on ¹a above. Matt. xxi. 42, [To the chief priests and the elders:] "Jesus saith, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Also Psa. cxviii. 22, 23.

Rom. x. 11, id.

A.D. 60. 2 For I bear them record ^athat they have a zeal of God, but not according to knowledge.

3 For they being ignorant of ^bGod's righteousness, and going about to establish their own ^crighteousness, have not submitted themselves unto the righteousness of God.

4 For ^dChrist is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, ^eThat the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, ^fSay not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep?

CHAP. X.—^aActs xxi. 20, [James and all the elders at Jerusalem, to Paul:] "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." xxii. 3, [Paul to the Jews at Jerusalem:] "I am verily a man *which am* a Jew . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." iv. 17, [Of those who taught the Galatians that they were justified by the law, and not by faith:] "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them." See Rom. ix. 31.

^bRom. i. 17, on ^aabove. ix. 30, which see.

^cPhil. iii. 8, "I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

^dMatt. v. 17, [Jesus said:] "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Gal. iii. 24, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

^eLev. xviii. 5, "Ye shall . . . keep My statutes, and My judgments: which if a man do, he shall live in them: I am the Lord." with Ezek. xx. 11. Neh. ix. 29, [The Levites confessing to God the people's wickedness:] "They dealt proudly, and hearkened not unto Thy commandments, but sinned against Thy judgments, which if a man do, he shall live in them." Ezek. xx. 13, "The house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them." 21, id. Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that we might receive the promise of the Spirit through faith."

^fDeut. xxx. 11, "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12, It is not in heaven, that thou shouldst

(that is, to bring up Christ again from the dead.) A.D. 60.

8 But what saith it? ^gThe word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That ^hif thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, ⁱWhosoever believeth on Him shall not be ashamed.

12 For ^jthere is no difference between the Jew and the Greek: for ^kthe same Lord over all ^lis rich unto all that call upon Him.

say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13, Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14, But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

^gDeut. xxx. 14, on the last reference.

^hMatt. x. 32, [Jesus said:] "Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in heaven." Luke xii. 8, "I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God." Acts viii. 36, "The eunuch said . . . What dost hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and he baptized him."

ⁱIsa. xxviii. 16, [Of Christ the sure foundation:] "He that believeth shall not make haste." xlix. 22, [Of the ample restoration of the church:] "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people . . . they shall not be ashamed that wait for Me." Jer. xvii. 7, "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Rom. ix. 33, [Of Christ:] "It is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed."

^jRom. iii. 21, "Now the righteousness of God without the law is manifested . . . even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Acts xv. 7, [Peter, to the apostles and elders:] "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *He did* unto us; and put no difference between us and them, purifying their hearts by faith." Gal. iii. 28, [Of the children of God:] "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

^kActs x. 36, "Jesus Christ . . . is Lord of all." Rom. iii. 29, "Is *He* the God of the Jews only? *is He* not also of the Gentiles? Yes, of the Gentiles also." 1 Tim. ii. 5, "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all."

^lEph. i. 6, "He [that is, the Father] hath made us

A.D. 60. 13 "For whosoever shall call ¹ upon the Name of the Lord shall be saved.

14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear ² without a preacher?

15 And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

16 But ¹ they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed ¹ our ² report?"

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, "their sound went into all the earth, "and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by

accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." ii. 4, [Of the dead in sins, quickened with Christ:] "God, who is rich in mercy, for His great love wherewith He loved us, . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

"Joel ii. 32, [Zion comforted with the promise of future blessings:] "It shall come to pass, that whosoever shall call on the Name of the LORD shall be delivered: [quoted by Peter on the day of Pentecost, Acts ii. 21:] for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

"Acts ix. 13, [Of Paul at Damascus:] "Ananias answered, Lord . . here he hath authority from the chief priests to bind all that call on Thy Name."

"Tit. i. 2, "God . . hath in due times manifested His word through preaching."

"Isa. lii. 7, [Christ persuading the church to receive His ministers:] "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Nahum i. 15, [God's promise of deliverance from enemies:] "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

"Rom. iii. 3, [Of the Jews:] "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid." Heb. iv. 2, [Of the same:] "The word preached did not profit them, not being mixed with faith in them that heard it."

"Isa. liii. 1, id. John xii. 37, [Of Jesus:] "Though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

"Psa. xix. 4, [Of the heavens, &c.]: "Their line is gone out through all the earth, and their words to the end of the world." Matt. xxiv. 14, [Jesus said:] "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." xxviii. 19,

them that are no people, and by a fool- A.D. 60. ish nation I will anger you.

20 But Esaias is very bold, and saith, "I was found of them that sought Me not; I was made manifest unto them that asked not after Me.

21 But to Israel He saith, "All day long I have stretched forth My hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, "Hath God cast away His people? God forbid. For ¹ I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away His people which ¹ He foreknew. Wot ye not what the Scripture saith ¹ of Elias? how he

[To the apostles, after His resurrection:] "Go ye . . and teach all nations." Mark xvi. 15, [To the same:] "Go ye into all the world, and preach the gospel to every creature." Col. i. 5, "The gospel . . is come unto you, as it is in all the world." 23, "—be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

"See 1 Kings xviii. 10, [Obadiah, governor of Ahab's house, to Elijah:] "As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not." Matt. iv. 8, [When Jesus was tempted:] "The devil taketh Him up into an exceeding high mountain, and sheweth him all the kingdoms of the world."

"Deut. xxxii. 21, [Song of Moses, setting forth God's vengeance:] "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." Rom. xi. 11, "Through their [that is, Israel's] fall salvation is come unto the Gentiles, for to provoke them to jealousy."

"Titus iii. 3, "We ourselves also were sometimes foolish," &c.

"Isa. lxxv. 1, id., [of the call of the Gentiles.] Rom. ix. 30, "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith."

"Isa. lxxv. 2, id., [of the rejection of the Jews.]

CHAP. XI.—1 Sam. xii. 22, "The LORD will not forsake His people for His great Name's sake: because it hath pleased the LORD to make you His people." Jer. xxxi. 37, "Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD."

¹ 2 Cor. xi. 22, [Of the false apostles:] "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." Phil. iii. 5, [Of himself:] "—circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews."

"Rom. viii. 29, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

A.D. 60. maketh intercession to God against Israel, saying,

3 ^dLord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? 'I have reserved to Myself seven thousand men, who have not bowed the knee to the *image* of Baal.

5 ^eEven so then at this present time also there is a remnant according to the election of grace.

6 And ^fif by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

^a 1 Kings xix. 10, 14, id.

^b 1 Kings xix. 18, id.

^c Rom. ix. 27, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

^d Rom. iv. 4, "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." See Deut. ix. 4, "Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee, and that He may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob."

^e Rom. ix. 31, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law." x. 3, [Of Israel:] "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

^f Isa. xxix. 9, [The senselessness of the Jews:] "They are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for *it is* sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

^g Deut. xxix. 2, "Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Jer. v. 21, [The Jews' contempt of God:] "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not Me? saith

7 What then? ^hIsrael hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ⁱblinded,

8 (According as it is written, 'God hath given them the spirit of ^jslumber, ^keyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^lLet their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 ^mLet their eyes be darkened, that they may not see, and bow down their back away.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* ⁿthrough

the LORD: will ye not tremble at My presence...? But this people hath a revolting and a rebellious heart; they are revolted and gone." Ezek. xii. 2, [To the prophet:] "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house." Matt. xiii. 13, [Of the Pharisees, &c.:] "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them." also Isa. vi. 9, 10, [quoted of those who saw the miracles of Christ, but believed not,] John xii. 40: [and again by Paul, of the Jews at Rome who believed not, after he had expounded to them the Scriptures,] Acts xviii. 26, 27.

^h Psa. lxxix. 22, [David devoting his enemies to destruction:] "Let their table become a snare before them: and that *which should have been* for their welfare, let it become a trap. 23, Let their eyes be darkened, that they see not; and make their loins continually to shake."

ⁱ Psa. lxxix. 23, on the last reference.

^j Acts xiii. 45, [At Antioch:] "The Jews... spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." xviii. 5, [At Corinth:] "Paul... testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." xxii. 17, [Paul, on the castle stairs, to the Jews:] "I was in a trance; and saw Him [the Lord] saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me. 21, Depart: for I will send thee far hence unto the Gentiles." xxviii. 23, 28, [Paul and the chief of the Jews at Rome:] "He ex-

A.D. 60.

9 Or, hardened; 1 Cor. ii. 14, "Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament." 13 Or, remove.

A.D. 60. their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the ⁴diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them *which* are my flesh, and ²might save some of them.

15 For if the casting away of them be the reconciling of the world, *what shall* the receiving of them be, but life from the dead?

16 For if ¹the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

pounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. . . Be it known therefore unto you, [that is, them that believed not,] that the salvation of God is sent unto the Gentiles, and that they will hear it." Rom. x. 19, [Of Israel:] "Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

⁵ Acts ix. 15, [Of Paul:] "The Lord said. . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xiii. 1, "There were in the church that was at Antioch certain prophets and teachers. . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." xxii. 21, on ⁶above. Rom. xv. 15, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles." Gal. i. 15, "It pleased God. . . to reveal His Son in me, that I might preach Him among the heathen." ii. 2, "I went up [that is, to Jerusalem] by revelation, and communicated unto them that gospel which I preach among the Gentiles. 7, When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Eph. iii. 8, "Unto me. . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle. . . a teacher of the Gentiles in faith and verity." Also 2 Tim. i. 11.

⁷ 1 Cor. vii. 12, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 16, For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" ix. 22, "I am made all things to all men, that I might by all means save some." 1 Tim.

17 And if ⁸some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in ⁹among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. ¹⁰Be not high-minded, but ¹¹fear:

21 For if God spared not the natural branches, take heed lest He also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ¹²if thou continue in His

iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." James v. 20, "He which converteth the sinner from the error of his way shall save a soul from death."

¹³ Lev. xxiii. 10, "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Numb. xv. 18, "When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave-offering in your generations."

¹⁴ Jer. xi. 16, [Of Judah:] "The LORD called thy name, A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense unto Baal."

¹⁵ Acts ii. 39, [Peter to the Jews on the day of Pentecost:] "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Eph. ii. 11, "Remember, that ye being in time past Gentiles in the flesh. . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

¹⁶ 1 Cor. x. 12, "Let him that thinketh he standeth take heed lest he fall."

¹⁷ Rom. xii. 16, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

¹⁸ Prov. xxviii. 14, "Happy is the man that feareth alway." Isa. lxvi. 2, [God will be served in humble sincerity:] "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Phil. ii. 12, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

¹⁹ 1 Cor. xv. 1, "I declare unto you the gospel. . . by

A.D. 60. goodness : otherwise " thou also shalt be cut off.

23 And they also, "if they abide not still in unbelief, shall be grafted in : for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree : how much more shall these, which be the natural branches, be grafted into their own olive-tree ?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that ^{6 Or, hard-} ^{ness.} blindness in part is happened to Israel, ^{1 Or, obeyed.} until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved : as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Heb. iii. 6, " Whose [that is, Christ's] house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 14, For we are made part-takers of Christ, if we hold the beginning of our confidence steadfast unto the end."

" John xv. 1, [Jesus said :] " I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away."

" 2 Cor. iii. 14, [Of Israel :] " Their minds were blinded : for until this day remaineth the same veil untaken away in the reading of the old testament ; which veil is done away in Christ. 15, But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

" Rom. xii. 16, on " above.

" Verse 7. 2 Cor. iii. 14, on " above.

" Luke xxi. 24, " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Rev. vii. 9, [After a certain number of the tribes of Israel were sealed on their foreheads :] " I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

" Isaiah lix. 20, " The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for Me, this is My covenant with them, saith the LORD ; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever." See Ps. xiv. 7, " O that the salvation of Israel were come out of Zion ! when the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

" Isa. xxvii. 9, [Of God's chastisements :] " By this therefore shall the iniquity of Jacob be purged ; and this is all the fruit to take away his sin." Jer. xxxi. 31, " Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah . . but this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put My law in their

27 "For this is My covenant unto them, A.D. 60. when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes : but as touching the election, they are "beloved for the fathers' sakes.

29 For the gifts and calling of God are "without repentance.

30 For as ye "in times past have not "believed God, yet have now obtained mercy through their unbelief :

31 Even so have these also now not "believed, that through your mercy they also may obtain mercy.

32 For "God hath "concluded them all in unbelief, that He might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God ! "how unsearchable are His judgments, and "His ways past finding out !

inward parts, and write it in their hearts ; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know Me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity, and I will remember their sin no more : " [quoted as the eternal covenant of the gospel,] Heb. viii. 8, 11, 12 : [which, again, is referred to by the apostle,] x. 16, 17.

" Deut. vii. 8, " Because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondsmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." ix. 5, on " verse 6, above. x. 15, " The LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day."

" Numb. xxiii. 19, [Balaam the prophet to Balak, when called to curse Israel :] " God is not a man that He should lie ; neither the son of man, that He should repent : hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? Behold, I have received commandment to bless : and He hath blessed ; and I cannot reverse it."

" Eph. ii. 1, " You hath He quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Col. iii. 5, 7, " Mortify . . your members which are upon the earth ; fornication, uncleanness, &c., in the which ye also walked some time, when ye lived in them."

" Romans iii. 9, " We have before proved both Jews and Gentiles, that they are all under sin ; as it is written, There is none righteous, no, not one." &c. Gal. iii. 22, " The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

" Psalm xxxvi. 6, " Thy judgments are a great deep."

" Job xi. 7, " Canst thou by searching find out God ? canst thou find out the Almighty unto perfection ? It is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? The measure thereof is

A.D. 60. 34 'For who hath known the mind of the Lord? or ¹who hath been His counsellor?

35 Or ²who hath first given to Him, and it shall be recompensed unto him again?

36 For ³of Him, and through Him, and to Him, are all things: ⁴to ⁵whom be glory forever.

10 Gr. *Him*. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on

longer than the earth, and broader than the sea." *Psa.* xcii. 5, "O LORD . . Thy thoughts are very deep."

¹ Job xv. 8, [Eliphaz reproving Job for impiety in justifying himself:] "Hast thou heard the secret of God?" *Isa.* xl. 13, [Of God's omnipotency:] "Who hath directed the Spirit of the LORD, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" *Jeremiah* xxiii. 18, [Against false prophets:] "Who hath stood in the counsel of the LORD, and hath perceived and heard His word? who hath marked His word, and heard it?" *1 Cor.* ii. 16, "Who hath known the mind of the LORD, that he may instruct Him?" But we have the mind of Christ."

² Job xxxvi. 22, "Behold, God exalteth by His power: who teacheth like Him? Who hath enjoined Him His way?"

³ Job xxxv. 7, [Comparison cannot be made with God, because our good cannot extend to Him:] "If thou be righteous, what givest thou Him? or what receiveth He of thine hand?" *xli.* 11, [The Lord said unto Job:] "Who hath prevented Me, that I should repay him? whatsoever is under the whole heaven is Mine."

⁴ *1 Cor.* viii. 6, "To us *there is but one God*, the Father, of whom *are all things*, and we in Him; and one Lord Jesus Christ, by whom *are all things*, and we by Him." *Col.* i. 16, [Of the Son of God:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

⁵ *Gal.* i. 4, "—God and our Father; to whom *be* glory forever and ever. Amen." *1 Timothy* i. 17, "Unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory forever and ever. Amen." *2 Tim.* iv. 18, "The Lord shall deliver me from every evil work . . to whom *be* glory forever and ever. Amen." *Heb.* xiii. 20, "The God of peace . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom *be* glory forever and ever. Amen." *1 Pet.* v. 10, "The God of grace . . to Him *be* glory and dominion forever and ever. Amen." *2 Pet.* iii. 18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him *be* glory both now and forever. Amen." *Jude* 25, "To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen." *Rev.* i. 6, "Unto Him that loved us, and washed us from our sins in His Own blood, and hath made us kings and priests unto God and His Father; to Him *be* glory and dominion forever and ever. Amen."

CHAP. XII.—² *2 Cor.* x. 1, "I Paul myself beseech you by the meekness and gentleness of Christ."

¹ *1 Pet.* ii. 4, "To whom coming, [that is, to the Lord,]

that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I ¹ BESEECH you therefore, brethren, *A.D. 60.* ren, by the mercies of God, ² that ye ³present your bodies ⁴a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

² And ³be not conformed to this world: but ⁴be ye transformed by the renewing of your mind,

as unto a living stone . . ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

¹ *Psa.* l. 13, [The pleasure of God is not in ceremonies, but in sincerity of obedience:] "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." *Rom.* vi. 13, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 16, Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 19, I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." *1 Cor.* vi. 13, "The body is . . for the Lord; and the Lord for the body. 15, 19, Know ye not that your bodies are the members of Christ? What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

² *Heb.* x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

¹ *1 Pet.* i. 14, "—as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." *1 John* ii. 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

² *Eph.* i. 18, "—the eyes of your understanding being enlightened." *iv.* 22, "—that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." *Col.* i. 21, "You that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." *iii.* 9, "Lie not one to

A.D. 60. that ye may ²prove what is that good, and acceptable, and perfect, will of God.

3 For I say, ¹through the grace given unto me, to every man that is among you, ¹not to think of himself more highly than he ought to think; but to think ¹soberly, according as God hath dealt ²to every man the measure of faith.

4 For ¹as we have many members in one body, and all members have not the same office:

another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

¹Eph. v. 8, "Walk as children of light . . . proving what is acceptable unto the Lord. 17, Be ye not unwise, but understanding what the will of the Lord is." 1 Thess. iv. 3, "This is the will of God, *even* your sanctification."

¹Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations." xv. 15, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles." 1 Cor. iii. 9, "Ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation." xv. 10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me." Gal. ii. 9, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision." Eph. iii. 2, "Ye have heard of the dispensation of the grace of God which is given me to you-ward. 7, I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

¹Prov. xxv. 27, "For men to search their own glory is not glory." Eccles. vii. 16, "Be not righteous over-much; neither make thyself over wise: why shouldest thou destroy thyself?" Rom. xi. 20, [Of the Gentile who, as a branch grafted in, must not insult upon the Jews, as branches broken off:] "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."

¹1 Cor. xii. 7, "The manifestation of the Spirit is given to every man to profit withal. 8, For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9, to another faith by the same Spirit . . . 10, to another prophecy . . . 11, but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." Eph. iv. 7, "Unto every one of us is given grace according to the measure of the gift of Christ. 16, From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

¹1 Cor. xii. 12, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." Eph. iv. 16, on the last reference.

5 So ¹"we, being many, are one body A.D. 60. in Christ, and every one members one of another.

6 "Having then gifts differing ²according to the grace that is given to us, whether ²prophecy, let us *prophecy* according to the proportion of faith;

7 Or ministry, let us *wait on* our ministering: or ²he that teacheth, on teaching;

8 Or ²he that exhorteth, on exhortation:

¹1 Cor. x. 16, "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." xii. 18, "Now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. 27, Now ye are the body of Christ, and members in particular." Eph. i. 17, 22, "The God of our Lord Jesus Christ . . . gave Him to be the Head over all things to the church which is His body." iv. 25, "We are members one of another."

¹1 Cor. xii. 4, "There are diversities of gifts, but the same Spirit." And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Pet. iv. 10, "As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him *speak* as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

¹Verse 3.

²Acts xi. 27, [A.D. 43:] "In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar." 1 Cor. xii. 10, on ²above. 28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . . helps, governments." xiii. 2, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." xiv. 1, "Desire spiritual gifts, but rather that ye may prophecy. 6, Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 29, 31, Let the prophets speak two or three, and let the other judge. . . For ye may all prophesy one by one, that all may learn, and all may be comforted."

²Acts xiii. 1, [A.D. 45:] "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Eph. iv. 11, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Gal. vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

²Acts xv. 32, [At Antioch:] "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." 1 Cor. xiv. 3,

A.D. 60. ²Or, impart-
eth. ³Or, liber-
ally, [see
Eph. ii. 5, va-
lour.] 'he that ²giveth, let him do it ³with
simplicity; 'he that ruleth, with dili-
gence; he that sheweth mercy, "with
cheerfulness.

9 ¹Let love be without dissimulation.
"Abhor that which is evil; cleave to that
which is good.

"He that prophesieth [that is, interpreteth] speaketh
unto men to edification, and exhortation, and comfort."

* Matt. vi. 1, "Take heed that ye do not your alms
before men, to be seen of them: otherwise ye have no
reward of your Father which is in heaven. Therefore
when thou doest *thine* alms, do not sound a trumpet
before thee, as the hypocrites do in the synagogues
and in the streets, that they may have glory of men.
Verily I say unto you, They have their reward. But
when thou doest alms, let not thy left hand know what
thy right hand doeth."

² Acts xx. 28, [Paul to the elders of the church of
Ephesus:] "Take heed . . . unto yourselves, and to all the
flock, over the which the Holy Ghost hath made you
overseers, to feed the church of God, which He hath
purchased with His Own blood." 1 Tim. v. 17, on
³above. Heb. xiii. 7, "Remember them which have
the rule over you, who have spoken unto you the
word of God. 24, Salute all them that have the rule
over you." 1 Pet. v. 1, "The elders which are among
you I exhort . . . Feed the flock of God which is among
you, taking the oversight *thereof*, not by constraint, but
willingly; not for filthy lucre, but of a ready mind; nei-
ther as being lords over God's heritage, but being en-
samples to the flock."

* 2 Cor. ix. 7, "Every man according as he pur-
poseth in his heart, *so let him give*; not grudgingly, or
of necessity: for God loveth a cheerful giver."

* 1 Tim. i. 5, "The end of the commandment is
charity out of a pure heart, and of a good conscience,
and of faith unfeigned." 1 Pet. i. 22, "Seeing ye
have purified your souls in obeying the truth through
the Spirit unto unfeigned love of the brethren, *see
that ye love one another with a pure heart fervently.*"

* Psa. xxxiv. 14, "Depart from evil, and do good."
xxxvi. 4, [Of the wicked:] "He setteth himself in a
way *that is not good*; he abhorreth not evil." xcvii. 10,
"Ye that love the LORD, hate evil." Amos v. 15,
[Exhortation to repentance:] "Hate the evil, and love
the good . . . it may be that the LORD God of hosts will
be gracious unto the remnant of Joseph."

* Heb. xiii. 1, "Let brotherly love continue. 2, Be
not forgetful to entertain strangers: for thereby some
have entertained angels unawares. 3, Remember them
that are in bonds, as bound with them; and them
which suffer adversity, as being yourselves also in the
body." 1 Pet. i. 22, on ³above. ii. 17, "Love the
brotherhood." iii. 8, "*Be ye all of one mind, having
compassion one of another; love as brethren, be pitiful,
be courteous*: 9, not rendering evil for evil, or railing
for railing: but contrariwise blessing, knowing that ye
are thereunto called, that ye should inherit a blessing." 2
Pet. i. 5, 7, "Giving all diligence, add . . . to godli-
ness brotherly kindness; and to brotherly kindness
charity."

* Phil. ii. 3, "*Let nothing be done through strife or
vain-glory; but in lowliness of mind let each esteem
other better than themselves. Look not every man on
his own things, but every man also on the things of
others. Let this mind be in you, which was also in*

10 * *Be kindly affectioned one to an-
other ⁴with brotherly love; ⁵in honour
preferring one another;*

11 Not slothful in business; fervent
in spirit; serving the Lord;

12 ⁶Rejoicing in hope; ⁷patient in tribulation;
⁸continuing instant in prayer;

Christ Jesus: who . . . made Himself of no reputation,
and took upon Him the form of a servant." 1 Pet.
v. 5, "Ye younger, submit yourselves unto the elder.
Yea, all of *you* be subject one to another, and be
clothed with humility: for God resisteth the proud, and
giveth grace to the humble. Humble yourselves there-
fore under the mighty hand of God, that He may exalt
you in due time."

* Luke x. 20, [To the seventy, returning with joy
from their mission:] "Rejoice, because your names
are written in heaven." Rom. v. 2, "We . . . rejoice in
hope of the glory of God." xv. 13, "The God of hope
fill you with all joy and peace in believing, that ye may
abound in hope, through the power of the Holy Ghost."
Phil. iii. 1, "My brethren, rejoice in the Lord." iv. 4,
"Rejoice in the Lord *always*: and again I say, Rejoice."
1 Thess. v. 16, "Rejoice evermore." Heb. iii. 6, "Whose
[that is, Christ's] house are we, if we hold fast the con-
fidence and the rejoicing of the hope firm unto the end."
1 Pet. iv. 12, "Beloved, think it not strange concerning the
fiery trial which is to try you, as though some strange
thing happened unto you: but rejoice, inasmuch as ye
are partakers of Christ's sufferings; that, when His
glory shall be revealed, ye may be glad also with ex-
ceeding joy."

* Luke xxi. 16, [To some of the apostles:] "Ye shall
be betrayed both by parents, and brethren, and kins-
folks, and friends; and *some* of you shall they cause to
be put to death. And ye shall be hated of *all men*
for My Name's sake . . . In your patience possess ye
your souls." 1 Tim. vi. 11, "Follow after . . . patience." Heb.
x. 36, [An exhortation to hold fast the faith under
affliction:] "Ye have need of patience, that, after
ye have done the will of God, ye might receive the
promise. For yet a little while, and He that shall
come will come, and will not tarry." xii. 1, "Let us
run with patience the race that is set before us, look-
ing unto Jesus the Author and Finisher of *our* faith;
who for the joy that was set before Him endured the
cross, despising the shame, and is set down at the right
hand of the throne of God. For consider Him That
endured such contradiction of sinners against Himself,
lest ye be wearied and faint in your minds." James
i. 2, 4, "When ye fall into divers temptations . . . let
patience have *her* perfect work, that ye may be perfect
and entire, wanting nothing." v. 7, "Be patient . . .
brethren, unto the coming of the Lord. Behold, the
husbandman waiteth for the precious fruit of the earth,
and hath long patience for it, until he receive the early
and latter rain. Be ye also patient; stablish your
hearts: for the coming of the Lord draweth nigh." 1
Pet. ii. 19, "This is thankworthy, if a man for con-
science toward God endure grief, suffering wrongfully.
For what glory *is it*, if, when ye be buffeted for your
faults, ye shall take it patiently? but if, when ye do
well, and suffer *for it*, ye take it patiently, this is ac-
ceptable with God."

* Luke xviii. 1, "He [that is, Jesus] spake a par-
able . . . *to this end*, that men ought always to pray, and
not to faint; saying, There was in a city a judge, which
feared not God, neither regarded man: and there was
a widow in that city; and she came unto him, saying,
Avenge me of mine adversary. And he would not for

² [Gr. ἀλλότρητα.] 2 Cor. viii. 2, "The abundance of their joy and
their deep poverty abounded unto the riches of their liberality,"
[Gr. ἀλόγητος.]

A.D. 60. 13 "Distributing to the necessity of saints; ^a given to hospitality.

14 "Bless them which persecute you: bless, and curse not.

15 "Rejoice with them that do rejoice, and weep with them that weep.

^b Or, be contented with mean things. 16 ^a Be of the same mind one toward another. ^a Mind not high things, but ^c con-

awhile: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His Own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Acts ii. 41. [On Peter, with the eleven, preaching on the day of Pentecost:] "The same day there were added unto them about three thousand souls. And they continued steadfastly... in prayers." xii. 5, "Peter... was kept in prison: but prayer was made without ceasing of the church unto God for him." Eph. vi. 18, "— praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." 1 Thess. v. 17, "Pray without ceasing."

"1 Cor. xvi. 1, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 2 Cor. ix. 1, "As touching the ministering to the saints, it is superfluous for me to write to you: 2, for I know the forwardness of your mind, for which I boast of you to them of Macedonia. 12, For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God... and by their prayer for you." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister." xiii. 16, "To do good and to communicate forget not: for with such sacrifices God is well pleased." 1 John iii. 17, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"1 Tim. iii. 2, "A bishop must be... given to hospitality." Tit. i. 7, "A bishop must be... a lover of hospitality." Heb. xiii. 2, on ^a above. 1 Pet. iv. 9, "Use hospitality one to another without grudging."

"Matt. v. 44, "Bless them that curse you" with Luke vi. 28. Luke xxiii. 33, "They crucified Him... then said Jesus, Father, forgive them; for they know not what they do." Acts vii. 59, "They stoned Stephen... and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." 1 Cor. iv. 12, "Being reviled, we bless." 1 Pet. ii. 23, [Of Christ:] "Who, when He was reviled, reviled not again... but committed Himself to Him that judgeth righteously." iii. 9, on ^a above.

"1 Cor. xii. 26, "Whether one member [that is, of the body] suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

"Rom. xv. 5, "The God of patience and consolation grant you to be like-minded one toward another ac-

descend to men of low estate. "Be not wise in your own conceits. A.D. 60.

17 "Recompense to no man evil for evil. "Pro- vide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, "live peaceably with all men.

19 Dearly beloved, "avenge not yourselves, but rather give place unto wrath: for it is written,

cording to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." 1 Cor. i. 10, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Phil. ii. 1, "If there be... any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." iii. 16, "Let us walk by the same rule, let us mind the same thing." 1 Pet. iii. 8, on ^a above.

"Psa. cxxxi. 1, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Jer. xlv. 4, [Of Baruch, to the prophet:] "The Lord saith thus: 'Seekest thou great things for thyself? seek them not.'"

"Prov. iii. 7, "Be not wise in thine own eyes." xxvi. 12, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Isa. v. 21, "Woe unto them that are wise in their own eyes, and prudent in their own sight!" Rom. xi. 25, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"Prov. xx. 22, "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." Matt. v. 38, [Christ's exhortation to suffer wrong:] "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." 1 Thess. v. 15, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Pet. iii. 9, on ^a above.

"Rom. xiv. 16, [Of the believers' liberty in things indifferent:] "Let not... your good be evil spoken of." 2 Cor. viii. 21, [Of the alms administered by Paul, &c.]: "— providing for honest things, not only in the sight of the Lord, but also in the sight of men."

"Mark ix. 50, "Have peace one with another." Rom. xiv. 19, [In things indifferent, as in eating all things, or only herbs:] "Let us... follow after the things which make for peace." Heb. xii. 14, "Follow peace with all men."

"Verse 17. Lev. xix. 18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." Prov. xxiv. 29, "Say not, I will do so to him [that is, to thy neighbour] as he hath done to me: I will render to the man according to his work."

A.D. 60. ^aVengeance is Mine; I will repay, saith the Lord,

20 ^pTherefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul ^abe subject unto the higher powers. For ^bthere is no power but of God: ¹*Or, ordained.* the powers that be are ¹ordained of God.

2 Whosoever therefore resisteth ^cthe power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^ddo that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for

^eHeb. x. 30, [Of him who hath trodden under foot the Son of God, &c.:] "We know Him that hath said, Vengeance *belongeth* unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. *It is* a fearful thing to fall into the hands of the living God." Also Deut. xxiii. 35, 36.

^fProv. xxv. 21, 22, id. Exod. xxiii. 4, [Of charitableness:] "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." Matt. v. 44, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

CHAP. XIII.—^gTit. iii. 1, "Put them in mind to be subject to principalities and powers, to obey magistrates." 1 Pet. ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14, or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well."

^hProv. viii. 15, "By Me kings reign, and princes decree justice. By Me princes rule, and nobles, *even* all the judges of the earth." Dan. ii. 20, "God . . . removeth kings, and setteth up kings." iv. 31, "There fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar." John xix. 10, "Then saith Pilate . . . Knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above."

ⁱTit. iii. 1, on ^aabove.

^j1 Pet. ii. 14, on ^aabove. iii. 13, "Who is he that will harm you, if ye be followers of that which is good?"

good. But if thou do that which is evil, ^kA.D. 60. be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Whereof ^lye must needs be subject, not only for wrath, ^mbut also for conscience' sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 ⁿRender therefore to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but to love one another: for ^ohe that loveth another hath fulfilled the law.

9 For this, ^pThou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ^qThou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^rlove is the fulfilling of the law.

^sEccles. viii. 2, "I counsel thee to keep the king's commandment, and *that* in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, *there is* power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgement."

^t1 Pet. ii. 19, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

^uMatt. xxii. 17, [The Pharisees with the Herodians said:] "Is it lawful to give tribute unto Cesar, or not? But Jesus . . . said . . . Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cesar's. Then saith He unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's:" with Mark. xii. 14-17, and Luke xx. 22-25.

^vVerse 10. Gal. v. 14, "All the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself." Col. iii. 14, "*Put* on charity, which is the bond of perfectness." 1 Tim. i. 5, "The end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned." James ii. 8, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

"Thou—*not* covet." Exod. xx. 13-17, id. Deut. v. 17-21, id. Matt. xix. 16, "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him . . . If thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

^wLev. xix. 18, id. Mark xii. 31, same as Matthew xxii. 39, on the reference following. Gal. v. 14, and James ii. 8, on ^aabove.

^xVerse 8. Matt. xxii. 36, [One of the Pharisees said:] "Master, which is the great commandment in the law? 37, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

A.D. 60. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and

and with all thy mind. 38, This is the first and great commandment. 39, And the second is like unto it, Thou shalt love thy neighbour as thyself. 40, On these two commandments hang all the law and the prophets with Mark xii. 28-31.

1 Cor. xv. 34, "Awake to righteousness, and sin not." Eph. v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. 8, Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. 11, And have no fellowship with the unfruitful works of darkness, but rather reprove them." Col. iii. 8, "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man."

Eph. vi. 13, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." And take the helmet of salvation, and the sword of the Spirit, which is the word of God." 1 Thess. v. 8, on "above."

Phil. iv. 8, "Whatsoever things are honest . . . think on these things." 1 Thess. iv. 10, 12, "We beseech you, brethren, that ye . . . walk honestly toward them that are without." 1 Peter ii. 11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

Prov. xxiii. 19, "Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Luke xxi. 34, [Jesus said:] "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares . . . Watch ye therefore, and pray always." 1 Peter iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot."

1 Cor. vi. 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceiv-

"make not provision for the flesh, to fulfil the lusts thereof." A.D. 60.

CHAPTER XIV.

3 Men may not condemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that "is weak in the faith receive ye, but not to doubtful disputations.

1 Or, not to judge his doubtful thoughts.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

ed: neither fornicators . . . nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . nor drunkards, nor revilers . . . shall inherit the kingdom of God." Eph. v. 5, "This ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God."

James iii. 14, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

Gal. iii. 26, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Eph. iv. 24, "—put on the new man, which after God is created in righteousness and true holiness." Col. iii. 9, "Ye . . . have put on the new man, which is renewed in knowledge after the image of Him that created him."

Gal. v. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." 1 Peter ii. 11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

CHAP. XIV.—Rom. xv. 1, 7, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves . . . Wherefore receive ye one another, as Christ also received us to the glory of God." 1 Cor. viii. 4, "As concerning . . . the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 7, Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8, But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9, But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. 10, For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11, and through thy knowledge shall the weak brother perish, for whom Christ died? 12, But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13, Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." ix. 19, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 22, To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Verse 14. 1 Cor. x. 25, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake: for the earth is the Lord's, and the fulness thereof." 1 Tim. iv. 4, "Every creature of God is good, and nothing to be refused, if it be received

A. D. 60. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord;

with thanksgiving: for it is sanctified by the word of God and prayer." Titus i. 15, "Unto the pure all things are pure."

* Col. ii. 16, [Of Jewish ordinances:] "Let no man . . . judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

* James iv. 12, "There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?"

* Gal. iv. 9, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10, Ye observe days, and months, and times, and years. 11, I am afraid of you, lest I have bestowed upon you labour in vain." Col. ii. 16, on above.

* Gal. iv. 10, on the last reference.

* 1 Cor. x. 31, "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Tim. iv. 3, "—meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

* 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own! For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." 1 Thess. v. 9, "Our Lord Jesus Christ . . . died for us, that, whether we wake or sleep, we should live together with Him." 1 Peter iv. 1, "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

* 2 Cor. v. 14, "Christ . . . died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

* Acts. x. 36, "Jesus Christ . . . is Lord of all."

* Matt. xxv. 31, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Acts x. 42, [Peter

and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean

preaching Christ to Cornelius and his company:] "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead." xvii. 30, "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Jude 14, "Enoch also, the seventh from Adam, prophesied . . . saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

* Isa. xlv. 22, "I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." Phil. ii. 9, [After showing the humility of Christ:] "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

* Matt. xii. 36, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Gal. vi. 5, "Every man shall bear his own burden." 1 Peter iv. 3, 5, "The Gentiles . . . shall account to Him that is ready to judge the quick and the dead."

* 1 Cor. viii. 9, 13, on above. x. 32, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

* Verses 2, 20. Acts x. 13, [The vision of the "vessel descending" with all manner of beasts, &c.]: "There came a voice to him, Rise, Peter; kill, and eat. 14, But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15, And the voice spake unto him again the second time, What God hath

A. D. 60. of itself : but ²to him that esteemeth any-thing to be ³unclean, to him *it* is unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not ⁶charitably. ⁷Destroy not him with thy meat, for whom Christ died.

16 ¹Let not then your good be evil spoken of :

17 ¹For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ ¹is acceptable to God, and approved of men.

19 ¹Let us therefore follow after the things which make for peace, and things wherewith ¹one may edify another.

20 ²For meat destroy not the work of God. ³All things indeed *are* pure ; ⁴but *it* is evil for that man who eateth with offence.

21 *It* is good neither to eat ³a flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith ? have *it* to thyself before God. ⁵Happy *is* he that condemneth not himself in that thing which he alloweth.

cleansed, *that* call not thou common." 1 Cor. x. 25, on ⁵ above. 1 Tim. iv. 4, *ibid.* Tit. i. 15, "Unto the pure all things *are* pure."

⁵ 1 Cor. vii. 7, 10, on ⁵ above.

⁶ 1 Cor. viii. 11, *id.*

⁷ Rom. xii. 17, "Provide things honest in the sight of all men."

⁸ 1 Cor. viii. 8, on ⁵ above.

⁹ 2 Cor. viii. 21, [Of the alms administered by Paul, &c. :] "— providing for honest things, not only in the sight of the Lord, but also in the sight of men."

¹⁰ Psa. xxxiv. 14, "Seek peace, and pursue it." Rom. xii. 18, "If it be possible, as much as lieth in you, live peaceably with all men."

¹¹ Rom. xv. 2, "Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not Himself." 1 Cor. xiv. 12, [Both prophesying and speaking with tongues must be referred to edification :] "Forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church." 1 Thess. v. 11, "Edify one another, even as also ye do."

¹² Verse 15.

¹³ Verse 14. Matt. xv. 11, "Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man." Acts x. 15, on ⁵ above. Tit. i. 15, on ⁵ above.

¹⁴ 1 Cor. viii. 8-12, on ⁵ verse 1.

¹⁵ 1 Cor. viii. 13, on ⁵ verse 1.

¹⁶ 1 John iii. 21, "Beloved, if our hearts condemn us not, then have we confidence toward God."

¹⁷ Tit. i. 15, "Unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled. They profess that they know God ; but in works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate."

CHAP. XV.—Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted."

¹⁸ Rom. xiv. 1, on ⁵ below.

¹⁹ 1 Cor. ix. 19, 22, on ⁵ page 352. x. 24, "Let no man seek his own, but every man another's *wealth*. 33, I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved."

23 And he that ⁷doubteth is damned if he eat, because *he eateth* not of faith : for ⁸whatsoever is not of faith is sin.

A. D. 60.

⁷ Or, discerneth, and judgeth a difference between meats.

CHAPTER XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews 9 and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

WE ²then that are strong ought to bear the ³infirmities of the weak, and not to please ourselves.

2 ²Let every one of us please *his* neighbour for *his* good ⁴to edification.

3 ³For even Christ pleased not Himself ; but, as it is written, ⁴The reproaches of them that reproached Thee fell on Me.

4 For ⁵whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 ⁶Now the God of patience and consolation grant you to be like-minded one toward another ⁷according to Christ Jesus :

⁷ Or, after the example of.

xiii. 4, "Charity . . seeketh not her own." Phil. ii. 4, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

⁸ Rom. xiv. 19, "Let us . . follow after the things which make for peace, and things wherewith one may edify another."

⁹ Matt. xxvi. 39, [Jesus at Gethsemane :] "He . . prayed, saying, O My Father, if it be possible, let this cup pass from Me : nevertheless not as I will, but as Thou wilt." John v. 30, [Jesus said :] "I can of Mine Own self do nothing : as I hear, I judge : and My judgment is just ; because I seek not Mine Own will, but the will of the Father which hath sent Me." vi. 38, "I came down from heaven, not to do Mine Own will, but the will of Him that sent Me."

¹⁰ Psa. lxxix. 9, *id.*

¹¹ Rom. iv. 23, [Of Abraham's faith imputed to him for righteousness :] "It was not written for his sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." 1 Cor. ix. 9, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen ? Or saith he *it* altogether for our sakes ? For our sakes, no doubt, *this* is written : that he that plougheth should plough in hope ; and that he that thresheth in hope should be partaker of his hope." x. 11, [Of the fathers who were under the cloud, &c., and the punishments of many of the Jews :] "All these things happened unto them for examples : and they are written for our admonition, upon whom the ends of the world are come." 2 Tim. iii. 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works."

¹² Rom. xii. 16, "*Be* of the same mind one toward another." 1 Cor. i. 10, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment." Phil. iii. 16, "Let us walk by the same rule, let us mind the same thing."

A.D. 60. 6 That ye may 'with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ⁶receive ye one another, ¹as Christ also received us to the glory of God.

8 Now I say that ^mJesus Christ was a Minister of the circumcision for the truth of God, ⁿto confirm the promises *made* unto the fathers:

9 And ^othat the Gentiles might glorify God for *His* mercy; as it is written, ^pFor this cause I will confess to Thee among the Gentiles, and sing unto Thy Name.

10 And again He saith, ^qRejoice, ye Gentiles, with His people.

11 And again, ^rPraise the Lord, all ye Gentiles; and laud Him, all ye people.

^s Acts iv. 24, [On Peter and John being released from prison:] "They went to their own company, and . . . they lifted up their voice to God with one accord. 32, The multitude of them that believed were of one heart and of one soul."

^t Rom. xiv. 1, 3, "Him that is weak in the faith receive ye . . . for God hath received him."

^u Rom. v. 2, "By whom [that is, our Lord Jesus Christ] also we . . . rejoice in hope of the glory of God."

^v Matt. xv. 24, [To the woman of Canaan, praying Jesus to heal her daughter vexed with a devil, He said:] "I am not sent but unto the lost sheep of the house of Israel." John i. 11, [Of Christ, the true Light:] "He came unto His Own, and His Own received Him not. But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His Name." Acts iii. 25, [Peter preaching to the Jews at Jerusalem:] "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." xiii. 46, [Paul and Barnabas to the Jews at Antioch:] "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord."

^w Rom. iii. 3, [Of the Jews:] "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid." 2 Cor. i. 20, "All the promises of God in Him [that is, His Son Jesus Christ] are yea, and in Him Amen, unto the glory of God."

^x John x. 14, 16, [Jesus said:] "I am the good Shepherd, and know My *sheep*, and am known of Mine . . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." Rom. ix. 22, "*What* if God, willing to show *His* wrath, and to make *His* power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?"

^y Ps. xviii. 49, "Therefore will I give thanks unto Thee, O LORD, among the heathen, and sing praises unto Thy Name."

12 And again, Esaias saith, 'There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. A.D. 60.

13 Now the God of hope fill you with all 'joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And ^zI myself also am persuaded of you, my brethren, that ye also are full of goodness, ^afilled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, ^bbecause of the grace that is given to me of God,

16 That ^cI should be the minister of Jesus

^d Deut. xxxii. 43, "Rejoice, O ye nations, *with* His people."

^e Ps. cxvii. 1, "O praise the LORD, all ye nations: praise Him all ye people."

^f Isa. xi. 1, 10, "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of His roots . . . In that day there shall be a Root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." Rev. v. 5, "One of the elders saith unto me . . . Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." xxii. 16, "I Jesus . . . am the Root and the Offspring of David."

^g Rom. xii. 12, "— rejoicing in hope." xiv. 17, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost."

^h 2 Pet. i. 12, [Of faith and other graces:] "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 1 John ii. 21, "I have not written unto you because ye know not the truth, but because ye know it."

ⁱ 1 Cor. viii. 1, "As touching things offered unto idols, we know that we all have knowledge. 4, We know that an idol is nothing in the world, and that *there is none other God but one*. 7, *Howbeit there is not in every man that knowledge:* for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. 10, For if any man see these which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?"

^j Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations, for His [that is, Christ's] Name." xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think." Gal. i. 15, "God . . . separated me from my mother's womb, and called *me* by His grace, to reveal His Son in me, that I might preach Him among the heathen." Eph. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

^k Rom. xi. 13, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Gal. ii. 7, "When they [of Jerusalem] saw that the gospel of the uncircumcision was committed unto me, as the *gospel* of the circumcision was unto Peter; 8, (for He that wrought effectually in Peter to the

A. D. 60. Christ to the Gentiles, ministering the gospel of God, that ¹the ²offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

² Or, sacrifice.
17 I have therefore whereof I may glory through Jesus Christ ¹in those things which pertain to God.

18 For I will not dare to speak of any of those things ¹which Christ hath not wrought by me, ²to make the Gentiles obedient, by word and deed,

19 "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, ¹lest I should build upon another man's foundation:

21 But as it is written, "To whom He was not spoken of, they shall see: and they that have not heard shall understand.

apostleship of the circumcision, the Same was mighty in me toward the Gentiles): 9, and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle . . a teacher of the Gentiles in faith and verity." Also 2 Tim. i. 11.

¹ Isa. lxvi. 20, [Of those who escape the vengeance of God:] "They shall bring all your brethren for an offering unto the LORD out of all nations . . to My holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD." Phil. ii. 17, "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

² Heb. v. 1, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

³ Acts xxi. 19, [Paul before James, and all the elders:] "He declared particularly what things God had wrought among the Gentiles by his ministry." Gal. ii. 8, on ² above.

⁴ Romans i. 5, on ² above. xvi. 25, "The mystery, which was kept secret since the world began . . now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

⁵ Acts xix. 11, [At Ephesus:] "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." 2 Cor. xii. 12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

⁶ 2 Cor. x. 13, "We will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you . . 15, not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16, to preach the gospel in the *regions* beyond you, and not to boast in another man's line of things made ready to our hand."

⁷ Isa. lii. 15, [Said of nations and kings, with reference to Christ's exaltation:] "That which had not been told

22 For which cause also ¹I have been ²much hindered from coming to you.

23 But now having no more place in these parts, and ³having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, ⁴and to be brought on my way thitherward by you, if first I be somewhat filled ⁴with your *company*.

25 But now ¹I go unto Jerusalem to minister unto the saints.

26 For ²it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For ³if the Gentiles have been made partakers of their spiritual things, ⁴their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and

them shall they see; and *that* which they had not heard shall they consider."

¹ Rom. i. 13, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles."

1 Thess. ii. 17, "We, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."

² Verse 32. Acts xix. 21, on ¹ below. Rom. i. 11, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

³ Acts xv. 2, "Paul and Barnabas . . being brought on their way by the church."

⁴ Acts xix. 21, [At Ephesus in Asia, A. D. 59:] "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." xx. 22, [At Miletus, A. D. 60:] "Behold, I go bound in the spirit unto Jerusalem." xxiv. 17, [Answering Tertullus at Cesarea, A. D. 60:] "I came to bring alms to my nation, and offerings."

⁵ 1 Cor. xvi. 1, [Relief for the brethren at Jerusalem, A. D. 59:] "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him." 2 Cor. viii. 1-15: [Paul stirreth up the Corinthians to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby.] ix. 1, "As touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 12, For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

⁶ Rom. xi. 17, "If some of the branches [that is, the Jews] be broken off, and thou, [that is, the Gentile,] being a wild olive-tree, wert grafted in among them, and with them partake of the root and fatness of the olive-tree; boast not against the branches."

⁷ 1 Cor. ix. 11, "If we have sown unto you spiritual

A. D. 60.

³ Or, many ways, or, oftentimes.

⁴ Or, *salut*, you, ver. 32.

A.D. 60. have sealed to them "this fruit, I will come by you into Spain.

29 "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ²for the love of the Spirit, ³that ye strive together with me in *your* prayers to God for me;

31 "That I may be delivered from them that ⁵do not believe in Judea; and that "my service which *I have* for Jerusalem may be accepted of the saints;

32 "That I may come unto you with joy "by the will of God, and may with you be "refreshed.

33 Now "the God of peace *be* with you all. Amen.

things, is it a great thing if we shall reap your carnal things?" Gal. vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things."

"Phil. iv. 15, "Ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account."

"Rom. i. 11, on ²above.

"Phil. ii. 1, [Exhortation to unity:] "If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind."

"2 Cor. i. 9, [Of the apostle's late danger in Asia:] "God . . delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us; ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many in our behalf" Col. iv. 12, "Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers."

"2 Thessalonians iii. 7, "Brethren, pray for us . . that we may be delivered from unreasonable and wicked men."

"2 Cor. viii. 4, "—praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints."

"Rom. i. 10, "Without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."

"Acts xviii. 21, [On leaving the Jews of Ephesus:] "I will return again unto you, if God will." 1 Cor. iv. 19, [Writing from Philippi:] "I will come to you shortly, if the Lord will." James iv. 13, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what *shall be* on the morrow . . For that ye *ought* to say, If the Lord will, we shall live, and do this, or that."

"1 Cor. xvi. 17, "I am glad of the coming of Stephanas and Fortunatus and Achaicus . . for they have refreshed my spirit and yours." 2 Cor. vii. 13, "We were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMENT unto you Phebe our sister, which is a servant of the church which is at "Cenchrea:

2 "That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet "Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

spirit was refreshed by you all." 2 Tim. i. 16, [Of Onesiphorus:] "He oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me." Philemon 7, "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 20, [Desiring Philemon to receive Onesimus, a runaway servant, but now converted:] "Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord."

"Rom. xvi. 20, "The God of peace shall bruise Satan under your feet shortly." 1 Corinthians xiv. 33, [Against the abuse of prophesying and speaking with tongues:] "God is not the *author* of confusion, but of peace, as in all churches of the saints." 2 Cor. xiii. 11, "Live in peace; and the God of love and peace shall be with you." Phil. iv. 9, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." 1 Thess. v. 23, [After giving divers precepts:] "The very God of peace sanctify you wholly." 2 Thess. iii. 16, "The Lord of peace Himself give you peace always by all means. The Lord *be* with you all." Heb. xiii. 20, "The God of peace . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

CHAP. XVI.—Acts xviii. 18, see on ²below.

"Phil. ii. 25, 29, "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. Receive him therefore in the Lord with all gladness; and hold such in reputation." 3 John 5, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well."

"Acts xviii. 1, [At Corinth:] "Paul . . found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; because that Claudius had commanded all Jews to depart from Rome. 18, And Paul . . took his leave of the brethren, and sailed thence unto Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there." 26, [Of a certain Jew named Apollos, an eloquent man, and mighty in the Scriptures:] "Aquila and Priscilla . . took him unto them, and expounded unto him the way of God more perfectly." 2 Tim. iv. 19, "Salute Priscilla and Aquila."

A.D. 60. 5 Likewise greet ^athe church that is in their house. Salute my well-beloved Epenetus, who is ^athe first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also ^awere in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute ^{10 Or, friends.} them which are of Aristobulus' ¹household.

11 Salute Herodion my kinsman. Greet them that be of the ²household of Narcissus, which are ^{2 Or, friends.} in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^achosen in the Lord, and his mother and mine.

^a 1 Cor. xvi. 19, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." Col. iv. 15, "Salute . . . Nymphas, and the church which is in his house." Philem. 2, "Paul, a prisoner of Jesus Christ, and Timothy our brother . . . to the church in thy house."

^a 1 Cor. xvi. 15, "Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints."

^a Gal. i. 22, "— the churches of Judea which were in Christ."

^a 2 John 1, "The elder unto the elect lady and her children."

^a 1 Cor. xvi. 20, "Greet ye one another with an holy kiss." 2 Cor. xiii. 12, id. 1 Thess. v. 26, id. 1 Pet. v. 14, "Greet ye one another with a kiss of charity."

^a Acts xv. 1, [At Antioch:] "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question . . . And when they were come to Jerusalem, 5, there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." 24, [The decree of the apostles and elders:] "We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law*: to whom we gave no such commandment." 1 Tim. vi. 3, "If any man teach otherwise, [than that servants should be dutiful to their masters,] and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, 5, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

^a 1 Cor. v. 9, 11, "I wrote unto you in an epistle not to company with fornicators . . . But now I have written unto you not to keep company, if any man that is

14 Salute Asyncritus, Phlegon, Her- A.D. 60 mas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^aSalute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them ^awhich cause divisions and offences contrary to the doctrine which ye have learned; and ^aavoid them.

18 For they that are such serve not our Lord Jesus Christ, but ^atheir own belly; and ^aby good words and fair speeches deceive the hearts of the simple.

19 For ^ayour obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ^awise unto that which is good, and ^asimple concerning ^{3 Or, harmless.} evil.

20 And ^athe God of peace ^ashall ^abruise ^{4 Or, tread.}

called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 2 Thess. iii. 6, 14, "We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us . . . If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Tim. iii. 5, on ^abelow. Tit. iii. 10, "A man that is an heretic after the first and second admonition reject." 2 John 10, "If there come any unto you, and bring not this doctrine, [that is, the doctrine of Christ,] receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

^a Phil. iii. 18, "The enemies of the cross of Christ . . . whose God is *their* belly." 1 Tim. vi. 5, on ^aabove.

^a Col. ii. 4, "This I say, [respecting his conflict for their constancy, &c.,] lest any man should beguile you with enticing words." 2 Tim. iii. 2, 5, "Men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof: from such turn away. 6, For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies." 2 Pet. ii. 3, [Of false prophets:] "Through covetousness shall they with feigned words make merchandise of you."

^a Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

^a Matt. x. 16, [To the twelve:] "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

^a Rom. xv. 33, "Now the God of peace be with you all."

^a Gen. iii. 14, [Of the Seed of the woman, which is

A.D. 60. Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 ¶ Timotheus my work-fellow, and 'Lucius, and 'Jason, and 'Sospater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 'Gaius mine host, and of the whole church, saluteth you. 'Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 ¶ The grace of our Lord Jesus Christ be with you all. Amen.

25 Now 'to Him that is of power to stablish

Christ:] "The LORD God said unto the serpent . . . It shall bruise thy head."

* Verse 24. 1 Cor. xvi. 23, id. 2 Cor. xiii. 14, id. Phil. iv. 23, id. 1 Thess. v. 28, id. 2 Thess. iii. 18, id. Rev. xxii. 21, id.

* Acts xvi. 1, "Behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek." Col. i. 1, "Paul . . . and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse." Phil. ii. 19, "I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, [marg. or, so dear unto me,] who will naturally care for your state." 1 Thess. iii. 1, "We . . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." 1 Tim. i. 2, "Timothee, my own son in the faith." Heb. xiii. 23, "— our brother Timothy."

* Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers; as . . . Lucius of Cyrene," &c.

* Acts xvii. 5, "Jason" [whose house was assaulted by the Jews which believed not, for receiving Paul and Silas.]

* Acts xx. 4, "There accompanied him [that is, Paul] into Asia Sopater of Berea."

* 1 Cor. i. 14, "Gaius" [baptized by the apostle.]

* Acts xix. 21, [In Asia:] "Paul . . . sent into Macedonia two of them that ministered unto him, Timotheus and Erastus." 2 Tim. iv. 20, "Erastus abode at Corinth."

* Verse 20. 1 Thess. v. 28, id.

* Eph. iii. 20, "Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." 1 Thess. iii. 12, "The Lord make you to increase and abound in love . . . 13, to the end He may stablish your hearts unblamable in holiness before God." 2 Thess. ii. 16, "Our Lord Jesus Christ Himself, and God, even our Father . . . stablish you in every good word and work." iii. 3, "The Lord is faithful, who shall stablish you, and keep you from evil." Jude 24, "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, 25, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

* Rom. ii. 16, "God shall judge the secrets of men by Jesus Christ according to my gospel."

you 'according to my gospel, and the A.D. 60. preaching of Jesus Christ, 'according to the revelation of the mystery, 'which was kept secret since the world began,

26 But 'now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for 'the obedience of faith:

27 To 'God only wise, be glory through Jesus Christ forever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

* Eph. i. 3, 8, "The God and Father of our Lord Jesus Christ . . . hath abounded toward us in all wisdom and prudence; 9, having made known unto us the mystery of His will." iii. 3, "By revelation He made known unto me the mystery; (as I wrote afore in few words, 4, whereby, when ye read, ye may understand my knowledge in the mystery of Christ.) 5, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." Col. i. 26, "The mystery which hath been hid from ages and from generations . . . now is made manifest to His saints: 27, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; 'which is Christ in you, the hope of glory."

* 1 Cor. ii. 7, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Eph. iii. 5, on * above. 9, "The mystery . . . from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Col. i. 26, on the last reference.

* Eph. i. 9, on * above. 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began, 10, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Titus i. 2, "— eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour." 1 Peter i. 19, "Christ . . . verily was foreordained before the foundation of the world, but was manifest in these last times for you."

* Acts vi. 7, [In the time of Stephen:] "In Jerusalem . . . a great company of the priests were obedient to the faith." Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations, for His [Christ's] Name." xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed."

* 1 Tim. i. 17, "Unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." vi. 16, "— to whom be honour and power everlasting. Amen." Jude 25, on * above.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

A.D. 59. **P**AUL, ^acalled to be an apostle of Jesus Christ ^bthrough the will of God, and ^cSosthenes our brother,

²Unto the church of God which is at Corinth, ^dto them that ^eare sanctified in Christ Jesus, ^fcalled to be saints, with all that in every place ^gcall upon the Name of Jesus Christ ^hour Lord, ⁱboth theirs and ours:

³*Grace be unto you, and peace, from God*

CHAP. I.—Romans i. 1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

^b 2 Cor. i. 1, "Paul, an apostle of Jesus Christ by the will of God." Eph. i. 1, id. Col. i. 1, id.

^c Acts xviii. 17, [On the Jews making insurrection against Paul, &c., at Corinth:] "All the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat."

^d Jude 1, "Jude, the servant of Jesus Christ . . . to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

^e John xvii. 19, [Jesus prayeth for the eleven:] "For their sakes I sanctify Myself, that they also might be sanctified through the truth." Acts xv. 8, [Peter before the apostles and elders, touching the Gentiles:] "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *He did unto us . . . purifying their hearts by faith.*"

^f Rom. i. 7, "To all that be in Rome . . . called to be saints." 2 Tim. i. 8, on ^a above.

^g Acts ix. 13, [Of Paul at Damascus:] "Ananias answered, Lord . . . here he hath authority from the chief priests to bind all that call on Thy Name. But the Lord said unto him . . . he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel. 20, And straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this Name in Jerusalem?" xxii. 12, [Paul declaring his conversion to the faith:] "One Ananias . . . said unto me, 16, Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord." 2 Tim. ii. 22, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

^h 1 Cor. viii. 6, "*There is but . . . one Lord Jesus Christ, by whom are all things, and we by Him.*"

ⁱ Romans iii. 22, "The righteousness of God . . . is by faith in Jesus Christ unto all and upon all them that believe: for there is no difference." x. 12, [Of believers on Christ:] "There is no difference between the Jew and the Greek: for the same Lord over all is

our Father, and from the Lord Jesus Christ. A.D. 59.

⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

⁵ That in everything ye are enriched by Him, ^min all utterance, and ⁿin all knowledge;

⁶ Even as ^othe testimony of Christ was confirmed in you:

⁷ So that ye come behind in no gift; ^pwaiting for the ^qcoming of our Lord Jesus Christ:

⁸ ^rWho shall also confirm you unto the end, ^sthat ye may be blameless in the day of our Lord Jesus Christ.

⁹ ^tGod is faithful, by whom ye were called

rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved."

^a [This is the common form of saluting the church of God in the epistles: as,] Romans i. 7, 2 Cor. i. 2, Eph. i. 2.—1 Peter i. 2, "Grace unto you, and peace, be multiplied."

^b Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

^c 1 Cor. xii. 8, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." 2 Cor. viii. 7, "Ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us."

^d 1 Cor. ii. 1, "I, brethren, when I came to you, came not with excellency of speech or of [that is, human] wisdom, declaring unto you the testimony of God." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord." Rev. i. 1, "John . . . bare record . . . of the testimony of Jesus Christ."

^e Phil. iii. 20, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Tit. ii. 13, "—looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." 2 Peter iii. 12, "—looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

^f 1 Thess. iii. 13, on ^a page 359.

^g Col. i. 21, "You . . . hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." 1 Thess. v. 23, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24, Faithful is He that calleth you, who also will do it."

^h Isa. xlix. 7, [God's gracious promise to the Gentiles in Christ:] "Kings shall see and arise, princes also

1 Gr. revelation, Col. iii. 4, "Which Christ . . . shall appear, then shall ye also appear with Him in glory."

A.D. 59. unto 'the fellowship of His Son Jesus Christ our Lord.

² Gr. *achiaia*, chap. xi. 16, "When ye come together in the church, I hear that there are divisions among you."

10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ, 'that ye all speak the same thing, and that there be no 'divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, "that every one of you saith, I am of Paul; and I of 'Apollus; and I of 'Cephas; and I of Christ.

13 'Is Christ divided? was Paul crucified for

shall worship, because of the LORD that is faithful, and the Holy One of Israel." 1 Cor. x. 13, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Thess. v. 24, on the reference above. 2 Thess. iii. 3, "The Lord is faithful, who shall stablish you, and keep you from evil." Heb. x. 23, "Let us hold fast the profession of our faith without wavering; for He is faithful that promised."

' John xv. 4, [To the eleven at Christ's last supper:] "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." xvii. 20, [Christ, with the eleven, praying:] "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." 1 John i. 3, "Truly our fellowship is with the Father, and with His Son Jesus Christ." iv. 14, "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

' Romans xii. 16, "Be of the same mind one toward another." xv. 5, "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." 2 Cor. xiii. 11, "Be perfect . . . be of one mind, live in peace; and the God of love and peace shall be with you." Phil. ii. 2, "Fulfil ye my joy, that ye be like-minded, having the same love, *being of one accord*, of one mind. *Let nothing be done through strife*." iii. 16, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." 1 Peter iii. 8, "Be ye all of one mind, having compassion one of another, love as brethren . . . not rendering evil for evil, or railing for railing: but contrariwise blessing."

' 1 Cor. iii. 4, "While one saith, I am of Paul; and another, I am of Apollus; are ye not carnal?"

' Acts xviii. 24, 27, "A certain Jew named Apollus, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord . . . and when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." xix. 1, "Apollus was at Corinth." 1 Cor. xvi. 12, "As touch-

you? or were ye baptized in the name of Paul?"

14 I thank God that I baptized none of you, but 'Crispus and 'Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of 'Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: 'not with wisdom of 'words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to 'them that perish 'foolishness; but unto us 'which are saved it is 'the power of God.

ing our brother Apollus, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time."

' John i. 42, [Of Peter:] "When Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

' 2 Cor. xi. 4, "If he that cometh preacheth another Jesus, whom we have not preached . . . ye might well bear with him." Eph. iv. 4, "There is . . . one Lord," [that is, the Lord Jesus Christ.]

' Acts xviii. 8, [On Paul preaching at Corinth:] "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house."

' Romans xvi. 23, "Gaius mine host . . . saluteth you."

' 1 Cor. xvi. 15, 17, "Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints . . . I am glad of the coming of Stephanas, &c.: for that which was lacking on your part they have supplied."

' 1 Cor. ii. 1, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 4, And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 13, We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 2 Peter i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty:" [meaning, His transfiguration.]

' 2 Cor. ii. 15, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life."

' Acts xvii. 18, [Of Paul at Athens:] "Certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

' 1 Cor. xv. 1, "Brethren, I declare unto you the gospel . . . by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

' Verse 24. Rom. i. 16, [Of the gospel of Christ:]

A.D. 59. 19 For it is written, ^aI will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 ^aWhere is the wise? where is the scribe? where is the disputer of this world? ^ahath not God made foolish the wisdom of this world?

21 ^aFor after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the ^aJews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, ^aunto the Jews a stumbling-block, and unto the Greeks ^afoolishness;

"It is the power of God unto salvation to every one that believeth."

^a Isa. xxix. 14, id., [said of the deep hypocrisy of the Jews:] Job v. 12, "He [that is, God] disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." Jer. viii. 8, [Of the foolish impendency of the Jews:] "How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?"

^a Isa. xxxiii. 18, [Said by the godly in exultation, after being delivered from a threatened invasion:] "Where is the scribe? where is the receiver, [Marg. Heb. *weigher*?] where is he that counted the towers?"

^a Job. xii. 17, "He [that is, the Lord] leadeth counsellors away spoiled, and maketh the judges fools. 20, He removeth away the speech of the trusty, and taketh away the understanding of the aged. 24, He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way." Isa. xlv. 24, "I am the LORD . . . that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." Rom. i. 22, on the reference below.

^a Romans i. 20, [Of the unrighteous:] "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead. 21, When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22, Professing themselves to be wise, they became fools. 23, And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See Matt. xi. 25, "Jesus . . . said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." with Luke x. 21.

^a Matt. xii. 38, "Certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." xvi. 1, "The Pharisees also with the Sadducees came, and tempting desired Him that He would

24 But unto them which are called, A.D. 59. both Jews and Greeks, Christ ^athe power of God, and ^athe wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that ^anot many wise men after the flesh, not many mighty, not many noble, are called:

27 But ^aGod hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and

show them a sign from heaven. He answered and said unto them . . . O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." with Mark viii. 11, 12, and Luke xi. 16, 29. John iv. 48, [On the nobleman beseeching Jesus to heal his son at the point of death:] "Then saith Jesus unto him, Except ye see signs and wonders, ye will not believe."

^a Isa. viii. 14, [Of the LORD of hosts:] "He shall be . . . for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Matt. xi. 6, [Jesus said:] "Blessed is he whosoever shall not be offended in Me." xiii. 57, [On Jesus teaching in His Own country:] "They were offended in Him." Luke ii. 34, [On the presentation of Christ in the temple:] "Simeon . . . said unto Mary His mother, Behold, this Child is set for the falling and rising again of many in Israel; and for a sign which shall be spoken against." John vi. 60, [On Jesus declaring Himself the bread of life to believers:] "Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? 66, From that time many of His disciples went back, and walked no more with Him." Rom. ix. 31, "Israel . . . stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed." Gal. v. 11, "If I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." 1 Pet. ii. 7, "Unto them, which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

^a Verse 18. 1 Cor. ii. 14, on ^aabove.

^a Verse 18. Rom. i. 3, "Jesus Christ our Lord was . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." 16, on ^aabove.

^a Col. ii. 3, [Of Christ:] "In whom are hid all the treasures of wisdom and knowledge."

^a John vii. 47, [To the officers who refused to take Jesus:] "Then answered them the Pharisees . . . Have any of the rulers or of the Pharisees believed on Him?"

^a Matt. xi. 25, on ^aabove. James ii. 5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which

A.D. 59. *things which are not, 'to bring to naught things that are:

29 "That no flesh should glory in His presence.

30 But of Him are ye in Christ Jesus, who of God is made unto us 'wisdom, and 'righteousness, and 'sanctification, and 'redemption:

31 That, according as it is written, 'He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom

He hath promised to them that love Him? But ye have despised the poor. Do not rich men . . . blaspheme that worthy Name by the which ye are called?" See Psalm viii. 2, "Out of the mouth of babes and sucklings hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger."

* Rom. iv. 17, "God . . . quickeneth the dead, and calleth those things which be not as though they were."

* 1 Cor. ii. 6, which see.

* Rom. iii. 27, "[On showing that no flesh is justified by the law:] "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

* Verse 24.

* Jer. xxiii. 5, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Rom. iv. 24, "Jesus our Lord . . . was delivered for our offences, and was raised again for our justification." 2 Cor. v. 20, [Of Christ:] "God . . . hath made Him to be sin for us, who knew no sin; and that we might be made the righteousness of God in Him." Phil. iii. 8, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

* John xvii. 19, [Jesus prayeth to the Father for the eleven:] "For their sakes I sanctify Myself, that they also might be sanctified through the truth."

* Eph. i. 7, "We have redemption through His blood, [that is, the blood of the Beloved,] the forgiveness of sins."

* 2 Cor. x. 17, id., [against those who reach out themselves beyond their compass, and vaunt themselves in other men's labours.] Jer. ix. 23, "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth."

CHAP. II.—Verses 4, 13. 1 Cor. i. 17, "Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." 2 Cor. x. 10, "His letters, say they, are weighty and powerful; but his bodily presence is weak, and his

of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, A.D. 59. *came not with excellency of speech or of wisdom, declaring unto you 'the testimony of God.

2 For I determined not to know anything among you, 'save Jesus Christ, and Him crucified.

3 And 'I was with you 'in weakness, and in fear, and in much trembling.

4 And my speech and my preaching 'was not with 'enticing words of man's wisdom, 'but in demonstration of the Spirit and of power: ^{1 Or, persuasive.}

speech contemptible." xi. 6, "Though I be rude in speech, yet not in knowledge."

* 1 Cor. i. 4, "I thank my God always on your behalf . . . That in every thing ye are enriched by Him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you."

* Gal. vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Phil. iii. 8, on 'verse 30, above.

* Acts xviii. 1, [A.D. 54:] "Paul . . . came to Corinth; 5, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 12, And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law."

* 2 Cor. i. 7, "We have this treasure [that is, the light of the glorious gospel] in earthen vessels, that the excellency of the power may be of God, and not of us. 8, We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9, persecuted, but not forsaken; cast down, but not destroyed; 10, always bearing about in the body the dying of the Lord Jesus." x. i, "I Paul myself beseech you . . . who in presence am base among you." 10, on 'above. xi. 29, "Who is weak, and I am not weak? . . . If I must needs glory, I will glory of the things which concern mine infirmities." xii. 5, "Of myself I will not glory, but in mine infirmities." 9, [On the apostle beseeching the Lord that "the thorn in the flesh" might depart from him:] "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Gal. iv. 13, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first."

* Verse 1. 1 Cor. i. 17, on 'above. 2 Peter i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty."

* Rom. xv. 18, [A.D. 60:] "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, [including Corinth,] I have fully preached the gospel of Christ." 1 Thess. i. 5, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

A.D. 59. 5 That your faith should not ²stand in the wisdom of men, but ⁴in the power of God.

6 Howbeit we speak wisdom among them ⁴that are perfect: yet not ⁴the wisdom of this world, nor of the princes of this world, ⁴that come to naught:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, ⁴which God ordained before the world unto our glory:

8 ⁴Which none of the princes of this world

knew: for ⁴had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, ²Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

10 But ⁴God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ⁴save the spirit of man which is in him?

⁴ 2 Cor. iv. 7, on ⁴ above. vi. 4, 7, "Approving ourselves as the ministers of God . . . by the Holy Ghost . . . by the word of truth, by the power of God."

⁴ 1 Cor. xiv. 20, "In understanding be men." [marg. Gr. *perfect*, or, *of a ripe age*.] Eph. iv. 11, "He [that is, the Lord] gave some, apostles; and some, prophets . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Phil. iii. 12, "Not as though I had already attained, [that is, unto the resurrection of the dead,] either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." Heb. v. 14, "Strong meat belongeth to them that are of full age, [marg. or, *perfect*,] *even* those who by reason of use have their senses exercised to discern both good and evil."

⁴ Verses 1, 13. 1 Cor. i. 19, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? . . . Hath not God made foolish the wisdom of this world?" iii. 19, "The wisdom of this world is foolishness with God." 2 Cor. i. 12, "Not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." James iii. 14, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish."

⁴ 1 Cor. i. 28, "Things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are."

⁴ Rom. xvi. 25, "The mystery, which was kept secret since the world began . . . now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Eph. iii. 3, 5, "By revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, [that is, heirs together with the Jew,] and of the same body, and partakers of His promise in Christ by the gospel." 9, [The grace given to Paul:] "—to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God." Col. i. 25, "The word of God, *even* the mystery which hath been hid from ages and from generations . . . now is made manifest to His saints: to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which *is*

Christ in you, the hope of glory." 2 Tim. i. 9, "God . . . hath saved us, and called *us* with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ."

⁴ Matthew xi. 25, "Jesus . . . said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." John vii. 47, on ⁴ page 362. Acts xiii. 27, [Paul preaching at Antioch, that Jesus is Christ:] "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled *them* in condemning *Him*. And though they found no cause of death in *Him*, yet desired they Pilate that He should be slain." 2 Cor. iii. 14, [Of the children of Israel:] "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

⁴ Luke xiii. 33, [Of Jesus:] "They crucified Him . . . Then said Jesus, Father, forgive them; for they know not what they do." Acts iii. 14, [Peter, with John, to the Jews:] "Ye . . . killed the Prince of life. 17, And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers." See John xvi. 2, [To the eleven, at Christ's last supper:] "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."

⁴ Isa. lxiv. 4, [The church prayeth for God's presence:] "Since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, *what* He hath prepared for him that waiteth for Him."

⁴ Matt. xiii. 11, [Jesus said to the disciples:] "It is given unto you to know the mysteries of the kingdom of heaven." xvi. 17, [On Simon Peter confessing Christ to be the Son of the living God:] "Jesus answered and said unto him . . . Flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven." John xiv. 26, [To the eleven at Christ's last supper:] "The Comforter, *which* is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak." 1 John ii. 27, "The anointing which ye have received of Him [that is, the Holy One] abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

⁴ Prov. xx. 27, "The spirit of man *is* the candle of

A.D. 59. "even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but 'the spirit which is of God; that we might know the things that are freely given to us of God.

13 "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 "But the natural man receiveth not the things of the Spirit of God: "for they are foolishness unto him: "neither can he know *them*, because they are spiritually discerned.

15 "But he that is spiritual ³ judgeth all things, yet he himself is 'judged of no man.

16 "For who hath known the mind of the Lord, that he 'may instruct Him? "But we have the ⁵ Gr. *shall*. mind of Christ.

the LORD, searching all the inward parts of the belly." xxvii. 19, "As in water face answereth to face, so the heart of man to man." Jer. xvii. 9, "The heart is deceitful above all things, and desperately wicked."

"Rom. xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 34, For who hath known the mind of the Lord? or who hath been His counsellor?"

"Rom. viii. 15, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

"2 Peter i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty," [referring to the transfiguration.] See verse 4.—1 Cor. i. 17, "Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

"Matthew xvi. 23, [To Peter, reproving Jesus for prophesying His death:] "Thou savourest not the things that be of God, but those that be of men."

"1 Cor. i. 18, "The preaching of the cross is to them that perish foolishness. 23, We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

"Rom. viii. 5, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Jude 19, [Of mockers who walk after their own ungodly lusts:] "These be they who separate themselves, sensual, having not the Spirit."

"Prov. xxviii. 5, "They that seek the LORD understand all things." 1 Thess. v. 21, "Prove all things; hold fast that which is good." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God."

"Job xv. 8, [Eliphaz to Job:] "Hast thou heard the secret of God?" Isa. xl. 13, [Of God's omnipotency:] "Who hath directed the Spirit of the LORD, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge,

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto A.D. 59. you as unto "spiritual, but as unto ⁵ carnal, even as unto "babes in Christ.

2 I have fed you with ⁴ milk, and not with meat: "for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for ⁷ whereas there is among you envying, and strife, and ¹ divisions, are ye not carnal, and walk ² as men?

4 For while one saith, ⁹ I am of Paul; and another, ¹ I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ⁴ min-

and showed to Him the way of understanding?" Jer. xxiii. 18, [Against false prophets:] "Who hath stood in the counsel of the LORD, and hath perceived and heard His word? who hath marked His word, and heard it?" Rom. xi. 34, on "above."

"John xv. 15, [To the eleven at Christ's last supper:] "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

CHAP. III.—"1 Cor. ii. 15, which see.

"1 Cor. ii. 14, which see.

"Heb. v. 12, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13, For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

"Heb. v. 12, 13, on the reference above. 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

"John xvi. 12, [To the eleven at Christ's last supper:] "I have yet many things to say unto you, but ye cannot bear them now."

"1 Cor. i. 11, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12, Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13, Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" xi. 18, "When ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." Gal. v. 19, "Now the works of the flesh are manifest, which are these . . . hatred, variance, emulations, wrath, strife, seditions, heresies, envyings . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." James iii. 14, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

"1 Cor. i. 12, on the last reference.

"1 Cor. iv. 1, "Let a man so account of us, as of the

A.D. 59. isters by whom ye believed, 'even as the Lord gave to every man?

6 ¹ I have planted, ² Apollos watered; ³ but God gave the increase.

7 So then ⁴ neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: ⁵ and every man shall receive

his own reward according to his own labour.

9 For ⁶ we are labourers together with God: ye are God's ⁷ husbandry, ye are ⁸ God's building.

10 'According to the grace of God which is given unto me, as a wise master-builder, I have laid ⁹ the foundation, and another buildeth thereon. But ¹⁰ let every man take heed how he buildeth thereupon.

ministers of Christ, and stewards of the mysteries of God." 2 Cor. iii. 3, "*Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.*"

¹ Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you. . . to think soberly, according as God hath dealt to every man the measure of faith. 6, Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith," &c. 1 Pet. iv. 11, "If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

² Acts xviii. 4, [Paul at Corinth:] "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. 8, And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 11, And he continued there a year and six months, teaching the word of God among them." 1 Cor. iv. 15, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." ix. 1, "Am I not an apostle? . . have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." xv. 1, "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." 2 Cor. x. 14, "We are come as far as to you also in preaching the gospel of Christ: not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you."

³ Acts xviii. 24, 27, "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord. . . and when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." xix. 1, "Apollos was at Corinth."

⁴ 1 Cor. i. 30, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." xv. 10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me." 2 Cor. iii. 5, "Our sufficiency is of God; who also hath made us able ministers of the new testament."

⁵ 2 Cor. xii. 11, "In nothing am I behind the very

chiefest apostles, though I be nothing." Gal. vi. 3, "If a man think himself to be something, when he is nothing, he deceiveth himself."

⁶ Isa. lxii. 12, "Unto Thee, O Lord, *belongeth* mercy: for Thou renderest to every man according to his work."

Rom. ii. 5, "God . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, and obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." 1 Cor. iv. 4, "He that judgeth me is the Lord. . . 5, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." Gal. vi. 4, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." Rev. ii. 18, 23, "These things saith the Son of God. . . all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." xxii. 12, "Behold, I come quickly: and My reward is with Me, to give every man according as his work shall be."

⁷ Acts xv. 4, [Of Paul and Barnabas, after confirming the souls of the disciples:] "When they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." 2 Cor. vi. 1, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."

⁸ Eph. ii. 19, "Ye . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Col. ii. 6, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught." Heb. iii. 3, "This Man [that is, Christ Jesus] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but He that build all things is God." 1 Pet. ii. 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

⁹ Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations, for His [Jesus Christ's] Name." xii. 3, on 'above.

¹⁰ Verse 6. Rom. xv. 20, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." 1 Cor. iv. 15, on 'above. Rev. xxi. 14, [Of the heavenly Jerusalem:] "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

¹ 1 Pet. iv. 11, on 'above.

A.D. 59. 11 For other foundation can no man lay than "that is laid, "which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 "Every man's work shall be made manifest: for the day "shall declare it, because "it "shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, " he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; "yet so as by fire.

16 "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man "defile the temple of God, him shall God destroy; for the temple of God is holy, ^{5 Or, destroy.} which temple ye are.

"Isa. xxviii. 16, [Christ the sure foundation promised:] "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Matt. xvi. 18, [On Peter confessing Christ to be the Son of the living God:] "I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." 2 Cor. xi. 4, "If he that cometh [that is, the false apostle] preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him," [marg. or, with me.] Gal. i. 7, "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Eph. ii. 19, on "above.

"1 Cor. iv. 5, on "above.

"1 Pet. i. 6, "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." iv. 12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

"Luke xi. 34, [Simeon prophesieth of Jesus, when He was presented in the temple:] "Behold, this Child is set . . for a sign which shall be spoken against; 35, that the thoughts of many hearts may be revealed."

"1 Cor. iv. 5, which see.

"Jude 23, "Others save with fear, pulling them out of the fire."

"1 Cor. vi. 19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your

18 "Let no man deceive himself. If A.D. 59. any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For "the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness.

20 And again, "The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore "let no man glory in men. For "all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And "ye are Christ's; and Christ is God's.

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the fifth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

body, and in your spirit, which are God's." 2 Cor. vi. 16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." Eph. ii. 19-22, on "above. Heb. iii. 6, "— Christ . . whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." 1 Pet. ii. 5, on "above.

"Prov. v. 7, [Solomon exhorteth to the study of wisdom:] "Hear me now therefore, O ye children, and depart not from the words of my mouth." Isa. v. 21, "Woe unto them that are wise in their own eyes, and prudent in their own sight!"

"1 Cor. i. 19, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" ii. 6, "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught. But we speak the wisdom of God."

"Job v. 13, id.

"Psa. xciv. 11, "The Lord knoweth the thoughts of man that they are vanity."

"Verses 4, 5, 6. "1 Cor. i. 12, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas." iv. 6, which see.

"2 Cor. iv. 5, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 15, All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

"Rom. xiv. 8, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." 1 Cor. xi. 3, "I would have you know, that the head of every man is Christ . . and the head of Christ is God." 2 Cor. x. 7, "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." Gal. iii. 29, "If ye be Christ's, then are ye . . heirs according to the promise."

A.D. 59. **L**ET a man so account of us, as of ^a the ministers of Christ, ^b and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's ¹ judgment: yea, I judge not mine own self.

4 For I know nothing by myself; ^c yet am I not hereby justified: but He that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, ^d who both will bring to light the hidden things of darkness, and will make mani-

CHAP. IV.—^a Matt. xxiv. 45, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" ix. 16, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." 2 Cor. vi. 4, "— in all things approving ourselves as the ministers of God." Col. i. 25, "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

^b Luke xii. 42, "The Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Tit. i. 7, "A bishop must be blameless, as the steward of God." 1 Pet. iv. 10, "As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God."

^c Job ix. 2, "Job answered and said . . . how should man be just with God?" Psa. cxxx. 3, "If Thou, LORD, shouldest mark iniquities, O Lord, who shall stand?" cxliii. 1, "O LORD . . . enter not into judgment with Thy servant: for in Thy sight shall no man living be justified." Prov. xxi. 2, "Every way of a man is right in his own eyes: but the LORD pondereth the hearts." Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His [God's] sight: for by the law is the knowledge of sin." iv. 2, "If Abraham were justified by works, he hath *whereof* to glory; but not before God."

^d Matt. vii. 1, "Judge not, that ye be not judged." Rom. ii. 1, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 16, God shall judge the secrets of men by Jesus Christ according to my gospel." xiv. 2-4, "One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth . . . 30, But why dost thou judge thy brother? . . . for we shall all stand before the judgment seat of Christ. 13, Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an

offence in the counsels of the hearts: and ^e then shall every man have praise of God. A.D. 59.

6 And these things, brethren, ^f I have in a figure transferred to myself and to Apollos for your sakes; ^g that ye might learn in us not to think of men above that which is written, that no one of you ^h be puffed up for one against another.

7 For who ⁱ maketh thee to differ from another? and ^j what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

8 Now ye are full, ^k now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

occasion to fall in his brother's way." Rev. xx. 12, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

^e 1 Cor. iii. 13, "Every man's work shall be made manifest: for the day [that is, of judgment] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

^f Rom. ii. 29, "He is a Jew which is one inwardly . . . whose praise is not of men, but of God." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether *it* be good or bad."

^g 1 Cor. i. 12, "This I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." iii. 4, "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, *even* as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

^h Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

ⁱ 1 Cor. iii. 21, "Let no man glory in men." v. 2, 6, [The incestuous person is cause of shame, rather than rejoicing:] "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you . . . your glorying is not good."

^j John iii. 27, "A man can receive nothing, except it be given him from heaven." James i. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." 1 Pet. iv. 10, "As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God."

^k Rev. iii. 14, 17, "Unto the angel of the church of the Laodiceans write . . . because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

A.D. 59.

9 For I think that God hath set forth ^{us} the apostles last, ^{as} as it were appointed to death: for ^{we} we are made a spectacle unto the world, and to angels, and to men.

10 ^{We} We are ^{fools} fools for Christ's sake, but ye are wise in Christ; ^{we} we are weak, but ye are

strong; ye are honourable, but we are ^{A.D. 59.} despised.

11 ^{Even} Even unto this present hour we both hunger, and thirst, and ^{are} are naked, and ^{are} are buffeted, and have no certain dwelling-place;

12 ^{And} And labour, working with our own hands: ^{being} being reviled, we bless; being persecuted, we suffer it:

^{Psa. xlv. 22.} [The church declaring her sufferings:] "Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter;" [quoted] Rom. viii. 36. 1 Cor. xv. 30, [Showing that there must be a resurrection:] "Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 2 Cor. iv. 11, [Of the apostle's persecutions for the gospel:] "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." vi. 9, [Showing that he is a faithful minister of Christ, by his afflictions and disgraces:] "— as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

^{Heb. x. 32.} "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

^{1 Cor. ii. 3.} "I was with you in weakness, and in fear, and in much trembling."

^{Acts xvii. 18.} [Of Paul at Athens:] "Certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." xxvi. 24, "As he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." 1 Cor. i. 18, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." iii. 18, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." See 2 Kings ix. 11, [After the young prophet, called here "a mad fellow," had anointed Jehu king:] "Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee?"

^{2 Cor. xiii. 9.} "We are glad, when we are weak, and ye are strong."

^{2 Cor. iv. 8.} "^{We} We are troubled on every side, yet not distressed; ^{we} we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." xi. 23, "Are they [the false apostles] ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Phil. iv. 12, "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

^{Job xxii. 6.} [Eliphaz accusing Job of divers sins:] "Thou hast . . . stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." Rom. viii. 35, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

^{Acts xxiii. 2.} [Of Paul, pleading his cause:] "The high priest Ananias commanded them that stood by him to smite him on the mouth."

^{Acts xviii. 3.} [Of Paul at Corinth, with a certain Jew named Aquila and his wife Priscilla:] "Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." xx. 34, [Paul to the elders of the church of Ephesus:] "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 1 Thess. ii. 9, "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 2 Thess. iii. 8, "We . . . wrought with labour and travail night and day, that we might not be chargeable to any of you: 9, not because we have not power, but to make ourselves an ensample unto you to follow us." 1 Tim. iv. 10, "We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

^{Matt. v. 44.} [Jesus said:] "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:" and Luke vi. 27, 28. Luke xxiii. 33, "they crucified Him . . . Then said Jesus, Father, forgive them; for they know not what they do." Acts vii. 59, "They stoned Stephen . . . And he kneeled down,

A.D. 59. 13 Being defamed, we entreat: "we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you "Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

and cried with a loud voice, Lord, lay not this sin to their charge." Rom. xii. 14, 20, "Bless them which persecute you: bless, and curse not. . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." 1 Pet. ii. 21, 23, "Christ . . . when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." iii. 9, "—not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing."

"Lam. iii. 45, [The faithful bewailing their calamities:] "Thou hast made us as the offscouring and refuse in the midst of the people."

"1 Thess. ii. 11, "I know how ye exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God."

"Acts xviii. 11, [Paul at Corinth:] "He continued there a year and six months, teaching the word of God among them." Rom. xv. 20, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand." 1 Cor. iii. 6, "I have planted," [that is, founded the church of Christ at Corinth.] Gal. iv. 19, "My little children, of whom I travail in birth again until Christ be formed in you." Philem. 10, "—my son Onesimus, whom I have begotten in my bonds." James i. 18, "Of His [that is, the Father's] Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."

"1 Cor. xi. 1, "Be ye followers of me, even as I also am of Christ. 2, Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Phil. iii. 17, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." 1 Thess. i. 6, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe in Macedonia and Achaia." 2 Thess. iii. 9, on "above."

"Acts xix. 22, [Paul at Ephesus, A.D. 59:] "He sent into Macedonia two of them that ministered unto him, Timotheus and Erastus." 1 Cor. xvi. 10, "If Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." Phil. ii. 19, "I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man

18 Now some are puffed up, as though I would not come to you."

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER V.

1 The incestuous person is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be stunned and avoided.

IT is reported commonly that there is fornication among you, and such fornication as is not so

like-minded, who will naturally care for your state."

1 Thess. iii. 2, "We . . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

"1 Tim. i. 2, "—Timotheus, my own son in the faith."

2 Tim. i. 2, "—Timotheus, my dearly beloved son."

"1 Cor. xi. 2, on "above."

"1 Cor. vii. 17, [Of certain states of life:] "As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

"1 Cor. xiv. 33, "God is not the author of confusion, but of peace, as in all churches of the saints."

"1 Cor. v. 2, which see.

"Acts xix. 21, [At Ephesus, A.D. 59:] "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem." [Corinth was a city of Achaia.] 1 Cor. xvi. 5, "I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia." 2 Cor. i. 15, "I was minded to come unto you before. . . 23, Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."

"Acts xviii. 20, [Paul to the elders of the church of Ephesus:] "He . . . bade them farewell, saying . . . I will return again unto you, if God will." Rom. xv. 30, 32, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. . . that I may come unto you with joy by the will of God." Heb. vi. 5, [Of going on unto perfection:] "This will we do, if God permit." James iv. 13, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. . . for that ye ought to say, If the Lord will, we shall live, and do this, or that."

"1 Cor. ii. 4, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Thess. i. 5, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

"2 Cor. x. 2, "I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh." xiii. 10, "I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

A. D. 59. much as ^a named among the Gentiles, ^b that one should have his ^c father's wife.

2 ^d And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 ^e For I verily, as absent in body, but present in spirit, have ^f judged already, as though I were present, ^g concerning him that hath so done this deed,

4 In the Name of our Lord Jesus Christ, when

CHAP. V.—^a Eph. v. 3, "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints."

^b Lev. xviii. 8, "The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." Deut. xxii. 30; "A man shall not take his father's wife, nor discover his father's skirt." xxvii. 20, "Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen."

^c 2 Cor. vii. 12, "Though I wrote unto you, *I did it* not for his cause that had done the wrong, [that is, the incestuous person,] nor for his cause that suffered wrong, [that is, the injured father,] but that our care for you in the sight of God might appear unto you."

^d 1 Cor. iv. 18, which see.

^e 2 Cor. vii. 6, "God . . . comforted us by the coming of Titus; 7, when he told us your earnest desire, your mourning, your fervent mind toward me. 9, Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of."

^f Col. ii. 5, "Though I be absent in the flesh, yet am I with you in the spirit."

^g Matt. xvi. 19, [To Peter confessing Christ to be the Son of the living God:] "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." also xviii. 18, [here said to *all* the apostles.] John xx. 21, [To the ten, Thomas being absent, after the resurrection:] "Then said Jesus . . . As My Father hath sent Me, even so send I you. And when He had said this, He breathed on *them*, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them: and whosoever *sins* ye retain, they are retained." 2 Cor. ii. 10, "To whom ye forgive anything, *I forgive* also: for if I forgive anything, to whom I forgive *it*, for your sakes *forgive I it* in the person of Christ." xiii. 2, "I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me. 10, I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

^a Job ii. 6, [Of Job:] "The LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." Psa. cix. 6, [David complaining to God of his slanderous enemies:] "Set Thou a wicked man over him: and let Satan stand at his right hand." 1 Tim. i. 19, "—holding . . . a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom

ye are gathered together, and my spirit, A. D. 59. ^a with the power of our Lord Jesus Christ,

5 ^b To deliver such an one unto 'Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 ^c Your glorying is not good. Know ye not that 'a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^d Christ our "passover" is sacrificed for us:

8 Therefore ^e let us keep ^f the feast, ^g not

I have delivered unto Satan, that they may learn not to blaspheme."

^a Acts xxvi. 17, [Jesus said unto Paul:] "Now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

^b Verse 2. 1 Cor. iii. 21, "Let no man glory in men." iv. 19, "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power." James iv. 16, [Of presumption in the success of worldly business:] "Now ye rejoice in your boastings: all such rejoicing is evil."

^c Gal. v. 9, id., [of those who taught to observe circumcision.] 1 Cor. xv. 33, "Evil communications corrupt good manners. Awake to righteousness, and sin not." 2 Tim. ii. 16, "Shun profane and vain babblings: for they will increase unto more ungodliness: And their word will eat as doth a canker: of whom is Hymeneus and Philetus."

^d Isa. liii. 7, "He is brought as a lamb to the slaughter." John i. 29, "John [the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." 1 Cor. xv. 3, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. v. 6, "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain. 11, And I heard the voice of many angels round about the throne and the beasts and the elders . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

^e John xix. 14, [Christ arraigned before Pilate:] "It was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him . . . Then delivered he Him therefore unto them to be crucified."

^f Exod. xii. 15, [Feast of unleavened bread instituted:] "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." [repeated] xiii. 6, 7.

^g Deut. xvi. 3, "Thou shalt eat no leavened bread with it, [that is, with the passover:] seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when

A.D. 59. with old leaven, neither ^{with} the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle ^{not} to company with fornicators:

10 ^{Yet} not altogether with the fornicators ^{of} this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go ^{out} of the world.

11 But now I have written unto you not to keep company, ^{if} any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one ^{no} not to eat.

12 For what have I to do to judge ^{them} also

thou camest forth out of the land of Egypt all the days of thy life."

^{Matt. xvi. 6, [To His disciples:] "Jesus said. . . Take heed and beware of the leaven of the Pharisees and of the Sadducees. 12, He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Mark viii. 15, [To the same:] "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Luke xii. 1, [To the same:] "Beware ye of the leaven of the Pharisees, which is hypocrisy."}

^{See verses 2, 7. 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Eph. v. 11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."}

^{1 Cor. x. 27, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake."}

^{1 Cor. i. 20, "Hath not God made foolish the wisdom of this world?"}

^{John xvii. 15, [Jesus praying to the Father for the eleven:] "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." 1 John v. 19, "We know that we are of God, and the whole world lieth in wickedness."}

^{Matt. xviii. 17, [Of a brother who trespasses against another:] "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Romans xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ." 2 Thess. iii. 6, "We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 14, on ^{above}. 2 John 10, "If there come any unto you, and bring not this doctrine, [that is, the doctrine of Christ,] receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."}

^{Gal. ii. 12, [Of Peter:] "Before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."}

^{Mark iv. 10, [On Jesus delivering the parable of}

that are without? do not ye judge ^{them} A.D. 59. that are within?

13 But them that are without God judgeth. Therefore ^{put} away from among yourselves that wicked person.

CHAPTER VI.

^{1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.}

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that ^{the} saints shall judge

the sower:] "They that were about Him with the twelve asked of Him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Col. iv. 5, "Walk in wisdom toward them that are without:" also 1 Thessalonians iv. 12. 1 Tim. iii. 7, [Of a bishop:] "He must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

^{1 Cor. vi. 1-4, which see.}

^{Deut. xii. 5, [Of enticers to idolatry:] "That prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God. . . so shalt thou put the evil away from the midst of thee." xvii. 7, [Of the idolater:] "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you." xxi. 21, [Of a rebellious son, who is a glutton, and a drunkard:] "All the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." xxii. 21, [Of the damsel married as a virgin, and proved not to be so:] "The men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. 22, If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. 23, If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die. . . so thou shalt put away evil from among you."}

CHAP. VI.—Psa. xlix. 14, [Of those who trust in wealth, &c.]: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." Dan. vii. 21, [Interpretation of Daniel's vision of the four beasts:] "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Matt. xix. 28, [To His disciples:] "Jesus said. . . Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke xxii. 29, [To the eleven at Christ's last supper:] "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may. . . sit

A.D. 59. the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ¹judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. ²Why do ye not rather take wrong? why do ye

on thrones judging the twelve tribes of Israel." Rev. ii. 26, "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." xx. 4, "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

³2 Peter ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

⁴1 Cor. v. 12, which see.

⁵Prov. xx. 22, "Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee." Matt. v. 39, "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." also Luke vi. 29. Rom. xii. 17, "Recompense to no man evil for evil." 19, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the LORD." 1 Thess. v. 15, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

⁶1 Thessalonians iv. 3, 6, "This is the will of God . . . that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such."

⁷1 Cor. xv. 50, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Gal. v. 19, "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Eph. v. 5, "This ye

not rather suffer yourselves to be defrauded? A.D. 59.

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all

know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." 1 Tim. i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them which defile themselves with mankind for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Heb. xii. 14, "Follow . . . holiness, without which no man shall see the Lord: 16, lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birthright." xiii. 4, "Whoremongers and adulterers God will judge." Rev. xxii. 15, "Without [that is, without the gates of the holy city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

²1 Cor. xii. 2, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." Eph. ii. 1, "You hath He [that is, the Father] quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." iv. 20, "Ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Col. iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 7, in the which ye also walked some time, when ye lived in them." Tit. iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

³1 Cor. i. 30, "Of Him [that is, of God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Heb. x. 21, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

⁴1 Cor. x. 23, "[Of eating meat offered to idols:] All things are lawful for me, but all things are not

A.D. 59. things are not ¹expedient: all things are lawful for me, but I will not be brought under the power of any.

¹ Or, profitable.
13 ²Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but ³for the Lord; ⁴and the Lord for the body.

14 And ⁵God hath both raised up the Lord, and will also raise up us ⁶by His Own power.

15 Know ye not that ⁷your bodies are the members of Christ? shall I then take the members

of Christ, and make them the members A.D. 59. of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for ⁸two, saith He, shall be one flesh.

17 ⁹But he that is joined unto the Lord is one spirit.

18 ¹⁰Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth ¹¹against his own body.

19 What? ¹²know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, ¹³and ye are not your own?

expedient: all things are lawful for me, but all things edify not."

¹ Matthew xv. 10, [Jesus said:] "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 15, Then answered Peter and said unto Him, Declare unto us this parable. And Jesus said. . . Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Rom. xiv. 17, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Col. ii. 20, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

¹ Verses 15, 19, 20. 1 Thess. iv. 3, "This is the will of God, even your sanctification, that ye should abstain from fornication: 4, that every one of you should know how to possess his vessel in sanctification and honour; 5, not in the lust of concupiscence, even as the Gentiles which know not God. 7, For God hath not called us unto uncleanness, but unto holiness."

¹ Eph. v. 23, "Christ is the Head of the church: and He is the Saviour of the body."

¹ Romans vi. 4, "We are buried with Him [that is, Jesus Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him. . . Now if we be dead with Christ, we believe that we shall also live with Him." viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." 2 Cor. iv. 14, "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

¹ Eph. i. 17, [The apostle prayeth:] "—that ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His Own right hand in the heavenly places."

¹ Rom. xii. 4, "As we have many members in one body . . . so we, being many, are one body in Christ, and

every one members one of another." 1 Cor. xii. 27, "Ye are the body of Christ, and members in particular." Eph. iv. 11, "He gave some, apostles; and some, prophets, &c., for the edifying of the body of Christ: 14, that we . . . speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." v. 30, "We are members of His [the Lord's] body, of His flesh, and of His bones."

¹ Gen. ii. 24, id., [said of Adam and Eve: and quoted by Christ, of marriage,] Matt. xix. 5. [And also, by the apostle, to show, that "men ought to love their wives as their own bodies . . . even as the Lord the church,"] Eph. v. 31.

¹ John xvii. 20, [Christ, with the eleven, praying to the Father:] "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Eph. iv. 1, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, 3, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit." v. 30, "We are members of His [the Lord's] body, of His flesh, and of His bones."

¹ Rom. vi. 12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Heb. xiii. 4, on ¹above.

¹ Rom. i. 24, "God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." 1 Thessalonians iv. 4, on ¹above.

¹ 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 2 Cor. vi. 16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

¹ Rom. xiv. 7, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live

A.D. 59. 20 For ^aye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: ^aIt is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 ^bLet the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband

unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

^a "Ye—price." 1 Cor. vii. 23, id.—Acts xx. 28, [Paul to the elders of the church of Ephesus:] "—the church of God, which He hath purchased with His Own blood." Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written; Cursed is every one that hangeth on a tree." Heb. ix. 11, "Christ being come as an High Priest of good things to come . . . by His Own blood He entered in once into the holy place, having obtained eternal redemption for us." 1 Peter i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 2 Peter ii. 1, "There shall be false teachers among you . . . even denying the Lord that bought them." Rev. v. 9, [Of the Lamb as it had been slain:] "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

CHAP. VII.—^a Verses 8, 26.

^b Exod. xxi. 10, "Her duty of marriage shall he [the husband] not diminish." 1 Peter iii. 7, "Ye husbands, dwell with them [that is, your wives] according to knowledge . . . that your prayers be not hindered."

^c Joel ii. 15, [Prescribing a public fast:] "Sanctify a fast, call a solemn assembly . . . let the bridegroom go forth of his chamber, and the bride out of her closet." Zech. vii. 3, "Should I weep in the fifth month, separating myself, as I have done these many years?" See Exod. xix. 15, [To the people:] "Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that . . . Moses brought forth the people out of the camp to meet with God." 1 Sam. xxi. 4, [To David, asking for bread:] "The priest . . . said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young

hath not power of his own body, but the wife. A.D. 59.

5 ^dDefraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^eSatan tempt ye not for your incontinency.

6 But I speak this by permission, ^fand not of commandment.

7 For ^gI would that all men were ^heven as I myself. But ⁱevery man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, ^jIt is good for them if they abide even as I.

9 But ^kif they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, ^lyet not I, but the Lord, "Let not the wife depart from her husband:

11 But and if she depart, let her remain un-

men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread."

¹ 1 Thess. iii. 5, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

² Verses 12, 25. 2 Cor. viii. 8, id., [stirring them up to a liberal contribution for the poor saints at Jerusalem:] xi. 17, [Showing that he is not inferior to the false apostles in any legal prerogative:] "That which I speak, I speak it not after the Lord."

³ Acts xxvi. 29, [On Agrippa saying, Almost thou persuadest me to be a Christian:] "Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

⁴ 1 Cor. ix. 5, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"

⁵ Matt. xix. 12, "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." 1 Cor. xii. 11, [Of divers spiritual gifts:] "All these worketh that one and the self-same Spirit, dividing to every man severally as He will."

⁶ Verses 1, 26.

⁷ 1 Tim. v. 14, [Of the younger widows:] "I will therefore that the younger women marry . . . give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan."

⁸ See verses 12, 25, 40.

⁹ Mal. ii. 14, [Judah sharply reproved for adultery:] "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15, And did not He make one? Yet had He the residue of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. 16, For the Lord, the God of Israel, saith that He hateth putting away." Matt. v. 32, [Jesus said:] "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." xix. 3, [The Pharisees said unto Jesus:] "Is it lawful for a man to put away his wife for every cause? And He

A. D. 59. married, or be reconciled to *her* husband :
and let not the husband put away *his*
wife.

12 But to the rest speak I, "not the Lord : If
any brother hath a wife that believeth not, and
she be pleased to dwell with him, let him not put
her away.

13 And the woman which hath an husband that
believeth not, and if he be pleased to dwell with
her, let her not leave him.

14 For the unbelieving husband is sanctified by
the wife, and the unbelieving wife is sanctified by
the husband : else ¹ were your children unclean ;
but now are they holy.

15 But if the unbelieving depart, let him de-
part. A brother or a sister is not under bondage
in such cases : but God hath called us
¹ to ² peace.

16 For what knowest thou, O wife, whether
thou shalt ³ save *thy* husband ? or ⁴ how

knowest thou, O man, whether thou shalt
save *thy* wife ?

17 But as God hath distributed to every man,
as the Lord hath called every one, so let him walk.
And ⁵ so ordain I in all churches.

18 Is any man called being circumcised ? let
him not become uncircumcised. Is any called in
uncircumcision ? ⁶ let him not be circumcised.

19 ⁷ Circumcision is nothing, and uncircumcision
is nothing, but ⁸ the keeping of the commandments
of God.

20 Let every man abide in the same calling
wherein he was called.

21 Art thou called *being* a servant ? care not
for it : but if thou mayest be made free, use it
rather.

22 For he that is called in the Lord, *being* a
servant, is ⁹ the Lord's ¹⁰ freeman : likewise also
he that is called, *being* free, is ¹¹ Christ's
servant.

answered and said unto them, Have ye not read, that
He which made *them* at the beginning made them male
and female . . . ? 6, What therefore God hath joined
together, let not man put asunder. 9, And I say unto
you, Whosoever shall put away his wife, except *it be*
for fornication, and shall marry another, committeth
adultery : and whoso marrieth her which is put away
doth commit adultery." also Mark x. 11, 12, [to His dis-
ciples privately.] Luke xvi. 18, "Whosoever putteth
away his wife, and marrieth another, committeth ad-
ultery ; and whosoever marrieth her that is put away
from her husband committeth adultery."

¹ Verse 6.

² Mal. ii. 15, on "above.

³ Rom. xii. 18, "If it be possible, as much as lieth in
you, live peaceably with all men." xiv. 19, [In things
indifferent:] "Let us . . . follow after the things which
make for peace." 1 Cor. xiv. 33, "God is not the au-
thor of confusion, but of peace, as in all churches of
the saints." Heb. xii. 14, "Follow peace with all men."

⁴ 1 Pet. iii. 1, "Ye wives, be in subjection to your own
husbands ; that, if any obey not the word, they also
may without the word be won by the conversation of
the wives ; while they behold your chaste conversation
coupled with fear."

⁵ 1 Cor. iv. 17, "I sent unto you Timotheus . . . who
shall bring you into remembrance of my ways which
be in Christ, as I teach everywhere in every church." 2
Cor. xi. 28, [Of the service of Paul, as Christ's min-
ister:] "— that which cometh upon me daily, the care
of all the churches."

⁶ Acts xv. 1, [At Antioch:] "Certain men which
came down from Judea taught the brethren, and said,
Except ye be circumcised after the manner of Moses,
ye cannot be saved." 5, [At Jerusalem:] "There rose
up certain of the sect of the Pharisees which believed,
saying, That it was needful to circumcise them, and to
command *them* to keep the law of Moses. And the
apostles and elders came together for to consider of
this matter . . . 13, James answered, saying . . . 19, My
sentence is, that we trouble not them, which from
among the Gentiles are turned to God : 20, but that
we write unto them, that they abstain from pollutions
of idols, &c. 22, Then pleased it the apostles and
elders, with the whole church, to send chosen men of
their own company to Antioch with Paul and Barnabas
. . . and they wrote *letters* by them after this manner :
24, Forasmuch as we have heard, that certain which

went out from us have troubled you with words, sub-
verting your souls, saying, *Ye must* be circumcised, and
keep the law : to whom we gave no *such* command-
ment : 28, it seemed good to the Holy Ghost, and to
us, to lay upon you no greater burden than these ne-
cessary things ; 29, that ye abstain from meats offered
to idols, and from blood, and from things strangled, and
from fornication : from which if ye keep yourselves,
ye shall do well. Fare ye well." Gal. v. 2, "If ye be
circumcised, Christ shall profit you nothing."

⁷ Gal. v. 6, "In Jesus Christ neither circumcision
availeth anything, nor uncircumcision : but faith which
worketh by love." vi. 15, "In Christ Jesus neither cir-
cumcision availeth anything, nor uncircumcision, but a
new creature."

⁸ John xv. 14, [To the eleven at Christ's last supper:]
"Ye are My friends, if ye do whatsoever I command
you." 1 John ii. 3, "Hereby we do know Him, [that
is, Jesus Christ,] if we keep His commandments." iii.
24, "He that keepeth His [that is, God's] com-
mandments dwelleth in Him, and He in him."

⁹ John viii. 31, "Then said Jesus to those Jews which
believed on Him, If ye continue in My word, *then* are
ye My disciples indeed ; and ye shall know the truth,
and the truth shall make you free. 36, If the Son
therefore shall make you free, ye shall be free indeed."
Rom. vi. 18, 22, "Being then made free from sin, ye
became the servants of righteousness . . . now being
made free from sin, and become servants to God, ye
have your fruit unto holiness, and the end everlasting
life." Phil. 15, [Of Onesimus, a runaway servant,
converted:] "— receive him . . . not now as a servant,
but above a servant, a brother beloved, specially to me,
but how much more unto thee, both in the flesh, and in
the Lord."

¹⁰ 1 Cor. ix. 21, "— them that are without law . . . be-
ing not without law to God, but under the law to
Christ." Gal. v. 13, "Brethren, ye have been called
unto liberty ; only *use* not liberty for an occasion to the
flesh, but by love serve one another." Eph. vi. 5,
"Servants, be obedient to them that are *your* masters
according to the flesh, with fear and trembling, in sin-
gleness of your heart, as unto Christ ; not with eye-
service, as men-pleasers ; but as the servants of Christ,
doing the will of God from the heart." 1 Pet. ii. 13, 16,
"Submit yourselves to every ordinance of man for the
Lord's sake . . . as free, and not using *your* liberty for a
cloak of maliciousness, but as the servants of God."

A.D. 59. 23 "Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But thus I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness.

* 1 Cor. vi. 20, [On showing that the bodies of Christians are the temples of the Holy Ghost:] "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." See Levit. xxv. 42, [Showing why the poor shall be sold only as hired servants:] "For they are My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen."

* Verse 20.

* Verses 6, 10, 40. 2 Cor. viii. 8, 10, [Stirring them up to a liberal contribution for the poor saints at Jerusalem:] "I speak not by commandment . . . herein I give my advice."

* 1 Tim. i. 16, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

* 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." 1 Tim. i. 12, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

* Verses 1; 8.

* Rom. xiii. 11, "Now it is high time to awake out of sleep . . . the night is far spent, the day is at hand." 1 Pet. iv. 7, "The end of all things is at hand." 2 Pet. iii. 8, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

* 1 Cor. ix. 18, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel

He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead,

of Christ without charge, that I abuse not my power in the gospel."

* Psa. xxxix. 6, "Surely every man walketh in a vain show," [marg. Heb. an image.] James i. 10, "The rich, [let him rejoice,] in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." iv. 14, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." 1 Pet. i. 24, "All flesh is as grass, and all the glory of man as the flower of grass." iv. 7, on * above. 1 John ii. 17, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

* 1 Timothy v. 5, "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth."

* Luke x. 38, "Martha . . . had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

* Heb. xiii. 4, "Marriage is honourable in all, and the bed undefiled."

* Rom. vii. 2, "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from

A.D. 59.
5 Gr. of the
Lord, 10
ver. 34.

A.D. 59. she is at liberty to be married to whom she will; ¹only in the Lord.

40 But she is happier if she so abide, ²after my judgment: and ³I think also that I have the Spirit of God.

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.

NOW ⁴as touching things offered unto idols, we know that we all have ⁵knowledge. ⁶Knowledge puffeth up, but charity edifieth.

2 And ⁷if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

that law; so that she is no adulteress, though she be married to another man."

² Cor. vi. 14, [Exhortation to flee the society and pollution of idolaters:] "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God."

³ Verse 25.

⁴ 1 Thess. iv. 8, "God . . hath also given unto us His Holy Spirit."

CHAP. VIII.—⁵ Acts xv, 20, 29, on ⁶page 376. 1 Cor. x. 19, "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

⁶ Rom. xiv, 14, "I know, and am persuaded by the Lord Jesus, that *there is nothing unclean of itself*: but to him that esteemeth anything to be unclean, to him *it is unclean* . . 22, Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23, And he that doubteth is damned if he eat, because *he eateth not of faith*: for whatsoever is not of faith is sin."

⁷ Rom. xiv. 2, "One believeth that he may eat all things: another, who is weak, eateth herbs. 3, Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 10, But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."

⁸ 1 Cor. xiii. 8, "Charity never faileth: but whether *there be prophecies*, they shall fail . . whether *there be knowledge*, it shall vanish away. . 9, For we know in part, and we prophesy in part. 12, For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Gal. vi. 3, "If a man think himself to be something, when he is nothing, he deceiveth himself." 1 Tim. vi. 3, "If any man . . consent not to wholesome words, *even the words of our Lord Jesus Christ*, and to the doctrine which is according to godliness; he is proud, knowing nothing."

⁹ Exod. xxxiii. 12, 17, "Moses said unto the LORD, See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight . . and the LORD said unto Moses, I will do this thing also that thou hast

3 But if any man love God, ¹the same ²is known of Him. A.D. 59.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that ³an idol is nothing in the world, ⁴and that *there is none other God but one*.

5 For though there be that are ⁵called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But ⁶to us *there is but one God*, the Father, ⁷of whom *are* all things, and we ⁸in Him; and ⁹one Lord Jesus Christ, ¹⁰by whom *are* all things, and we by Him. ¹¹Or, for Him.

7 Howbeit *there is not in every man that know-*

spoken: for thou hast found grace in My sight, and I know thee by name." Nahum i. 7, "The LORD . . knoweth them that trust in Him." Matt. vii. 23, [Said by Jesus, of those who cry, Lord, Lord, but do not His Father's will:] "Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Gal. iv. 9, "*— ye have known God, or rather are known of God.*" 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

¹ Isa. xli. 24, [Of the vanity of idols:] "Behold, ye are of nothing, and your work of naught: an abomination is *he that chooseth you.*" 1 Corinthians x. 19, on ²above.

³ Verse 6. Deut. iv. 39, "Know . . this day, and consider it in thine heart, that the LORD *He is God* in heaven above, and upon the earth beneath: *there is none else.*" Isa. xlv. 6, 8, "Thus saith the LORD the King of Israel, and His Redeemer the LORD of hosts: . . Is there a God beside Me? yea, *there is no God*; I know not *any.*" Mark xii. 29, "Jesus answered . . The first of all the commandments is, 'Hear, O Israel; The Lord our God is one Lord;' " Deut. vi. 4. Eph. iv. 4, 6, "*There is . . one God and Father of all, who is above all, and through all, and in you all.*" 1 Tim. ii. 5, "*There is one God.*"

⁴ John x. 34, [Said of the judges or magistrates of the Jews:] "Is it not written in your law, I said, Ye are gods?"

⁵ Mal. ii. 10, "Have we not all one Father? hath not one God created us?" Eph. iv. 6, on ⁶above.

⁶ Acts xvii. 23, [Paul preaching the living God at Athens:] "In Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." Rom. xi. 36, "Of Him, and through Him, and to Him, *are all things.*"

⁷ John xiii. 13, [Jesus said to His disciples:] "Ye call Me Master and Lord: and ye say well; for so I am." Acts ii. 36, [Peter, with the eleven, on the day of Pentecost:] "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." 1 Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost." Eph. iv. 4, "*There is . . one Lord,*" [that is, the Lord Christ.] Phil. ii. 9, "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

⁸ John i. 3, [Of the Word:] "All things were made by Him; and without Him was not anything made that was made." Col. i. 16, [Of the Son of the Father:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they*

A.D. 59. ledge: for some "with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is" defiled.

8 But "meat commendeth us not to God: for neither, if we eat, "are we the better; neither, if we eat not, "are we the worse.

9 But "take heed lest by any means this "liberty of yours become "a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not "the conscience of him which is weak be "emboldened to eat those things which are offered to idols;

9 Or, *have we the more.*
3 Or, *have we the less.*

5 Or, *edified.*

be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: He is before all things, and by Him all things consist." Heb. i. 1, "God . . . hath in these last days spoken unto us by His Son . . . by whom also He made the worlds."

"1 Cor. x. 28, "If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof: 29, conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 32, Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

"Rom. xiv. 14, 23, on "above.

"Rom. xiv. 17, "The kingdom of God is not meat and drink."

"Gal. v. 13, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

"Rom. xiv. 13, "Let us not . . . judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. 14, I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. 15, But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 20, For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence."

"1 Cor. x. 28, 32, on "above.

"Rom. xiv. 15, 20, on "above.

"Matt. xxv. 34, [At the last judgment:] "Then shall the King say unto them on His right hand . . . I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink, &c. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink . . . ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand . . . I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

11 And "through thy knowledge shall the A.D. 59. weak brother perish, for whom Christ died?

12 But "when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

A M I not an "apostle? am I not free? A "have I not seen Jesus Christ our

"Rom. xiv. 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." 2 Cor. xi. 29, "Who is weak, and I am not weak? who is offended, and I burn not?"

CHAP. IX.—"Acts ix. 15, [Of Paul:] "The Lord said . . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xiii. 1, "There were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." xxvi. 16, [Paul's account of his call by the Lord:] "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee." 2 Cor. xii. 12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Gal. ii. 7, [At Jerusalem:] "They say that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity:" also 2 Tim. i. 11,

"Acts ix. 3, [Of Paul, here called Saul, near Damascus:] "He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." 17, [Having been struck blind, and led into a house at Damascus:] "Ananias . . . putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." xviii. 9, [At Corinth:] "Then spake the Lord to Paul in the night by a vision, Be not afraid; but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them." xxii. 14, [Ananias said to Paul at his conversion:] "The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth." 17, "It came to pass, that, when I [Paul] was come again to Jerusalem, even while I prayed in the temple, I was in a

A.D. 59. Lord? ^aare not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for ^athe seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 ^aHave we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as ^athe brethren of the Lord, and ^aCephas?

6 Or I only and Barnabas, ^ahave not we power to forbear working?

7 Who ^agoeth a warfare any time at his own charges? who ^aplanteth a vineyard, and eateth not of the fruit thereof? or who ^afeedeth a flock,

trance; and saw Him," [that is, the Lord.] xxiii. 11, [Of Paul in the castle:] "The Lord stood by him." 1 Cor. xv. 8, "Last of all He [that is, Christ] was seen of me also, as of one born out of due time."

^a 1 Cor. iii. 6, "I have planted," [that is, founded the church at Corinth.] iv. 15, "In Christ Jesus I have begotten you through the gospel."

^a 2 Cor. iii. 2, "Ye are our epistle written in our hearts, known and read of all men: *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." xii. 12, on ^a above.

^a Verse 14. 1 Thess. ii. 6, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." 2 Thess. iii. 8, "We wrought with labour and travail night and day, that we might not be chargeable to any of you: 9, not because we have not power, but to make ourselves an ensample unto you to follow us."

^a Matt. xii. 55, [The brethren of Jesus:] "— His brethren, James, and Joses, and Simon, and Judas?" with Mark vi. 3. Luke vi. 15, [Chosen by Jesus, and named apostles:] "James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James." Gal. i. 19, "James, the Lord's brother."

^a Matt. viii. 14, "Peter's . . wife:." [Peter was called also Cephas.]

^a 2 Thess. iii. 8, 9, on ^a above.

^a 2 Cor. x. 4, "The weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds." 1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare: holding faith and a good conscience." vi. 12, "Fight the good fight of faith, lay hold on eternal life." 2 Tim. ii. 3, "Endure hardness, as a good soldier of Jesus Christ. 4, No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5, And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith: 8, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

^a Deut. xx. 6, [Law to be observed in war:] "What man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it." Prov. xxvii. 18, "Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his

and eateth not of the milk of the ^aA.D. 59. flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

10 Or saith He *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that ^ahe that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 ^aIf we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^a Nevertheless we have

master shall be honoured." 1 Cor. iii. 6, "I have planted, Apollos watered; but God gave the increase. 7, So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8, Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

^a John xxi. 15, "Jesus saith to Simon Peter . . Feed My lambs. 16, He saith to him again the second time . . Feed My sheep. 17, He saith unto him the third time . . Feed My sheep." 1 Pet. v. 2, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind."

^a 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, [Deut. xxv. 4.] Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

^a 2 Tim. ii. 6, "The husbandman that laboureth must be first partaker of the fruits."

^a Rom. xv. 26, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Gal. vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things."

^a Verses 15, 18. Acts xx. 33, [Paul to the elders of the church of Ephesus:] "I have coveted no man's silver, or gold, or apparel. 34, Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35, I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." 2 Cor. xi. 7, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 9, And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." xii. 15, "What is it wherein ye were inferior to other churches, except *it* be that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." 1 Thess. ii. 6, on ^a above.

A. D. 59. not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 "Do ye not know that they which minister about holy things ²live of the things of the temple? and they which wait at the altar are partakers with ³or, feed. the altar?"

14 Even so ⁴hath the Lord ordained ⁵that they which preach the gospel should live of the gospel.

15 But "I have used none of these things: neither have I written these things, that it should be so done unto me: for ⁶it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have

⁷ 2 Cor. xi. 10, [Of the apostle's wants at Corinth having been supplied by the brethren from Macedonia:] "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 12, What I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we."

⁸ Lev. vi. 16, [Law of the meat-offering, of which part is burnt upon the altar:] "The remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it." 26, [Law of the sin-offering:] "The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." vii. 6, [Law of the trespass-offering:] "Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it. And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another." Numb. v. 9, [Of the restitution made in trespasses:] "Every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his; whatsoever any man giveth the priest, it shall be his." *viii. 8-20, [The priest's portion is stated at length: it was "given them by reason of the anointing . . . by an ordinance forever . . . it is a covenant of salt forever."] Deut. x. 9, "Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him." [repeated] xviii. 1, 2.

⁹ Matt. x. 10, [Christ's charge to the twelve:] "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Luke x. 7, [Christ's charge to the seventy:] "In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire."

¹⁰ Gal. vi. 6, on ¹¹ above. 1 Tim. v. 17, on ¹² above.

¹³ Verse 12. Acts xviii. 3, [Paul at Corinth, with Aquila and Priscilla:] "Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers." xx. 34, on ¹⁴ above. 1 Cor. iv. 11, "Even unto this present hour we . . . labour, working with our own hands." 1 Thess. ii. 9,

nothing to glory of: for ¹⁵ necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ¹⁶ "I have a reward: but if against my will, ¹⁷ a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, ¹⁸ "when I preach the gospel, I may make the gospel of Christ without charge, that I ¹⁹ "abuse not my power in the gospel.

19 For though I be ²⁰ free from all men, yet have ²¹ "I made myself servant unto all, ²² "that I might gain the more.

20 And ²³ unto the Jews I became as a Jew, that I might gain the Jews; to them that are under

"Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 2 Thess. iii. 8, on ²⁴ above.

²⁵ 2 Cor. xi. 10, on ²⁶ above.

²⁷ Romans i. 14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

²⁸ 1 Cor. iii. 8, on ²⁹ above. 14, "If any man's work abide which he hath built thereon, [that is, on Jesus Christ, the true foundation,] he shall receive a reward."

³⁰ 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Gal. ii. 7, on ³¹ above. Phil. i. 17, "I am set for the defence of the gospel." Col. i. 25, "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God."

³² 1 Cor. x. 33, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 2 Cor. iv. 5, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." xi. 7, on ³³ above.

³⁴ 1 Cor. vii. 31, "— use this world, as not abusing it."

³⁵ Verse 13.

³⁶ Gal. v. 13, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

³⁷ Matthew xviii. 15, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." 1 Peter iii. 1, "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives."

³⁸ Acts xvi. 1, "A certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek. . . Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters." xviii. 18, [Of Paul, after his call to the apostleship:] "—having shorn his head at Cenchrea: for he had a vow." xxi. 20, [Paul, with James and all the elders:] "They . . . said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. . . Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may

A.D. 59. the law, as under the law, that I might gain them that are under the law;

21 ¹To ²them that are without law, as without law, (³being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 ¹To the weak became I as weak, that I might gain the weak: ²I am made all things to all men, ³that I might by all means save some.

23 And this I do for the gospel's sake; that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? ²So run, that ye may obtain.

25 And every man that ²striveth for the mastery is temperate in all things. Now they do it to ob-

shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. . . Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them."

¹ Gal. iii. 2, "Received ye the Spirit by the works of the law, or by the hearing of faith?"

² Rom. ii. 12, "As many as have sinned without law shall also perish without law. . . for when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

³ 1 Cor. vii. 22, "He that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant."

⁴ Rom. xv. 1, "We then that are strong ought to bear the infirmities of the weak." 2 Cor. xi. 29, "Who is weak, and I am not weak?"

⁵ 1 Cor. x. 33, on ²above.

⁶ Rom. xi. 13, "Inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are my flesh*, and might save some of them." 1 Cor. vii. 16, "[Against the separation of husband and wife, of whom one is a believer, and the other an unbeliever:] "For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?"

⁷ Gal. ii. 2, [In Jerusalem:] "I . . . communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." v. 7, "Ye did run well; who did hinder you that ye should not obey the truth?" Phil. ii. 16, [Exhorting them to be as lights to the wicked world:] "—that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." iii. 13, "*This one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." 2 Tim. iv. 7, on ¹verse 7. Heb. xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

⁸ Eph. vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." 1 Tim. vi. 12, "Fight the

tain a corruptible crown; but we ²an A.D. 59. incorruptible.

26 I therefore so run, ²not as uncertainly; so fight I, not as one that beatech the air:

27 ¹But I keep under my body, and ²bring it into subjection: lest that by any means, when I have preached to others, I myself should be ³a castaway.

CHAPTER X.

1 *The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ²the cloud, and all passed through ³the sea;

good fight of faith, lay hold on eternal life." 2 Tim. ii. 5, on ¹verse 7. iv. 7, *ibid*.

² 2 Tim. iv. 8, on ¹verse 7. James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." 1 Peter i. 4, "—an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." v. 4, [Of faithful elders:] "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rev. ii. 8, 10, "Unto the angel of the church in Smyrna write. . . Be thou faithful unto death, and I will give thee a crown of life." iii. 7, 11, "To the angel of the church in Philadelphia write. . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

³ 2 Tim. ii. 5, on ¹verse 7.

⁴ Rom. viii. 13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Col. iii. 5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

⁵ Rom. vi. 18, "Being then made free from sin, ye became the servants of righteousness. . . as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

⁶ Jer. vi. 30, [Of the wicked:] "Reprobate silver shall *men* call them, because the Lord hath rejected them." 2 Cor. xiii. 5, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."

CHAP. X.—Exod. xl. 34, 36, [On first setting up and anointing the tabernacle, and sanctifying the priest at Mount Sinai:] "Then a cloud covered the tent of the congregation. . . and when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys:" with Exod. xiii. 21, [of the journey from Succoth to the edge of the wilderness.] Numb. ix. 18, *id.*, [on rearing the tabernacle in the wilderness of Mount Sinai.] xiv. 14, *id.*, [said by Moses to dissuade God from punishing the people's sins.] Deut. i. 33, *id.*, [briefly alluded to, as a proof of God's former goodness: and again by the Levites in their confession of the people's wickedness.] Neh. ix. 12, 19: also Psa. lxxviii. 14, and cv. 39.

⁷ Exod. xiv. 22, [Escaping out of Egypt through the

A.D. 59. 2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same ^cspiritual meat;

4 And did all drink the same ^dspiritual drink: for they drank of that spiritual Rock that ^ffollowed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they ^ewere overthrown in the wilderness.

Red Sea:] "The children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." with Numbers xxxiii. 8: [and alluded to as a proof of God's mercy:] Joshua iv. 23, and Psalm lxxviii. 13.

^c Exod. xvi. 14, [On the people murmuring for want of bread in the wilderness of Sin:] "Behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. 35, And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan:" [alluded to in the Levites' confession, and called "bread from heaven," as "the spiritual drink" is called "water out of the rock."] Neh. ix. 15, 20: and Psalm lxxviii. 24, 25, [here called "manna," "corn from heaven," "angels' food."] ^d Exod. xvii. 5, [On the people murmuring for water at Rephidim:] "The LORD said unto Moses . . . Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." with Numb. xx. 11, [adding,] "and the water came out abundantly, and the congregation drank:" [alluded to] Psa. lxxviii. 15.

^e Numb. xiv. 28, [Of those who murmured at the spies' evil report of the people of Canaan:] "As truly as I live, saith the LORD, 29, your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." xxvi. 63, "Moses and Eleazar the priest . . . numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest-numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." [referred to] Psa. cvi. 26.—Heb. iii. 47, "With whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Jude 5, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

^f Numb. xi. 4, [The people loathe the manna, and

6 Now these things were ^aour examples, to the intent we should not lust after evil things, as ^bthey also lusted.

7 ^aNeither be ye idolaters, as *were* some of them; as it is written, ^bThe people sat down to eat and drink, and rose up to play.

8 ^cNeither let us commit fornication, as some of them committed, and ^dfell in one day three and twenty thousand.

9 Neither let us tempt Christ, as ^esome of them

lust for flesh:] "The mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 33, And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And He called the name of that place Kibroth-hattaavah: because there they buried the people that lusted." Psa. cvi. 13, "They . . . lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul."

^a Verse 14.

^b Exod. xxxiii. 6, id., [at a feast of the Lord.]

^c 1 Cor. vi. 18, "Flee fornication . . . he that committeth fornication sinneth against his own body." Rev. ii. 12, 14, "To the angel of the church in Pergamos write . . . I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

^d Numb. xxv. 1, 9, "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab . . . and those that died of the plague were * twenty and four thousand;" [alluded to] Psa. cvi. 29.

^e Exod. xvii. 2, [At Rephidim:] "The people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 7, And He called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" [thus alluded to,] Deut. vi. 16, "Ye shall not tempt the LORD your God, as ye tempted Him in Massah." Numb. xxi. 5, [On the way to Edom:] "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. 6, And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." Psa. lxxviii. 18, [Of the children of Israel in the wilderness:] "They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? Therefore the LORD heard this, and was wroth." 56, [Of the new generation after Joshua:] "They tempted and provoked the most high God, and kept not His testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their

^a [Of the 24,000, St. Paul affirms that three and twenty thousand fell in one day, that is, of the plague itself; the 24th thousand would seem to have been slain by other means, Numb. xxv. 4-8.]

A.D. 59. also tempted, and ³were destroyed of serpents.

10 Neither murmur ye, as ³some of them also murmured, and ²were destroyed of ²the destroyer.

11 Now all these things happened unto them for ²ensamples: and ²they are written for our admonition, upon whom the ends of the world are ³or, types, come.

12 Wherefore ²let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is ⁴common to man: but ⁴God

graven images." xcv. 7, [Exhortation not to tempt God:] "To-day if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My work." cvi. 13, on ²above. ³Numb. xxi. 6, on ²above.

³Exodus xvi. 2, [In the wilderness of Sin:] "The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." xvii. 2, on ²above. Numb. xiv. 2, [On hearing the spies' evil report of the people of Canaan:] "All the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" [for this the murderers are deprived of entering into Canaan.] 29, on ²above. xvi. 41, [On Korah, Dathan, &c., being destroyed for rebellion:] "All the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 49, Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah."

³Numb. xiv. 37, [Of the evil spies returned from searching the land of Canaan:] "Those men that did bring up the evil report upon the land, died by the plague before the LORD." xvi. 49, on ²above.

²Exod. xii. 23, [Of the Israelites in Egypt:] "The LORD... will not suffer the destroyer to come in unto your houses to smite you." 2 Sam. xxiv. 16, [After seventy thousand had been slain by a pestilence, in consequence of David's sin for numbering the people:] "When the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented Him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand:" with 1 Chron. xxi. 15.

³Romans xv. 4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." 1 Cor. ix. 9, [Of ministers' power to live by the gospel:] "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth on the corn. Doth God take care for oxen? or saith He ²it altogether for our sakes? For our sakes, no doubt, this is written."

³1 Cor. vii. 29, "This I say, brethren, the time is short." Phil. iv. 5, "The Lord is at hand." Hebrews x. 25, "Exhorting one another: and so much the more, as ye see the day approaching. 37, For yet a little

is faithful, ³who will not suffer you to be tempted above that ye are able; but will with the temptation also ²make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, ²flee from idolatry.

15 I speak as to ²wise men; judge ye what I say.

16 ²The cup of blessing which we bless, is it not the communion of the blood of Christ? ²The bread which we break, is it not the communion of the body of Christ?

17 For ²we being many are one bread, and one

while, and He that shall come will come, and will not tarry." 1 John ii. 18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

³Rom. xi. 20, "Thou standest by faith. Be not high-minded, but fear."

³1 Cor. i. 9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

³Psa. cxxv. 3, "The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

³Jer. xxix. 11, [Promise that the captive Jews shall return from Babylon after seventy years:] "I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."

³Verse 7. 2 Cor. vi. 17, [Against idolaters, and their pollutions:] "Come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 1 John v. 21, "Little children, keep yourselves from idols."

³1 Cor. viii. 1, "As touching things offered unto idols, we know that we all have knowledge."

³Matt. xxvi. 26, [Institution of the Lord's supper:] "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

³Acts ii. 41, [On the preaching of Peter, with the eleven, on the day of Pentecost:] "Then they that gladly received his word were baptized... and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 44, All that believed were together... continuing daily with one accord in the temple, and breaking bread from house to house," [narg. or, at home.] 1 Cor. xi. 23, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

³Rom. xii. 5, "We, being many, are one body in

A.D. 59. body: for we are all partakers of that one bread.

18 Behold ^aIsrael ^aafter the flesh: ^aare not they which eat of the sacrifices partakers of the altar?

19 What say I then? ^athat the idol is anything, or that which is offered in sacrifice to idols is anything?

20 But *I say*, that the things which the Gentiles ^asacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 ^aYe cannot drink the cup of the Lord, and ^athe cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ^aprovoke the Lord to jealousy? ^aare we stronger than He?

Christ, and every one members one of another." 1 Cor. xii. 27, "Ye are the body of Christ, and members in particular."

^aRom. iv. 1, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 11, He received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*: that he might be . . . the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham." Gal. vi. 16, "Peace be . . . upon the Israel of God."

^aRom. iv. 1, on the last reference. ix. 3, 5, "— my brethren, my kinsmen according to the flesh . . . whose are the fathers, and of whom as concerning the flesh Christ came." 2 Cor. xi. 18, "Many glory after the flesh."

^aLev. iii. 3, "He [that is, the priest] shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. . . And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD." vii. 15, "The flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten [that is, by the priest who offered it] the same day that it is offered; he shall not leave any of it until the morning."

^a1 Cor. viii. 4, "As concerning . . . the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one*."

^aLev. xvii. 7, "They [that is, the priests] shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations." Deuteronomy xxxii. 17, [Of the Israelites who forsook God:] "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. 21, They have moved Me to jealousy with *that which is not God*; they have provoked Me to anger with their vanities." Psa. cvi. 37, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, *even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan*: and the land was polluted with blood." Rev. ix. 20, "The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship

23 ^aAll things are lawful for me, but ^aA.D. 59. all things are not expedient: all things are lawful for me, but all things edify not.

24 "Let no man seek his own, but every man another's *wealth*."

25 ^aWhatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For ^athe earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; ^awhatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not ^afor his sake that showed it, and for conscience' sake: for ^athe earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the

devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk."

^a2 Cor. vi. 15, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

^aDeut. xxxii. 36, "The LORD shall judge His people . . . and He shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings?"

^aDeut. xxxii. 21, on ^aabove.

^aEzek. xxii. 14, [Of Jerusalem, for her abominable sins:] "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it."

^a1 Cor. vi. 12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

^aVerse 35. Rom. xv. 1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2, Let every one of us please his neighbour for his good to edification. 3, For even Christ pleased not Himself" 1 Cor. xiii. 4, "Charity . . . seeketh not her own." Phil. ii. 4, "Look not every man on his own things, but every man also on the things of others." 20, [Expressing a hope to send Timotheus to them:] "I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

^a1 Tim. iv. 4, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

^aVerse 28. Exod. xix. 5, [The Lord said:] "All the earth is Mine." Deut. x. 14, "Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth *also*, with all that therein is." Psa. xxiv. 1, "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." 1. 12, "The world is Mine, and the fulness thereof."

^aLuke x. 7, [In Christ's charge to the seventy:] "In the same house remain, eating and drinking such things as they give."

^a1 Cor. vii. 10, "If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? 12, When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

^aVerse 26. Deut. x. 14, on ^aabove. Psa. xxiv. 1, *ibid*.

A.D. 59. other: for 'why is my liberty judged of another man's conscience?

30 For if I by 'grace be a partaker, why am I evil spoken of for that 'for which I give thanks?

31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 *Give none offence, neither to the Jews, nor to the 'Gentiles, nor to 'the church of God: 33 Even as "I please all men in all things, 'not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

* Rom. xiv. 15, "If thy brother be grieved with thy meat, now walkest thou not charitably. . . Let not then your good be evil spoken of."

"Rom. xiv. 6, [Against judging a weak brother:] "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." 1 Tim. iv. 4, on "above."

* Col. iii. 17, "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." 1 Peter iv. 11, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

* Rom. xiv. 13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." 1 Cor. viii. 13, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 2 Cor. vi. 1, "We . . beseech you also that ye receive not the grace of God in vain, 3, giving no offence in anything, that the ministry be not blamed."

* Acts xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed . . to feed the church of God, which He hath purchased with His Own blood." 1 Cor. xi. 20, 22, [Against those who, having come together to eat the Lord's supper, ate and drank to excess:] "What! have ye not houses to eat and drink in? or despise ye the church of God. . . ?" 1 Tim. iii. 5, [How bishops should be qualified:] "If a man know not how to rule his own house, how shall he take care of the church of God?"

* Rom. xv. 2, on "above." 1 Corinthians ix. 19, 22, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . I am made all things to all men, that I might by all means save some."

* Verse 24.

CHAP. XI.—"1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. 17, For this cause have I sent unto you Timotheus . . who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." Eph. v. 1, [With respect to forgiveness, &c.:] "Be ye . . followers of God, as dear children; and walk in love, as Christ also hath loved us." Phil. iii. 17, "Brethren, be followers together of me, and mark them which walk so as ye have

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and 'keep the 'ordinances, as I delivered them to you.

3 But I would have you know, that 'the head of every man is Christ; and 'the head of the woman is the man; and 'the head of Christ is God.

4 Every man praying or 'prophesying, having his head covered, dishonoureth his head.

5 But 'every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were 'shaven.

6 For if the woman be not covered, let her also

us for an ensample." 1 Thess. i. 6, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia." 2 Thess. iii. 8, "We . . wrought with labour and travail night and day, that we might not be chargeable to any of you: 9, to make ourselves an ensample unto you to follow us."

* 1 Cor. iv. 17, on the last reference.

* 1 Cor. vii. 17, [Treating of marriage:] "As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

* Eph. v. 23, "The husband is the head of the wife, even as Christ is the Head of the Church."

* Gen. iii. 16, [After man's shameful fall:] "Unto the woman He said . . Thy desire shall be to thy husband, [marg. or, subject to thy husband,] and he shall rule over thee." 1 Tim. ii. 11, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Peter iii. 1, 6, "Ye wives, be in subjection to your own husbands . . even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

* John xiv. 28, [To the eleven, at Christ's last supper:] "My Father is greater than I." 1 Cor. iii. 23, "Christ is God's." xv. 24, 27, "God, even the Father . . hath put all things under His [that is, Christ's] feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Phil. ii. 5, 7, "Christ Jesus . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him."

* 1 Cor. xii. 10, "To another, prophecy, [is given by the Spirit.] 28, God hath set some in the church, first apostles, secondarily prophets." xiv. 1, &c., which see.

* Acts xxi. 8, "Philip the evangelist, which was one of the seven . . had four daughters, virgins, which did prophecy."

* Deut. xxi. 10, "When thou . . seest among the cap-

1 Or, traditions, 2 Thess. iii. 15, "Hold the traditions which ye have been taught, whether by word, or our epistle," iii. 6, "Withdraw yourselves from every brother that walketh . . not after the traditions which he received of us."

A.D. 59. be shorn: but if it be ^a a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as ¹ he is the image and glory of God: but the woman is the glory of the man.

8 For ^m the man is not of the woman; but the woman of the man.

9 ⁿ Neither was the man created for the woman; but the woman for the man.

⁹ That is, a covering, in sign that she is under the power of her husband.
10 For this cause ought the woman ^o to have ² power on *her* head, ^p because of the angels.

11 Nevertheless ² neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; ^r but all things of God.

tives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head," &c.

^a Numb. v. 18, [Of the wife, whose husband is jealous of her, supposing her to be defiled, without a witness:] "The priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering." Deut. xxii. 5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God."

ⁱ Gen. i. 26, "God said, Let Us make man in Our image, after Our likeness... So God created man in His *Own* image, in the image of God created He him, [also v. 1, and ix. 6:] male and female created He them. And God blessed them, and God said unto them... have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

^m Gen. ii. 18, "The LORD God said, *It is* not good that the man [that is, Adam] should be alone; I will make him an help meet for him. 21, And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; 22, and the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. 23, And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

ⁿ Gen. ii. 18, 21, 23, on the last reference.

^o Gen. xxiv. 64, [Abraham had sent his servant to Nahor, to seek a wife for his son Isaac:] "Rebekah lifted up her eyes, and when she saw Isaac... she took a veil, and covered herself."

^p Eccles. v. 1, 6, "When thou goest to the house of God... suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error."

^r Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

^s Rom. xi. 36, "Of Him, and through Him, and to Him, *are* all things: to whom be glory forever. Amen."

^t 1 Tim. vi. 3, "If any man... consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is... doting about questions and strifes of words, whereof

13 Judge in yourselves: is it comely ^{A.D. 59.} that a woman pray unto God uncovered?

14 Doth even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ² covering. ^{3 Or, veil.}

16 But ⁴ if any man seem to be contentious, we have no such custom, ⁴ neither the churches of God.

17 Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ⁵ I hear that there be ⁵ divisions among you; and I partly believe it. ^{4 Or, schisms.}

19 For ⁶ there must be also ⁶ heresies among you, ⁶ that they which are approved may be made manifest among you. ^{5 Or, sects.}

cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds."

¹ 1 Cor. vii. 17, on ^a above. xiv. 33, [Teaching the true use of prophecy, and speaking with tongues:] "God is not the *author* of confusion, but of peace, as in all the churches of the saints."

ⁱ 1 Cor. i. 10, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" iii. 3, "Ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

^m Matt. xviii. 7, [Jesus said:] "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" also Luke xvii. 1. Acts xx. 30, [Paul to the elders of the church of Ephesus:] "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them... and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

ⁿ Luke ii. 34, [Of Jesus, when he was circumcised:] "Simeon... said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against... that the thoughts of many hearts may be revealed."

1 John ii. 19, [Of antichrists:] "They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us." See Deut. xiii. 1, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not

A.D. 59. 20 When ye come together therefore into one place, ⁶ *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and ^a another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye ⁷ the church of God, and ⁸ shame ⁹ them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For ¹⁰ I have received of the Lord that which also I delivered unto you, ¹¹ That the Lord Jesus the same night in which He was betrayed took bread:

24 And when He had given thanks, He brake *it*, and said, Take, eat: this is my body, which is broken for you: this do ¹² in remembrance of Me.

25 After the same manner also *He took* the cup, when He had supped, saying, This cup is the

known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."

² 2 Pet. ii. 13, [Of profane and blasphemous seducers:] "Spots *they* are and blemishes, sporting themselves with their own deceivings while they feast with you." Jude 12, [Of the same class of seducers:] "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear."

¹ 1 Cor. x. 32, "Give none offence . . to the church of God."

¹ James ii. 6, "Ye have despised the poor. Do not rich men oppress you . . ?"

¹ 1 Cor. xv. 3, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." Gal. i. 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." 11, I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

¹ Matt. xxvi. 26, [Institution of the Lord's supper:] "As they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of *it*; for this is My blood of the new testament, which is shed for many for the remission of sins:" with Mark xiv. 22, and Luke xxii. 19.

¹ John xiv. 2, [To the eleven at Christ's last supper:] "I go to prepare a place for you. And . . I will come again, and receive you unto Myself; that where I am, *there* ye may be also." xxi. 21, [Of the disciple whom Jesus loved:] "Peter . . saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is *that* to thee?" Acts i. 10, [To the apostles:] "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." xv. 22, "As in Adam all die, even so in Christ shall all be made alive . . Christ the first-

new testament in My blood: this do ye, A.D. 59. as oft as ye drink *it*, in remembrance of Me.

26 For as often as ye eat this bread, and drink this cup, ⁹ ye do show the Lord's death ¹⁰ till He come.

27 ^a Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ^a let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ¹⁰ damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For ^a if we would judge ourselves, we should not be judged.

32 But when we are judged, ^a we are chastened

fruits; afterward they that are Christ's at His coming."

¹ 1 Thess. iv. 16, [Of "the coming of the Lord.":] "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 2 Thess. i. 7, 10, "The Lord Jesus . . shall come to be glorified in his saints, and to be admired in all them that believe." Jude 14, "Enoch also, the seventh from Adam, prophesied . . saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him."

^a Numb. ix. 10, 13, "Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD . . but the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin." John vi. 51, [Jesus said:] "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. 63, It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64, But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." xiii. 27, [Jesus foretelling by a token, who should betray Him:] "When he had dipped the sop He gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him." 1 Cor. x. 21, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

² 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith; prove your own selves." Gal. vi. 4, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

^a Psa. xxxii. 5, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin." 1 John i. 9, "If we confess our sins, He is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."

^a Psa. xciv. 12, "Blessed is the man whom Thou

A. D. 59. of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man ¹hunger, let him eat at ¹home; that ye come not together unto ¹¹condemnation. And the rest ²will I set in order when ¹I come.

¹¹ Or, judgment.

CHAPTER XII.

¹ *Spiritual gifts* ⁴ *are divers,* ⁷ *yet all to profit withal.* ⁸ *And to that end are diversely bestowed:* ¹² *that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body;* ²⁷ *so we should do one for another, to make up the mystical body of Christ.*

chastenest, O LORD, and teachest him out of Thy law; that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." Heb. xii. 5, "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

¹ Verse 21.

² Verse 22.

¹ 1 Cor. vii. 17, on ¹ page 386. Tit. i. v, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting," &c.

¹ 1 Cor. iv. 19, "I will come to you shortly, if the Lord will."

CHAP. XII.—¹ 1 Cor. xiv. 1, "Desire spiritual gifts. 37, If any man think himself to be . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

¹ 1 Cor. vi. 9, "Neither fornicators, nor idolaters, &c., shall inherit the kingdom of God. And such were some of you." Eph. ii. 11, "Remember, that ye *being* in time past Gentiles in the flesh . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." 1 Thess. i. 9, "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Titus iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." 1 Peter iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

² Psal. cxv. 5, [Of the idols of the heathen:] "They have mouths, but they speak not."

⁴ Mark ix. 39, "Jesus said: . . There is no man which shall do a miracle in My Name, that can lightly speak

NOW ^a concerning spiritual gifts, brethren, I would not have you ignorant.

A. D. 59.

2 Ye know ^a that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^a that no man speaking by the Spirit of God calleth Jesus ¹ accursed: and ^a that no man can say that Jesus is the Lord, but by the Holy Ghost.

¹ Or, anathema.

4 Now ^a there are diversities of gifts, but ^a the same Spirit.

5 ^a And there are differences of ² administrations, but the same Lord.

² Or, ministrations.

6 And there are diversities of operations, but it is the same God ^a which worketh all in all.

evil of Me. For he that is not against us is on our part." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2, Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

^a Matthew xvi. 16, "Simon Peter . . said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven." John xv. 26, [To the eleven at Christ's last supper:] "When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, He shall testify of Me." 2 Cor. iii. 5, "—not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

¹ Rom. xii. 4, "As we have many members in one body, and all members have not the same office: 5, so we, *being* many, are one body in Christ, and every one members one of another. 6, Having then gifts differing according to the grace that is given to us, whether prophecy, let us *prophecy* according to the proportion of faith; 7, or ministry, let us *wait* on our ministering: or he that teacheth, on teaching; 8, or he that exhorteth, on exhortation: he that giveth, let him *do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Heb. ii. 3, "Great salvation . . at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts [marg. or, distributions] of the Holy Ghost, according to His Own will." 1 Peter iv. 10, "As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him *speak* as the oracles of God; if any man minister, let him *do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

² Eph. iv. 4, "There is . . one Spirit."

³ Romans xii. 6-8, on ^a above. Eph. iv. 7, "Unto every one of us is given grace according to the measure of the gift of Christ. 11, He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

⁴ Eph. i. 23, "—Him that filleth all in all."

A.D. 59. 7 ^a But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit ^a the word of wisdom; to another ^m the word of knowledge by the same Spirit;

9 ^a To another faith by the same Spirit; to another ^e the gifts of healing by the same Spirit;

10 ^p To another the working of miracles; to another ^r prophecy; ^r to another discerning of spirits;

^a Rom. xii. 6-8, on ^a above. 1 Cor. xiv. 26, "Let all things be done unto edifying." Eph. iv. 7, on ^a above. 1 Peter iv. 10, 11, on ^a above.

¹ 1 Cor. ii. 6, "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory."

^m 1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him in . . . all knowledge." xiii. 2, "Though I have . . . all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 2 Cor. viii. 7, "Ye abound in . . . knowledge."

^a Matt. xvii. 19, [On Jesus casting out a devil which His disciples could not do:] "Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20, And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." 1 Cor. xiii. 2, on the last reference. 2 Cor. iv. 13, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

^a Mark xvi. 17, [To the eleven after Jesus rose from the dead:] "These signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." James v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

^a Verses 28, 29. Mark xvi. 17, on the last reference. Gal. iii. 5, "He . . . that ministereth to you the Spirit, and worketh miracles among you, *doeth* he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness."

^a Rom. xii. 6, on ^a above. 1 Cor. xiii. 2, on ^m above. xiv. 1, &c., which see.

^a ["discerning," *διακρίσεις*.] 1 Cor. xiv. 29, "Let the prophets speak two or three, and let the other judge," [*διακρινέτωσαν*.] 1 John iv. 1, on ^a above.

^a Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 45, [On Peter preaching Christ to Cornelius and his company:] "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

to another ^d divers kinds of tongues; to another the interpretation of tongues: A.D. 59.

11 But all these worketh that one and the self-same Spirit, ^a dividing to every man severally ^a as He will.

12 For ^a as the body is one, and hath many members, and all the members of that one body, being many, are one body: ^a so also is Christ.

13 For ^a by one Spirit are we all baptized into one body, ^a whether we be Jews or ^a Gen- 3 Gr. *Grecia*.

For they heard them speak with tongues, and magnify God." 1 Cor. xiii. 1, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

^a Rom. xii. 6, "Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; 7, or ministry, *let us wait on our ministering*: or he that teacheth, on teaching; 8, or he that exhorteth, on exhortation . . . he that ruleth, with diligence." 1 Cor. vii. 7, [Treating of marriage:] "Every man hath his proper gift of God, one after this manner, and another after that." 2 Cor. x. 13, "We will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you." Ephesians iv. 7, on ^a above.

^a John iii. 8, [Christ teaching Nicodemus:] "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Heb. ii. 3, "Great salvation . . . at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will."

^a Rom. xii. 4, "As we have many members in one body, and all members have not the same office: 5, so we, *being* many, are one body in Christ, and every one members one of another." Eph. iv. 4, "There is one body, and one Spirit." 13, [Showing why spiritual gifts are given unto men:] "—that we . . . may grow up into Him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

^a Verse 27. Gal. iii. 16, "To Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ."

^a Romans vi. 3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

^a Gal. iii. 27, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Eph. ii. 13, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both

A.D. 59. tiles, whether *we be* bond or free; and
 ~~~~~  
 Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath "God set the members every one of them in the body,"<sup>a</sup> as it hath pleased Him.

19 And if they *were* all one member, where *were* the body?

20 But now *are* they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we<sup>4</sup> bestow more abundant honour; and our uncomely *parts*  
 4 Or, put on. have more abundant comeliness.

24 For our comely *parts* have no need: but God

hath tempered the body together, having A.D. 59.  
 given more abundant honour to that *part*  
 which lacked:

25 That there should be no<sup>5</sup> schism in the body; but *that* the members should have the same care one for another.

5 Or, division.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now "ye are the body of Christ, and"<sup>a</sup> members in particular.

28 And "God hath set some in the church, first<sup>1</sup> apostles, secondarily<sup>2</sup> prophets, thirdly teachers, after that<sup>3</sup> miracles, then<sup>4</sup> gifts of healings,  
 6 Or, kinds, verse 10.  
<sup>5</sup> helps, <sup>6</sup> governments, <sup>7</sup> diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all<sup>1</sup> workers of miracles? 1 Or, powers.

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But "covet earnestly the best gifts: and yet show I unto you a more excellent way.

### CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing without charity. 4 The praises thereof, and 13 prelation before hope and faith.

**T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift<sup>a</sup> of a prophecy, and

"Acts xiii. 1, "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Romans xii. 6, on<sup>a</sup> above.

<sup>a</sup> Verse 10.

<sup>a</sup> Verse 9.

<sup>a</sup> Numb. xi. 16, [On Moses complaining of his charge of all the people:] "The LORD said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them. . . and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

<sup>a</sup> Rom. xii. 8, on<sup>a</sup> above. 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls. 24, Salute all them that have the rule over you."

<sup>a</sup> 1 Cor. xiv. 1, "Follow after charity, and desire spiritual gifts. 39, Covet to prophesy."

CHAP. XIII.—1 Cor. xii. 8, "To one is given by the Spirit . . the word of knowledge; 9, to another faith by the same Spirit; 10, to another prophecy. 28, God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c. xiv. 1, &c., which see. See Matt. vii. 21, [Sermon on the mount:] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? . . And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

[that is, both the Jew and the Gentile] one, and hath broken down the middle wall of partition *between us* . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Col. iii. 11, [In the new man:] "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

<sup>a</sup> John vi. 63, [Christ declaring Himself to be the bread of life to believers:] "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life." vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

<sup>a</sup> Verse 28.

<sup>a</sup> Verse 11. Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you . . to think soberly, according as God hath dealt to every man the measure of faith." 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

<sup>a</sup> Rom. xii. 5, on<sup>a</sup> above. Eph. i. 22, "The church . . is His body." iv. 12, on<sup>a</sup> above. v. 23, "Christ is the Head of the church. 30, We are members of His body, of His flesh, and of His bones." Col. i. 24, "— His body . . which is the church."

<sup>a</sup> Eph. v. 30, on the last reference.

<sup>a</sup> Eph. iv. 11, on<sup>a</sup> above.

<sup>a</sup> Eph. ii. 19, "Ye . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." iii. 3, 5, "By revelation He [that is, Jesus Christ] made known unto me the mystery . . as it is now revealed unto His holy apostles and prophets by the Spirit."

A.D. 59. understand all mysteries, and all knowledge; and though I have all faith, <sup>b</sup> so that I could remove mountains, and have not charity, I am nothing.

3 And <sup>c</sup> though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 <sup>d</sup> Charity suffereth long, and is kind; charity envieth not; charity <sup>e</sup> vaunteth not itself, is not puffed up.

5 Doth not behave itself unseemly, <sup>f</sup> seeketh not her own, is not easily provoked, thinketh no evil;

6 <sup>g</sup> Rejoiceth not in iniquity, but <sup>h</sup> rejoiceth <sup>i</sup> in the truth;

7 <sup>j</sup> Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 <sup>k</sup> For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I <sup>l</sup> thought as a child: but when I became a man, I put away childish things.

12 For <sup>m</sup> now we see through a glass, <sup>n</sup> darkly; but then <sup>o</sup> face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

## CHAPTER XIV.

1 Prophecy is commended 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and <sup>p</sup> desire spiritual gifts, <sup>q</sup> but rather that ye may prophesy.

2 For he that <sup>r</sup> speaketh in an unknown tongue speaketh not unto men, but unto God: for no man <sup>s</sup> understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that

4 Gr. is a riddle.

1 Or, is not rash.

2 Or, with the truth.

1 Gr. *learneth*, Acts xiii. 9. (When Paul was called to the apostleship.)  
2 They that were with me . . . heard not the voice of Him that spake to me."

3 Or, reasoned.

<sup>a</sup> Matt. xvii. 20, on <sup>a</sup> page 390. Mark xi. 23, [On Peter remarking that the fig-tree, cursed by Jesus, was withered away:] "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Luke xvii. 5, "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

<sup>b</sup> Matt. vi. 1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

<sup>c</sup> Prov. x. 12, "Love covereth all sins." 1 Pet. iv. 8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

<sup>d</sup> 1 Cor. x. 24, "Let no man seek his own, but every man another's *wealth*." Phil. ii. 4, "Look not every man on his own things, but every man also on the things of others."

<sup>e</sup> Psa. x. 3, "The wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth." Rom. i. 32, [Of the Gentiles:] "—who . . . have pleasure in them that do them," [that is, do such things as are worthy of death.]

<sup>f</sup> 2 John 4, "I rejoiced greatly that I found of thy children walking in truth."

<sup>g</sup> Rom. xv. 1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." 2 Tim. ii. 24, "The servant of the LORD must not strive; but be gentle unto all men . . . patient, in meekness instructing those that oppose themselves."

<sup>h</sup> 1 Cor. viii. 2, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

<sup>i</sup> 2 Cor. iii. 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as* by the Spirit of the Lord." v. 7, "We walk by faith, not by sight." Phil. iii. 12, "Not as though I had already attained, [that is, unto the resurrection of the dead,] either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

<sup>j</sup> Matt. xviii. 10, [Of the little ones:] "In heaven their angels do always behold the face of My Father which is in heaven." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

CHAP. XIV.—<sup>k</sup> 1 Cor. xii. 31, "Covet earnestly the best gifts."

<sup>l</sup> Numb. xi. 25, "The LORD . . . took of the spirit that was upon him, [that is, Moses,] and gave it unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease." 29, [On Joshua asking Moses to forbid two of the seventy from prophesying, who were not with the rest of the seventy at the time:] "Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put His Spirit upon them!"

<sup>m</sup> Acts ii. 1, 4, [Of the apostles:] "When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." x. 45, [On Peter preaching Christ to Cornelius and his company:] "They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."



A. D. 59. prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by <sup>d</sup> revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the <sup>2</sup> sounds, how shall it be known what is <sup>2</sup> Or, *tunes*. piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words <sup>2</sup> easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous <sup>4</sup> of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth; but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: 'I will sing with the spirit, and I will sing <sup>7</sup> with the understanding also.

<sup>4</sup> Verse 26.

\* Eph. v. 18, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

<sup>7</sup> Psal. xlvii. 7, "God is the King of all the earth: sing ye praises with understanding."

<sup>1</sup> 1 Cor. xi. 23, "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body," &c.

<sup>2</sup> Psal. cxxxii. 2, "Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." Matt. xi. 25, "Jesus . . . said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

xviii. 2, [On the disciples asking, Who should be greatest in the kingdom of heaven:] "Jesus called a little child unto Him, and set him in the midst of them, 3, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." xix. 14, [On the disciples rebuking those who brought little children to Christ:] "Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Rom. xvi. 19, "I would have you wise

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen <sup>2</sup> at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, <sup>2</sup> be not children in understanding: howbeit in malice <sup>4</sup> be ye children, but in understanding be <sup>4</sup> men.

21 <sup>2</sup> In the law it is <sup>4</sup> written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, <sup>2</sup> will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report <sup>2</sup> that God is in you of a truth.

unto that which is good, and simple [marg. or, *harmless*] concerning evil." 1 Cor. iii. 1, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as* unto babes in Christ." Eph. iv. 14, [Reason why God gives divers gifts unto men:] "— that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, *even* Christ" Heb. v. 12, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

<sup>4</sup> Matt. xviii. 3, on <sup>2</sup> above. 1 Pet. ii. 1, "Laying aside all malice, and all guile, and hypocries, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

<sup>2</sup> John x. 34, "Is it not written in your law . . . ?" [this expression is used by Jesus in quoting from the psalms.]

<sup>1</sup> Isa. xxviii. 11, [Ephraim rebuked for their unthankfulness to learn:] "With stammering lips and another tongue will He [that is, God] speak to this people . . . yet they would not hear."

<sup>2</sup> Acts ii. 13, [Of the apostles, speaking in divers languages on the day of Pentecost:] "Others mocking said, These men are full of new wine."

<sup>4</sup> Isa. xlv. 14, [Of Cyrus, the Lord's anointed:]

5 Gr. *perfect*,  
or, *of a ripe*  
age. Ch. ii. 6,  
"We speak  
wisdom  
among them  
that are  
perfect."

A.D. 59. 26 How is it then, brethren? when ye come together, every one of you hath a psalm, °hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. °Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and °let the other judge.

30 If *anything* be revealed to another that sitteth by, °let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And °the spirits of the prophets are subject to the prophets.

33 For God is not the Author of °confusion, but of peace, °as in all churches of the saints.

34 °Let your women keep silence in the churches: for it is not permitted unto them to speak; but °they are commanded to be under obedience, as also saith the °law.

“Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabaeans, men of stature, shall come over unto thee . . . in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely, God is in thee.” Zech. viii. 23, [On the restoration of Jerusalem:] “Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”

°Verse 6. 1 Cor. xii. 8, “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9, to another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10, to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”

°1 Cor. xii. 7, “The manifestation of the Spirit is given to every man to profit withal.” 2 Cor. xii. 19, “We do all things, dearly beloved, for your edifying.” Eph. iv. 12, [Reason why God gives divers gifts unto men:] “—for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

°1 Cor. xii. 10, on °above.

°1 Thess. v. 19, “Quench not the Spirit. Despise not prophesyings.”

°1 John iv. 1, “Beloved, believe not every spirit, but try the spirits whether they are of God . . . hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.”

°1 Cor. xi. 16, “If any man seem to be contentious, we have no such custom, neither the churches of God.”

°1 Tim. ii. 11, “Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”

°1 Cor. xi. 3, “I would have you know, that . . . the

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 °If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, °covet to prophesy, and forbid not to speak with tongues.

40 °Let all things be done decently and in order.

## CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them, that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel °which I preached unto you, which also ye have received, and °wherein ye stand;

2 °By which also ye are saved, if ye °keep in memory °what I preached unto you, unless °ye have believed in vain.

head of the woman is the man.” Eph. v. 22, “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.” Col. iii. 18, “Wives, submit yourselves unto your own husbands, as it is fit in the Lord.” Tit. ii. 1, “Speak thou the things which become sound doctrine: 4, that they [that is, the aged women] may teach the young women to be . . . obedient to their own husbands, that the word of God be not blasphemed.” 1 Pet. iii. 1, “Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of their wives.”

°Gen. iii. 16, [On man's shameful fall:] “Unto the woman He said . . . Thy desire shall be to thy husband, [margin, or, subject to thy husband,] and he shall rule over thee.”

°2 Cor. x. 7, “If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.” 1 John iv. 6, “We are of God: he that knoweth God, heareth us . . . Hereby know we the Spirit of truth.”

°1 Cor. xii. 31, “Covet earnestly the best gifts.” 1 Thess. v. 20, “Despise not prophesyings.”

°Verse 33.

CHAP. XV.—Gal. i. 11, “I certify you, brethren, that the gospel which was preached of me is not after man. 12, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

°Rom. v. 2, “We have access by faith into this grace wherein we stand.”

°Rom. i. 16, “The gospel of Christ . . . is the power of God unto salvation to every one that believeth.” 1 Cor. i. 21, “It pleased God by the foolishness of preaching to save them that believe.”

°Gal. iii. 4, [Asking what moved them to leave the faith, and hang upon the law:] “Have ye suffered so many things in vain? if it be yet in vain.”

6 Gr. tumult,  
or, inquiet-  
ness.

1 Or, hold  
fast.  
2 Gr. by what  
speech.

A.D. 59. 3 For 'I delivered unto you first of all that <sup>1</sup>which I also received, how that Christ died for our sins <sup>2</sup>according to the scriptures;

4 And that He was buried, and that He rose again the third day <sup>3</sup>according to the scriptures:

5 'And that He was seen of Cephas, then <sup>4</sup>of the twelve:

\* 1 Cor. xi. 2, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 23, "I have received of the Lord, that which also I delivered unto you:" [that is, how the Lord's supper was first instituted.]

<sup>1</sup> Gal. i. 12, on <sup>a</sup> above.

<sup>2</sup> Psalm xxii. 15, "Thou hast brought Me into the dust of death. For dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me." Isa. liii. 5, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . the LORD hath laid on Him the iniquity of us all. . . He is brought as a lamb to the slaughter. . . And He made His grave with the wicked, and with the rich in His death." Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself." Zech. xiii. 7, [The death of Christ:]

"Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the LORD of hosts: smite the Shepherd." Luke xxiv. 26, [Jesus, after His resurrection, talking with Cleopas and another disciple on the way to Emmaus:]

"Ought not Christ to have suffered these things, and to enter into His glory?" 46, [To the disciples, after He had expounded to them the Scriptures:] "Thus it behoved Christ to suffer, and to rise from the dead the third day." Acts iii. 18, [Peter, with John, to the Jews:]

"Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." xvi. 22, [Paul's defence before Agrippa:]

"Having. . . obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23, that Christ should suffer, and that He should be the first that should rise from the dead." 1 Peter i. 11, "The Spirit of Christ. . . testified beforehand the sufferings of Christ, and the glory that should follow."

ii. 24, "Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

<sup>3</sup> Psalm ii. 7, "I will declare the decree: the LORD hath said unto Me, Thou art My son; this day have I begotten Thee." xvi. 10, "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Isa. liii. 10, "It pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand." Hos. vi. 1, "Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." Luke xxiv. 26, 46, on <sup>a</sup> above. Acts ii. 25, [Peter, with the eleven, preaching Christ on the day of Pentecost:] "David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; more-

6 After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, He was seen of James; then <sup>1</sup>of all the apostles.

8 <sup>2</sup>And last of all He was seen of me also, as of <sup>3</sup>one born out of due time.

8 Or, an aborigine.

over also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David. . . Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." xiii. 32, [Paul preaching at Antioch:] "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee. . . And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption." xxvi. 22, 23, on <sup>a</sup> above. 1 Peter i. 11, *ibid*.

<sup>1</sup> Luke xxiv. 34, [The eleven said to Cleopas and another disciple:] "The Lord is risen indeed, and hath appeared to Simon." [called also Cephas.]

<sup>2</sup> Matthew xviii. 16, [On a mountain in Galilee:] "The eleven disciples. . . when they saw Him, they worshipped Him." Mark xvi. 14, "Afterward he appeared unto the eleven as they sat at meat." John xx. 19, "Jesus. . . stood in the midst;" [also Luke xxiv. 36:] 24, but Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 26, And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst." Acts x. 40, [Peter preaching Christ to Cornelius and his company:] "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead."

<sup>3</sup> Luke xxiv. 50, [Of the apostles, when Jesus ascended up to heaven:] "He led them out as far as to Bethany, and He lifted up His hands and blessed them." Acts i. 2, "Unto the apostles whom He had chosen. . . He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. . . being assembled together with them."

<sup>4</sup> Acts ix. 4, [Of Saul, also called Paul, journeying to Damascus:] "He. . . heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest." [Thus alluded to:] 17, "Ananias. . . said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest. . . be filled with the Holy Ghost." xxii. 12, 14, [Paul declaring how he was converted, &c., on the castle stairs:] "Ananias. . . said, The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt



A.D. 59. 9 For I am "the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

10 But "by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: "yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, "then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of

be His witness unto all men of what thou hast seen and heard. 17, While I was praying in the temple, I was in a trance, and saw Him." 1 Cor. ix. 1, "Am I not an apostle? . . have I not seen Jesus Christ our Lord?"

"Eph. iii. 8, on "below.

"Acts viii. 3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." Phil. iii. 6, [Of himself:] "—concerning zeal, persecuting the church." 1 Tim. i. 12, "I . . was before a blasphemer, and a persecutor, and injurious."

"Eph. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. 8, Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

"2 Cor. xi. 23, "—in labours more abundant, [that is, than the false apostles,] in stripes above measure, in prisons more frequent, in deaths oft," &c. xii. 11, "In nothing am I behind the very chiefest apostles, though I be nothing."

"Matt. x. 20, [Christ's charge to the twelve, when they shall be delivered up to councils:] "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." 2 Cor. iii. 5, "—not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." Gal. ii. 8, "He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles." Eph. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power." Phil. ii. 13, "It is God which worketh in you both to will and to do of His good pleasure."

A.D. 59. God; because "we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not."

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; "ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 "If in this life only we have hope in Christ, we are of all men most miserable.

20 But now "is Christ risen from the dead, and become "the first-fruits of them that sleep.

21 For "since by man came death, "by Man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But "every man in his own order: Christ the

"1 Thess. iv. 14, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

"Acts ii. 24, [Peter, with the eleven, preaching Jesus on the day of Pentecost:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." 32, This Jesus hath God raised up, whereof we are all witnesses." iv. 10, [Peter, with John, to the Jews:] "Jesus of Nazareth, whom ye crucified, whom God raised from the dead." 33, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." xiii. 30, [Paul preaching at Antioch, that Jesus is Christ:] "God raised Him from the dead."

"Romans iv. 24, "Jesus our Lord . . was delivered for our offences, and was raised again for our justification."

"2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution."

"1 Peter i. 3, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

"Verse 23. Acts xxvi. 23, on "above. Col. i. 18, [Of the Son of God:] "He . . is the beginning, the first-born from the dead; that in all things He might have the pre-eminence." Rev. i. 5, "Jesus Christ . . the first begotten of the dead."

"Rom. v. 12, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 17, for if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ."

"John xi. 25, "Jesus said . . I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"Verse 20. 1 Thess. iv. 15, "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16, For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17, then we which are alive and remain shall be caught up together with them

A.D. 59. first-fruits; afterward they that are Christ's at His coming.

24 Then cometh the end, when He shall have delivered up <sup>4</sup> the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

25 For He must reign, 'till He hath put all enemies under His feet.

26 <sup>a</sup> The last enemy that shall be destroyed is death. 27 For He <sup>a</sup> hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

28 <sup>f</sup> And when all things shall be subdued unto Him, then <sup>g</sup> shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

<sup>a</sup> Daniel vii. 13, [Daniel's vision:] "Behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days. . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. 27, And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

<sup>b</sup> Psa. cx. 1, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Acts ii. 34, 35, id., [where Peter proves from the words, that they refer to Jesus, as "being by the right hand of God exalted."] Eph. i. 17, 22, "The God of our Lord Jesus Christ, the Father of glory. . . hath put all things under His feet." Heb. i. 13, "To which of the angels said He [that is, the Father] at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits. . . ?" Heb. x. 12, [Of Christ our High Priest:] "This Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

<sup>c</sup> 2 Tim. i. 10, "Our Saviour Jesus Christ. . . hath abolished death, and hath brought life and immortality to light through the gospel." Rev. xx. 14, [At the last general resurrection:] "Death and hell were cast into the lake of fire."

<sup>d</sup> Matt. xxviii. 18, [To the apostles after the resurrection:] "Jesus. . . spake unto them, saying, All power is given unto Me in heaven and in earth." Heb. ii. 8, "Thou hast put all things in subjection under His feet, [also Psa. viii. 6.] For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." 1 Pet. iii. 21, "Jesus Christ. . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

<sup>e</sup> Phil. iii. 20, "The Saviour, the Lord Jesus Christ. . . is able even to subdue all things unto Himself"

<sup>f</sup> 1 Cor. iii. 23, "Christ is God's." xi. 3, "I would have you know, that. . . the head of Christ is God."

<sup>g</sup> 2 Cor. x. 26, [Of the apostle himself:] "—in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." Gal. v. 11, "If I yet preach circumcision, why do I yet suffer persecution?"

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And <sup>a</sup> why stand we in jeopardy every hour?

31 I protest by <sup>41</sup> your rejoicing which I have in Christ Jesus our Lord, <sup>a</sup> I die daily.

32 If <sup>a</sup> after the manner of men <sup>4</sup> I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? <sup>a</sup> let us eat and drink; for to-morrow we die.

33 Be not deceived: "evil communications corrupt good manners.

34 <sup>a</sup> Awake to righteousness, and sin not; <sup>b</sup> for some have not the knowledge of God: <sup>a</sup> I speak this to your shame.

<sup>1</sup> 1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

<sup>2</sup> Rom. viii. 36, [Of God's elect:] "It is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." 1 Cor. iv. 9, "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 2 Cor. iv. 10, "—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11, For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." xi. 23, [Of the apostle himself:] "—in deaths oft."

<sup>3</sup> 2 Cor. i. 8, "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life."

<sup>4</sup> Isa. xxii. 13, id., [said of the Jews, reproved for their human wisdom and worldly joy.] lvi. 12, [The prophet is inveighing against blind watchmen:] "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Eccles. ii. 24, [Joy in our labour is God's gift:] "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." Luke xii. 19, [Parable of the rich man who set up greater barns:] "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

<sup>5</sup> 1 Cor. v. 6, [Against those who rejoiced in the deed of fornication:] "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

<sup>6</sup> Rom. xiii. 11, "Now it is high time to awake out of sleep. . . the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Eph. v. 14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

<sup>7</sup> 1 Thess. iv. 5, "The Gentiles. . . know not God."

<sup>8</sup> 1 Cor. vi. 5, id., [of those who vexed their brethren,

4 Some read, our.

5 Or, to speak after the manner of men.

A.D. 59. 35 But some man will say, 'How are the dead raised up? and with what body do they come?

36 Thou fool, 'that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased Him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 'So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 'It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

in going to law with them, and that before the unbelievers.]

<sup>r</sup> Ezek. xxxvii. 3, [By the resurrection of dry bones, the dead hope of Israel is revived.] "He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. 11, Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

<sup>s</sup> John xii. 23, [Jesus foretelling His death, &c.:] "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

<sup>t</sup> Dan. xii. 3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Matt. xiii. 40, 43, [Exposition of the parable of the tares:] "In the end of the world . . . then shall the righteous shine forth as the sun in the kingdom of their Father."

<sup>u</sup> Phil. iii. 20, "We look for the Saviour, the Lord Jesus Christ: 21, Who shall change our vile body, that it may be fashioned like unto His glorious body."

<sup>v</sup> Gen. ii. 7, "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

<sup>w</sup> Rom. v. 14, "Adam . . . is the figure of Him that was to come."

<sup>x</sup> John v. 21, "The Son quickeneth whom He will." vi. 33, [Jesus said:] "The bread of God is He which cometh down from heaven, and giveth life unto the world. 39, And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. 40, And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. 54, Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. 55, For My flesh is meat indeed, and My

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 'The first man is of the earth, 'earthly: the second man is the Lord 'from heaven.

48 As is the earthy, such are they also that are earthy: and as is the Heavenly, such are they also that are heavenly.

49 And 'as we have borne the image of the earthy, 'we shall also bear the image of the Heavenly.

50 Now this I say, brethren, that 'flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; 'We shall not all sleep, 'but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: 'for the trumpet shall sound, and

blood is drink indeed. 57, As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." Philippians iii. 21, on "above. Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

<sup>y</sup> John iii. 31, [The doctrine of John the Baptist concerning Christ:] "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all."

<sup>z</sup> Gen. ii. 7, on "above. iii. 19, [Of Adam:] "Dust thou art, and unto dust shalt thou return."

<sup>a</sup> John iii. 13, [Jesus teaching Nicodemus:] "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." 31, on "above.

<sup>b</sup> Phil. iii. 20, 21, on "above.

<sup>c</sup> Gen. v. 3, "Adam . . . begat a son in his own likeness, after his image."

<sup>d</sup> Rom. viii. 29, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." 2 Cor. iii. 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." iv. 11, on "above. Phil. iii. 21, on "above. 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

<sup>e</sup> Matt. xvi. 17, [On Simon Peter confessing Christ to be the Son of the living God:] "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." John iii. 3, 5, [Jesus teaching Nicodemus the necessity of regeneration:] "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

<sup>f</sup> 1 Thess. iv. 15-17, on "verse 23.

<sup>g</sup> Phil. iii. 21, on "above.

<sup>h</sup> Zech. ix. 14, [On the victory of the church at Christ's coming:] "The Lord God shall blow the



A.D. 59. the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and <sup>1</sup>this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, <sup>2</sup>Death is swallowed up in victory.

55 <sup>1</sup>O death, where is thy sting? <sup>2</sup>O <sup>3</sup>grave, <sup>4</sup>where is thy victory?

56 The sting of death is sin; and <sup>5</sup>the strength of sin is the law.

57 <sup>6</sup>But thanks be to God, which giveth us <sup>7</sup>the victory through our Lord Jesus Christ.

58 <sup>8</sup>Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know <sup>9</sup>that your labour is not in vain in the Lord.

trumpet." Matt. xxiv. 30, "The Son of man . . shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." John v. 25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." 1 Thess. iv. 16, on <sup>a</sup> verse 23.

<sup>2</sup> 2 Cor. v. 4, "We that are in this tabernacle do groan, being burdened: not for that we shall be unclothed, but clothed upon, that mortality might be swallowed up of life."

<sup>3</sup> Isa. xxv. 8, [God praised for His saving benefits:] "He will swallow up death in victory." Heb. ii. 14, "As the children are partakers of flesh and blood, He [namely, the Son of God] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Rev. xx. 14, [At the last, general resurrection:] "Death and hell were cast into the lake of fire."

<sup>4</sup> Hos. xiii. 14, [A promise of God's mercy to Israel:] "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

<sup>5</sup> Rom. iv. 15, "The law worketh wrath: for where no law is, there is no transgression." v. 13, "Sin is not imputed when there is no law." vii. 5, "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death . . What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

<sup>6</sup> Rom. vii. 24, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

## CHAPTER XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOW concerning <sup>a</sup>the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 <sup>b</sup>Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, <sup>c</sup>whomsoever ye shall approve by your letters, them will I send to bring your <sup>d</sup>liberality unto Jerusalem.

4 <sup>e</sup>And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, <sup>f</sup>when I shall pass

<sup>1</sup> 1 John v. 4, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

<sup>2</sup> 2 Pet. iii. 14, "Beloved . . be diligent that ye may be found of Him [that is, of God, when the world shall be dissolved] in peace, without spot, and blameless."

<sup>3</sup> 1 Cor. iii. 8, [Of Paul who planted, and Apollos who watered, the church at Corinth:] "Every man shall receive his own reward according to his own labour."

CHAP. XVI.—<sup>a</sup> Acts xi. 29, [At Antioch, when the great dearth throughout the world was prophesied:] "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." xxiv. 17, [Paul answering for his life before Felix:] "I came to bring alms to my nation, and offerings." Rom. xv. 25, "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." 2 Cor. viii. 4, on <sup>b</sup> below. ix. 1, 12, "As touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind . . For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Gal. ii. 9, [Of Paul and Barnabas:] "James, Cephas, and John . . would that we should remember the poor; the same which I also was forward to do."

<sup>c</sup> Acts xx. 7, [At Troas:] "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Rev. i. 10, "I was in the Spirit on the Lord's day."

<sup>d</sup> 2 Cor. viii. 19, on the reference below.

<sup>e</sup> 2 Cor. viii. 4, [Of the liberal collection of the churches of Macedonia:] "—praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 6, Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace [margin, or, gift] also. 18, And we have sent with him the brother; 19, who was also chosen of the churches to travel with us with this grace."

<sup>f</sup> Acts xix. 21, [At Ephesus in Asia, A. D. 59:]

A.D. 59. through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be

"Paul purposed in the spirit, when he had passed through Macedonia and Achaia, [of which latter region Corinth was the chief city,] to go to Jerusalem. 22, So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." 2 Corinthians i. 15, [A. D. 60:] "I was minded to come unto you before, that ye might have a second benefit; 16, and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea."

Acts xv. 3, [Of Paul and Barnabas, going from Antioch to Jerusalem on the question of circumcision:] "—being brought on their way by the church." xvii. 14, [When the people of Berea were stirred up by the Jews of Thessalonica because of the apostles' preaching:] "The brethren . . . that conducted Paul brought him unto Athens." xxi. 4, [Of Paul, &c., at Tyre:] "The disciples . . . all brought us on our way, with wives and children, till we were out of the city." Rom. xv. 24, "Whosoever I take my journey into Spain, I will come to you: for I trust . . . to be brought on my way thitherward by you, if first I be somewhat filled with your company." 2 Cor. i. 16, on above.

Acts xviii. 21, [Paul bidding the disciples farewell at Ephesus:] "I will return again unto you, if God will." 1 Cor. iv. 19, "I will come to you shortly, if the Lord will." James iv. 13, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow . . . for that ye ought to say, If the Lord will, we shall live, and do this, or that."

Acts xiv. 27, [Paul and Barnabas returned to Antioch:] "When they . . . had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." 2 Cor. ii. 12, "I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving; withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ . . . that I may make it manifest, as I ought to speak." Rev. iii. 7, "To the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name."

Acts xix. 9, [On Paul preaching the Lord Jesus at Ephesus:] "When divers were hardened, and believed not, but spake evil of that way before the multitude, he

with you without fear: for he worketh the work of the Lord, as I also do.

11 "Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

Acts xix. 22, on above. 1 Cor. iv. 17, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ."

Rom. xvi. 21, "Timotheus my workfellow." Phil. ii. 19, "I trust in the Lord Jesus to send Timotheus shortly unto you . . . for I have no man like-minded, who will naturally care for your state. 22, Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." 1 Thess. iii. 2, "We . . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

1 Tim. iv. 12, "Let no man despise thy youth."

Acts xv. 33, [On Judas and Silas having exhorted the brethren at Antioch:] "They were let go in peace from the brethren unto the apostles."

1 Cor. i. 12, [Of their contentions:] "This I say, that every one of you saith, I am of Paul; and I of Apollos." iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed . . .?"

Matt. xxiv. 42, [Of the coming of the Son of man:] "Watch . . . for ye know not what hour your Lord doth come." xxv. 13, [On the parable of the ten virgins:] "Watch . . . for ye know neither the day nor the hour wherein the Son of man cometh." 1 Thessalonians v. 6, 8, "Let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Pet. v. 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

1 Cor. xv. 1, "Brethren, I declare unto you the gospel . . . wherein ye stand." Phil. i. 27, "Let your conversation be as it becometh the gospel of Christ: that . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries." iv. 1, "Stand fast in the Lord, my dearly beloved." 1 Thess. iii. 7, "Brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord." 2 Thess. ii. 15, "Brethren, stand fast."

Eph. vi. 10, "My brethren, be strong in the Lord, and in the power of His might." Col. i. 9, "We . . . do not cease to pray for you, 10, that ye might walk worthy of the Lord unto all pleasing . . . strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

1 Cor. xiv. 1, "Follow after charity." 1 Peter iv. 8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

A.D. 59. 15 I beseech you, brethren, (ye know <sup>the</sup> house of Stephanas, that it is "the first-fruits of Achaia, and <sup>that</sup> they have addicted themselves to "the ministry of the saints.)

16 "That ye submit yourselves unto such, and to every one that helpeth with us, and "labour-eth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: "for that which was lacking on your part they have supplied.

18 "For they have refreshed my spirit and yours: therefore "acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and

"1 Cor. i. 16, "I baptized . . the household of Stephanas."

"Romans xvi. 5, "Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ."

"2 Cor. viii. 4, [Stirring up the Corinthians to a liberal contribution by example of the churches of Macedonia:] "—praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints." ix. 1, [Of almsgiving:] "As touching the ministering to the saints, it is superfluous for me to write to you." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed towards His Name, in that ye have ministered to the saints, and do minister."

"Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

"Heb. vi. 10, on "above.

"2 Cor. xi. 9, "When I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied." Phil. ii. 29, [Of Epaphroditus:] "Receive him . . in the Lord with all gladness: and hold such in reputation: 30, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Philem. 12, [Of Onesimus, sent back to his master:] "Receive him . . whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel."

"Colossians iv. 8, [Of Tychicus, a faithful minister:] "—whom I have sent unto you . . that he might know

Priscilla salute you much in the Lord, A.D. 59. <sup>with</sup> the church that is in their house.

20 All the brethren greet you. "Greet ye one another with an holy kiss.

21 "The salutation of *me* Paul with mine own hand.

22 If any man "love not the Lord Jesus Christ, <sup>let</sup> him be Anathema "Maran-atha.

23 "The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother."

"1 Thess. v. 12, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Phil. ii. 29, on "above.

"Rom. xvi. 5, "Greet the church that is at their house," [that is, at the house of Priscilla and Aquila.] 15, "Salute Philologus, &c., and all the saints which are with them." Philem. 1, "Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer . . and to the church in thy house."

"Rom. xvi. 16, "Salute one another with an holy kiss."

"Col. iv. 18, "The salutation by the hand of me Paul." 2 Thess. iii. 17, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write."

"Eph. vi. 24, "Grace *be* with all them that love our Lord Jesus Christ in sincerity."

"Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed."

"Jude 14, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him."

"Rom. xvi. 20, id.



# THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

## CORINTHIANS.

### CHAPTER I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, & so particularly in his late danger in Asia. 12 And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

A.D. 60 **PAUL**, \*an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, <sup>b</sup>with all the saints which are in all Achaia :

2 *Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*

3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;*

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

CHAP. I.—“—apostle . . God.” Eph. i. 1, id. Col. i. 1, id. 1 Cor. i. 1, “Paul, called to be an apostle of Jesus Christ through the will of God.” 1 Tim. i. 1, “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ.” 2 Tim. i. 1, “Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.”

<sup>a</sup> Phil. i. 1, “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi.” Col. i. 1, “Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse.”

<sup>a</sup> “Grace—Christ” [this is the usual mode of salutation in the apostolic epistles ; as] Rom. i. 7, 1 Cor. i. 3, Gal. i. 3, Phil. i. 2, Col. i. 2, 1 Thess. i. 1, 2 Thess. i. 2, and Philem. 3.

<sup>a</sup> Eph. i. 3, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” 1. Peter i. 3, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”

<sup>a</sup> Acts ix. 5, [To Saul, when he was converted, and called to the apostleship, the Lord said:] “Saul, Saul, why persecutest thou Me?” 2 Cor. iv. 10, [Of the same:] “—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in

5 For as <sup>a</sup>the sufferings of Christ <sup>A.D. 60.</sup> abound in us, so our consolation also <sup>b</sup>aboundeth by Christ.

6 And whether we be afflicted, <sup>c</sup>*it is* for your consolation and salvation, which <sup>d</sup>is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and salvation. <sup>1 Or, is wrought.</sup>

7 And our hope of you <sup>e</sup>is steadfast, knowing, that <sup>f</sup>as ye are partakers of the sufferings, so <sup>g</sup>shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of <sup>h</sup>our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9 But we had the <sup>i</sup>sentence of death in ourselves, that we should <sup>j</sup>not trust in ourselves, but in God which raiseth the dead : <sup>2 Or, answer.</sup>

10 <sup>k</sup>Who delivered us from so great a death, and doth deliver : in whom we trust that He will yet deliver us ;

11 Ye also <sup>l</sup>helping together by prayer for us,

our mortal flesh.” Col. i. 23, “I Paul am made a minister ; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.”

<sup>f</sup> 2 Cor. iv. 15, “All things <sup>are</sup> for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.”

<sup>g</sup> Romans viii. 17, [Of the children of God:] “If children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time <sup>are</sup> not worthy to be compared with the glory which shall be revealed in us.”

2 Tim. ii. 12, “If we suffer, [that is, with Christ Jesus,] we shall also reign with Him.”

<sup>h</sup> Acts xix. 23, [On the apostle preaching the gospel at Ephesus in Asia, confirming it by miracles, &c.:]

“—the same time there arose no small stir about that way. 29, The whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theatre.” 1 Cor. xv. 32, “—I have fought with beasts at Ephesus.” xvi. 8, “I will tarry at Ephesus until Pentecost. For . . there are many adversaries.”

<sup>i</sup> Jer. xvii. 5, “Thus saith the LORD ; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 7, Blessed is the man that trusteth in the LORD, and whose hope the LORD is.”

<sup>k</sup> 2 Pet. ii. 9, “The Lord knoweth how to deliver the godly out of temptations.”

<sup>l</sup> Rom. xv. 30, “I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God

A.D. 60. that "for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and "godly sincerity, "not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundant to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, "that we are your rejoicing, even as "ye also are ours in the day of the Lord Jesus.

15 And in this confidence "I was minded to come unto you before, that ye might have "a <sup>3 Or, grace.</sup> second <sup>3</sup> benefit;

16 And to pass by you into Macedonia, and "to come again out of Macedonia unto you, and of

for me; that I may be delivered from them that do not believe in Judea." Phil. i. 19, [Of the apostle's bonds in Christ, &c.] "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Philem. 22, [The apostle purposeth to go to Philemon:] "I trust that through your prayers I shall be given unto you."

"2 Cor. iv. 15, on "above.

"2 Cor. ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." iv. 1, "We . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

"1 Cor. ii. 4, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 13, Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

"2 Cor. v. 12, "We . . give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart."

"Phil. ii. 15, "Ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." iv. 1, "My brethren dearly beloved and longed for, my joy and crown . . stand fast in the Lord, my dearly beloved." 1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

"1 Cor. iv. 19, "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 21, What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?"

"Rom. i. 11, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."

"1 Cor. xvi. 5, "I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter

you to be brought on my way toward A.D. 60. Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose "according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our "word <sup>4 Or, preach- ing.</sup> toward you was not yea and nay.

19 For "the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, "but in Him was yea.

20 "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

21 Now He which stablisheth us with you in Christ, and "hath anointed us, is God;

22 Who "hath also sealed us, and "given the earnest of the Spirit in our hearts.

23 Moreover "I call God for a record upon my

with you, that ye may bring me on my journey whither-soever I go."

"2 Cor. x. 2, "I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh."

"Mark i. 1, "Jesus Christ, the Son of God." Luke i. 35, [The conception of Christ foretold to Mary by the angel Gabriel:] "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Acts ix, 20, [Saul at Damascus, after his conversion:] "Straightway he preached Christ in the synagogues, that He is the Son of God."

"Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and forever."

"Rom. xv. 8, "I say that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name."

"1 John ii. 20, 27, "Ye have an unction from the Holy One, and ye know all things. . The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

"Eph. i. 13, "After that ye believed, ye were sealed with that Holy Spirit of promise, 14, which is the earnest of our inheritance until the redemption of the purchased possession." iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from all iniquity." Rev. ii. 17, "He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"2 Cor. v. 5, "God . . hath given unto us the earnest of His Spirit." Eph. i. 14, on "above.

"Rom. i. 9, [Of the apostle's unceasing prayers for the Romans:] "God is my witness." 2 Cor. xi. 31,

A.D. 60. soul, "that to spare you I came not as yet unto Corinth.

24 Not for<sup>d</sup> that we have dominion over your faith, but are helpers of your joy; for 'by faith ye stand.

## CHAPTER II.

1 *Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

**B**UT I determined this with myself, "that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, <sup>a</sup>I should have sorrow from them of whom I ought to rejoice; "having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; "not that

[Showing his sufferings, as Christ's minister:] "The God and Father of our Lord Jesus Christ. . . knoweth that I lie not." Gal. i. 20, [Of his divine calling, and what he was before conversion:] "The things which I write unto you, behold, before God, I lie not." Phil. i. 8, "God is my record, how greatly I long after you in the bowels of Jesus Christ."

<sup>1</sup> 1 Cor. iv. 21, on <sup>a</sup>above. 2 Cor. ii. 3, which see. xii. 20, "I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21, and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." xiii. 2, "I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. 10, Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

<sup>1</sup> 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed. . . ?" 1 Pet. v. 3, [Of the duty of the elders:] "— neither as being lords over God's heritage, but being ensamples to the flock."

<sup>a</sup>Rom. xi. 20, [Of the Gentile believer:] "Thou standest by faith." 1 Cor. xv. 1, "Brethren, I declare unto you the gospel which I preached unto you. . . wherein ye stand."

CHAP. II.—2 Cor. i. 23, which see. xii. 20, 21, on <sup>a</sup>above. xiii. 10, *ibid*.

<sup>a</sup>2 Cor. xii. 21, on <sup>a</sup>above.

<sup>2</sup> 2 Cor. vii. 16, [Of their loving-kindness and obedience towards Titus, &c.:] "I rejoice therefore that I have confidence in you in all things." viii. 22, "We have sent with them [that is, with Titus, &c.] our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you." Gal. v. 10,

ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But "if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this <sup>1</sup>punishment, which was inflicted <sup>2</sup>of many.

<sup>1</sup> Or, censures.

7 "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be "obedient in all things.

10 To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes *forgave I it*, "in the person of Christ;

<sup>2</sup> Or, in the night.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, "when I came to Troas to

[Moving them to stand in their liberty, &c.:] "I have confidence in you through the Lord, that ye will be none otherwise minded."

<sup>a</sup> 2 Cor. vii. 8, "Though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9, Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 12, Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you."

<sup>1</sup> 1 Cor. v. 1, on <sup>a</sup>below.

<sup>a</sup> Gal. iv. 12, "Ye have not injured me at all."

<sup>1</sup> 1 Cor. v. 1, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 3, I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Tim. v. 20, "Them that sin rebuke before all, that others also may fear."

<sup>a</sup> Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

<sup>2</sup> 2 Cor. vii. 14, "Titus. . . remembereth the obedience of you all, how with fear and trembling ye received him." x. 6, [The apostle setteth forth his spiritual authority to punish:] "— having in a readiness to revenge all disobedience, when your obedience is fulfilled."

<sup>a</sup> Acts xvi. 8, "They. . . came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called



God causes us to triumph,

## II. CORINTHIANS III.

and shows His knowledge by us.

A.D. 60. *preach* Christ's gospel, and 'a door was opened unto me of the Lord,

13 "I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest "the savour of His knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, "in them that are saved, and "in them that perish:

16 "To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And "who is sufficient for these things?

17 For we are not as many, "which <sup>3 Or, deal deceitfully with.</sup> corrupt the word of God: but as 'of sincerity, but as of God, in the sight of God speak we <sup>4 Or, of.</sup> 'in Christ.

us for to preach the gospel unto them." xx. 6, [Of Paul, &c., A.D. 60:] "We . . . came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them."

<sup>1</sup> 1 Cor. xvi. 8, "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me."

<sup>2</sup> 2 Cor. vii. 5, "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus."

"Cant. i. 3, [The church's love to Christ:] "Because of the savour of Thy good ointments Thy Name is as ointment poured forth, therefore do the virgins love Thee."

<sup>3</sup> 1 Cor. i. 18, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

<sup>2</sup> 2 Cor. iv. 3, "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

<sup>4</sup> Luke ii. 34, [Of Jesus, when He was presented in the temple:] "Simeon . . . said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." John ix. 39, "Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." 1 Pet. ii. 7, [Of Christ, the sure foundation:] "Unto you . . . which believe *He* is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed."

<sup>5</sup> 1 Cor. xv. 10, "By the grace of God I am what I am: and His grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which *was with me*." 2 Cor. iii. 5, 6, which see.

<sup>6</sup> 2 Cor. iv. 1, 2, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." xi. 13, "Such

## CHAPTER III.

<sup>1</sup> Lest their false teachers should charge him with vain-glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO "we begin again to commend our- selves? or need we, as some others, <sup>A.D. 60.</sup> "epistles of commendation to you, or letters of commendation from you?

<sup>2</sup> "Ye are our epistle written in our hearts, known and read of all men:

<sup>3</sup> Forasmuch as ye are manifestly declared to be the epistle of Christ, "ministered by us, written not with ink, but with the Spirit of the living God; not "in tables of stone, but "in fleshy tables of the heart.

are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works." 2 Pet. ii. 3, [Of false teachers:] "Through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

<sup>2</sup> 2 Cor. i. 12, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." iv. 1, 2, on "above.

CHAP. III.—<sup>2</sup> 2 Cor. v. 12, "We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart." x. 8, "Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. 12, We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." xii. 11, "I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

<sup>3</sup> Acts xviii. 27, [Of Apollos at Ephesus:] "When he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him."

<sup>4</sup> 1 Cor. ix. 2, "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

<sup>5</sup> 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

<sup>6</sup> Exod. xxiv. 12, "The LORD said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." [NOTE.—These tables were broken by Moses, when the people made and worshipped the golden calf.] xxxiv. 1, "The LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

<sup>7</sup> Psa. xl. 8, "Thy law is within my heart." Jer.

A.D. 60.

4 And such trust have we through Christ to God-ward:

5 <sup>o</sup>Not that we are sufficient of ourselves to think anything as of ourselves; but <sup>a</sup>our sufficiency is of God;

6 Who also hath made us able <sup>1</sup>ministers of <sup>2</sup>the new testament; not <sup>1</sup>of the letter, but of the spirit: for <sup>1</sup>the letter killeth, <sup>2</sup>but the spirit <sup>1</sup>giveth life.

7 But if <sup>2</sup>the ministration of death, <sup>2</sup>written and

xxx. 31, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah. 33, This shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." [quoted to show that the temporal covenant with the fathers is abolished by the eternal covenant of the gospel.] Heb. vii. 10-12. Ezek. xi. 19, [God's purpose in saying a remnant of the Jews:] "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." xxxvi. 26, [The blessings of Christ's kingdom:] "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh," &c.

<sup>o</sup>John xv. 5, [To the eleven, at Christ's last supper:] "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." 2 Cor. ii. 16, which see.

<sup>a</sup>1 Cor. xv. 10, on <sup>a</sup>above. Phil. ii. 13, [Exhortation to a careful proceeding in the way of salvation:] "It is God which worketh in you to will and to do of His good pleasure."

<sup>1</sup>1 Cor. iii. 5, on <sup>a</sup>above. xv. 10, on <sup>a</sup>above. 2 Cor. v. 18, "God . . . hath given to us the ministry of reconciliation." Eph. iii. 7, "I was made a minister, [that is, of the gospel,] according to the gift of the grace of God given unto me by the effectual working of His power." Col. i. 25, "I am made a minister, [that is, of the church,] according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. 29, I also labour, striving according to His working, which worketh in me mightily." 1 Tim. i. 11, "The glorious gospel of the blessed God . . . was committed to my trust. 12, And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 2 Tim. i. 11, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

<sup>2</sup>Matt. xxvi. 27, [At Christ's last supper with the apostles:] "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." Heb. viii. 6, [Of Christ, our High Priest:] "He is the Mediator of a better covenant, which was established with better promises. 8, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Also Jer. xxxi. 31.

<sup>1</sup>Rom. ii. 27, 29, "Shall not uncircumcision which is

engraven in stones, was glorious, <sup>a</sup>so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not <sup>2</sup>the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration <sup>a</sup>of righteousness exceed in glory.

by nature, [that is, the Gentile,] if it fulfil the law, judge thee, [that is, the Jew,] who by the letter and circumcision dost transgress the law? for . . . circumcision is <sup>a</sup>that of the heart, in the spirit, and not in the letter." vii. 6, "Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

<sup>a</sup>Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His [that is, God's] sight: for by the law is the knowledge of sin." iv. 15, "The law worketh wrath: for where no law is, there is no transgression." vii. 9, "I was alive without the law once: but when the commandment came, sin revived, and I died. 10, And the commandment, which was ordained to life, I found to be unto death. 11, For sin, taking occasion by the commandment, deceived me, and by it slew me." Gal. iii. 10, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

<sup>a</sup>John vi. 63, [On Christ declaring Himself to be the bread of life to believers:] "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Rom. viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

<sup>a</sup>Rom. vii. 10, on <sup>a</sup>above.

<sup>2</sup>Exod. xxxiv. 1, on <sup>a</sup>above. 28, "The LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel . . . And he wrote upon the tables the words of the covenant, the ten commandments." Deut. x. 1, "The LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount . . . And I will write on the tables the words that were in the first tables which thou brakest . . . And I . . . hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me."

<sup>2</sup>Exod. xxxiv. 29, "When Moses came down from Mount Sinai with the two tables of testimony . . . Moses wist not that the skin of his face shone while he talked with Him, [that is, the Lord.] And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." also 35.

<sup>a</sup>Gal. iii. 5, "He . . . that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

<sup>a</sup>Rom. i. 17, "Therein [that is, in the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." iii. 21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

A.D. 60.

A. D. 60. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, <sup>2</sup>we use great plainness of speech:

13 And not as Moses, <sup>3</sup>which put a veil over his face, that the children of Israel could not steadfastly look to <sup>4</sup>the end of that which is abolished:

14 But <sup>5</sup>their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which <sup>6</sup>veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless <sup>7</sup>when it shall turn to the Lord, <sup>8</sup>the veil shall be taken away.

17 Now <sup>9</sup>the Lord is that Spirit: and where

the Spirit of the Lord is, there is liberty. A. D. 60.

18 But we all, with open face beholding <sup>10</sup>as in a glass <sup>11</sup>the glory of the Lord, <sup>12</sup>are changed into the same image from glory to glory, <sup>13</sup>even as <sup>14</sup>by the Spirit of the Lord.

## CHAPTER IV.

1 <sup>1</sup>He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, <sup>2</sup>and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, <sup>3</sup>to the benefit of the church, <sup>4</sup>and to the apostle's own eternal glory.

THEREFORE seeing we have <sup>5</sup>this ministry, <sup>6</sup>as we have received mercy, we faint not;

2 But have renounced the hidden things of <sup>1</sup>dishonesty, not walking in craftiness, <sup>2</sup>nor handling the word of God deceitfully; but <sup>3</sup>by manifestation of the truth <sup>4</sup>commending ourselves to every

<sup>2</sup> Cor. vii. 4, "Great is my boldness of speech toward you." Eph. vi. 18, "— praying always . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

<sup>3</sup> Exod. xxxiv. 33, [On coming down from Mount Sinai with the two tables of stone:] "Till Moses had done speaking with them, he put a veil on his face. 34, But when Moses went in before the Lord to speak with Him, he took the veil off, until he came out. 35, And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with Him."

<sup>4</sup> Rom. x. 4, "Christ is the end of the law." Gal. iii. 23, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ."

<sup>5</sup> Matt. xiii. 10, "The disciples came, and said unto Him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . In them is fulfilled the prophecy of Esaias, which saith, [Isa. vi. 9, 10,] By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [quoted by Paul at Rome, of the Jews who believed not after he had expounded to them the Scriptures:] Acts xxviii. 26, 27: [and partially by Christ, of those who saw His miracles, yet believed not:] John xii. 40.—Rom. xi. 7, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded [according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear] unto this day. 25, I would not, brethren, that ye should be ignorant of this mystery . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." 2 Cor. iv. 4, which see.

<sup>6</sup> Exod. xxxiv. 34, on <sup>7</sup>"above." Rom. xi. 23, [Of the Jews which believed not, likened to branches broken off:] "They also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 26, And so all Israel shall be saved."

<sup>7</sup> Isa. xxv. 7, [Praising the Lord for his saving benefits:] "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

<sup>8</sup> Verse 6. 1 Cor. xv. 45, [Of Christ:] "The last Adam was made a quickening Spirit."

<sup>9</sup> 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face: now I know in part; but then shall I know even as also I am known."

<sup>10</sup> 2 Cor. iv. 4, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 1 Timothy i. 11, on <sup>1</sup>above.

<sup>12</sup> Rom. vii. 29, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren." 1 Cor. xv. 49, "As we have borne the image of the earthy, [that is, of Adam,] we shall also bear the image of the Heavenly." [that is, of the Lord from heaven.] Col. iii. 10, "The new man . . is renewed in knowledge after the image of Him that created him."

CHAP. IV.—<sup>2</sup> 2 Cor. iii. 5, "God . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

<sup>3</sup> 1 Cor. vii. 25, "Concerning virgins . . I give my judgment, as one that hath obtained mercy of the Lord to be faithful." 1 Tim. i. 13, "I obtained mercy, because I did it ignorantly in unbelief."

<sup>4</sup> 2 Cor. ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." 1 Thess. iii. 3, "Our exhortation was not of deceit, nor of uncleanness, nor in guile. 5, Neither at any time used we flattering words, as ye know, nor a cloak of covetousness."

<sup>5</sup> 2 Cor. vi. 4, 7, "In all things approving ourselves as the ministers of God . . by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." vii. 14, "If I have boasted anything . . of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth."

<sup>6</sup> 2 Cor. v. 11, "We are made manifest unto God;



A.D. 60. man's conscience in the sight of God.

3 But if our gospel be hid, <sup>1</sup>it is hid to them that are lost :

4 In whom <sup>2</sup>the god of this world <sup>3</sup>hath blinded the minds of them which believe not, lest <sup>4</sup>the light of the glorious gospel of Christ, <sup>5</sup>who is the image of God, should shine unto them.

5 <sup>1</sup>For we preach not ourselves, but Christ Jesus the Lord ; and <sup>2</sup>ourselves your servants for Jesus' sake.

6 For God, <sup>1</sup>who commanded the light to shine out of darkness, <sup>2</sup>hath <sup>3</sup>shined in

our hearts, to *give* <sup>2</sup>the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in <sup>1</sup>earthen vessels, <sup>2</sup>that the excellency of the power may be of God, and not of us.

8 *We are* <sup>1</sup>troubled on every side, yet not distressed ; *we are* perplexed, but <sup>2</sup>not in despair ;

9 Persecuted, but not forsaken ; <sup>1</sup>'cast down, but not destroyed ;

10 <sup>1</sup>'Always bearing about in the body the dying of the Lord Jesus, <sup>2</sup>that the life also of Jesus might be made manifest in our body.

and I trust also are made manifest in your consciences."

<sup>1</sup> 1 Cor. i. 18, "The preaching of the cross is to them that perish foolishness." 2 Cor. ii. 15, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish : to the one *we are* the savour of death unto death ; and to the other the savour of life unto life." 2 Thess. ii. 9, [Of antichrist:] "Whose coming is after the working of Satan . . . with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved."

<sup>2</sup> John xii. 31, [On Jesus foretelling His death, a few days before it:] "Now is the judgment of this world : now shall the prince of this world be cast out." xiv. 30, [To the eleven at Christ's last supper:] "The prince of this world cometh, and hath nothing in Me." xvi. 8, 11, [On the same occasion, of the Comforter:] "When He is come, He will reprove the world . . . of judgment, because the prince of this world is judged." Eph. vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

<sup>3</sup> Isa. vi. 9, [The obstinacy of the people unto their desolation:] "Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." [quoted partially by Christ, of those who saw His miracles, but believed not:] John xii. 40. 2 Cor. iii. 14, which see.

<sup>4</sup> Verse 6. 2 Cor. iii. 8, 9, 11, 18, which see.

<sup>5</sup> John i. 18, "No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath declared Him." xii. 44, "Jesus cried and said . . . He that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness." xiv. 8, [At the last supper:] "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip ? he that hath seen Me hath seen the Father." Phil. ii. 5, "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God." Col. i. 15, [Of the Son of God:] "Who is the image of the invisible God." Heb. i. 3, [Of the same:] "— the brightness of His [that is, of God's] glory, and the express image of His Person."

<sup>1</sup> 1 Cor. i. 13, "Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? 23, We preach Christ crucified . . . unto the Greeks foolishness." x. 33, "I please all *men* in all things, not seeking mine own profit, but the *profit* of many, that they may be saved."

<sup>1</sup> 1 Cor. ix. 19, "Though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. 23, And this I do for the gospel's sake, that I might be partaker thereof with *you*." 2 Cor. i. 24, "Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand."

<sup>2</sup> Gen. i. 2, "Darkness was upon the face of the deep . . . and God said, Let there be light : and there was light."

<sup>3</sup> 2 Pet. i. 19, "We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, unto the day dawn, and the day star arise in your hearts."

<sup>4</sup> Verse 4. 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

<sup>5</sup> 2 Cor. v. 1, which see.

<sup>1</sup> 1 Cor. ii. 4, "My speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God." 2 Cor. xii. 9, [On the apostle beseeching the Lord thrice that the "thorn in the flesh" might depart from him:] "He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong."

<sup>2</sup> 2 Cor. vii. 5, "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side ; without *were* fightings, within *were* fears."

<sup>3</sup> Isa. xxxvii. 23, "The steps of a *good* man are ordered by the LORD . . . though he fall, he shall not be utterly cast down : for the LORD upholdeth him with His hand."

<sup>4</sup> 1 Cor. xv. 31, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 2 Cor. i. 5, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 9, [Of the apostle's danger in Asia:] "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Gal. vi. 17, "I bear in my body the marks of the Lord Jesus." Phil. iii. 8, "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death ; if by any means I might attain unto the resurrection of the dead."

<sup>5</sup> Romans viii. 17, [Of God's adopted ones:] "— if children, then heirs ; heirs of God, and joint heirs with

of the gospel." vi. 21, "— these things whereof ye are now ashamed," [εἰς αἰσχύνην ὡς νῦν]

<sup>2</sup> *Gen. i. 2*  
*who hath.*

<sup>3</sup> *Or, not altogether help, or, means.*

A.D. 60. 11 For we which live <sup>are</sup> always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then <sup>death</sup> worketh in us, but life in you.

13 We having <sup>the</sup> same spirit of faith, according as it is written, "I believed, and therefore have I spoken; we also believe, and therefore speak;"

14 Knowing that <sup>He</sup> which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For <sup>all</sup> things *are* for your sakes, that <sup>the</sup> abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet <sup>the</sup> inward man is renewed day by day.

17 For <sup>our</sup> light affliction, which is <sup>for a moment</sup>, worketh for us a far more exceeding and eternal weight of glory;

18 <sup>While</sup> we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

### CHAPTER V.

1 *That in his assured hope of immortal glory, 9 and in expectation of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by His ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if <sup>our</sup> earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Christ; if so be that we suffer with *Him*, that we may be also glorified together." 2 Tim. ii. 11, "*It is a faithful saying: For if we be dead with Him, [that is, Christ Jesus,] we shall also live with Him: if we suffer, we shall also reign with Him.*" 1 Peter iv. 12, "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

"Psa. xlv. 22, [The church in present evils:] "Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter:" [quoted] Rom. viii. 36. 1 Cor. xv. 31, on "above: 49; "As we have borne the image of the earthly, we shall also bear the image of the Heavenly," [that is, of the Lord from heaven.]

"2 Cor. xiii. 9, "We are glad, when we are weak, and ye are strong."

"Rom. i. 11, "I long to see you . . . that I may be comforted together with you by the mutual faith both of you and me." 2 Pet. i. 1, "Simon Peter . . . to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

"I — spoken." Psa. cxvi. 10, id.

"Rom. vii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." 1 Corinth. vi. 14, "God hath both raised up the Lord, and will also raise up us by His Own power."

"1 Cor. iii. 21, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 2 Cor. i. 6, "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." Col. i. 23, "I Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." 2 Tim. ii. 10, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

"2 Cor. i. 11, [Of the apostle's delivery from death in Asia:] "— ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

viii. 18, [Of the liberal contribution for the poor saints at Jerusalem, sent by Titus, &c.:] "We have sent with him the brother . . . who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord." ix. 11, [Of the same subject:] "— being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God . . . and by their prayer for you."

"Rom. vii. 22, "I delight in the law of God after the inward man." Eph. iii. 14, "I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Col. iii. 10, "The new man . . . is renewed in knowledge after the image of Him that created him." 1 Peter iii. 3, [Of wives:] "Whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible, *even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*"

"Matthew v. 11, [Christ's sermon on the mount:] "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad." Rom. viii. 18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 1 Pet. i. 6, "Wherein [that is, in the hope of salvation] ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ." v. 10, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

"Rom. vii. 24, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25, But if we hope for that we see not, then do we with patience wait for it." 2 Cor. v. 7, "We walk by faith, not by sight." Heb. xi. 1, "Faith is the substance of things hoped for, the evidence of things not seen."

CHAP. V.—"Job iv. 18, "Behold, He [that is, man's Maker] put no trust in His servants . . . how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" 2 Cor. iv. 7, [Of the light of the knowledge of God's

A.D. 60. 2 For in this <sup>b</sup> we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that <sup>c</sup>being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but <sup>d</sup>clothed upon, that mortality might be swallowed up of life.

5 Now <sup>e</sup>He that hath wrought us for the self-same thing *is* God, who also <sup>f</sup>hath given unto us the earnest of the Spirit.

6 Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For <sup>g</sup>we walk by faith, not by sight:)

8 We are confident, *I say*, and <sup>h</sup>willing rather

glory:] "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Peter i. 13, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off *this* my tabernacle."

<sup>i</sup>Romans viii. 23, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope."

<sup>j</sup>Rev. iii. 14, "Unto the angel of the church of the Laodiceans write; 18, I counsel thee to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

<sup>k</sup>1 Cor. xv. 53, [Of the resurrection of the body:] "This corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

<sup>l</sup>Isa. xxix. 23, [Of the house of Jacob:] "When he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My Name." Eph. ii. 10, "We are His [that is, God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

<sup>m</sup>Rom. viii. 23, on <sup>n</sup>above. 2 Cor. i. 21, "God . . . hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. i. 13, "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

<sup>o</sup>Romans viii. 24, 25, on <sup>p</sup>page 404. 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face: now I know in part; but then shall I know even as also I am known." 2 Cor. iv. 18, which see. Hebrews xi. 1, on <sup>q</sup>page 409, &c.: [but the whole chapter must be studied, as a stirring and edifying description of the nature of faith, and of its fruits in the fathers of old time.]

<sup>r</sup>Phil. i. 23, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

<sup>s</sup>Matt. xxv. 31, [Description of the last judgment:] "When the Son of man shall come in His glory, and

to be absent from the body, and to be . . . A.D. 60. present with the Lord.

9 Wherefore we <sup>t</sup>labour, that, whether present or absent, we may be accepted of Him. <sup>u</sup>*Or, endeavour.*

10 <sup>v</sup>For we must all appear before the judgment seat of Christ; <sup>w</sup>that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad.

11 Knowing therefore <sup>x</sup>the terror of the Lord, we persuade men; but <sup>y</sup>we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For <sup>z</sup>we commend not ourselves again unto you, but give you occasion <sup>a</sup>to glory on our behalf, that ye may have somewhat *to answer* them which glory <sup>b</sup>in appearance, and not in heart. <sup>c</sup>*2 Gr. in the face.*

13 For <sup>d</sup>whether we be beside ourselves, *it is*

all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats." Rom. xiv. 10, "We shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

<sup>e</sup>Romans ii. 6, "God . . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Gal. vi. 7, [Moving the Galatians to be liberal to their teachers:]

"Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Eph. vi. 8, [Urging servants to be obedient to their masters:] "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he* be bond or free." Col. iii. 24, [Same subject as the last:] "Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done." Rev. xxii. 12, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

<sup>f</sup>Job xxxi. 23, "Destruction from God was a terror to me." Heb. x. 30, "We know Him that hath said, Vengeance *belongeth* unto Me, I will recompense, saith the Lord. . . It is a fearful thing to fall into the hands of the living God." Jude 23, "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

<sup>g</sup>2 Cor. iv. 2, "—by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

<sup>h</sup>2 Cor. iii. 1, "Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?"

<sup>i</sup>2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

<sup>j</sup>2 Cor. xi. 1, [Paul is entering on a forced commendation of himself against false apostles:] "Would to God ye could bear with me a little in *my* folly: and indeed bear with me. 16, I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I



A.D. 60. to God: or whether we be sober, *it is for* your cause.

14 For the love of Christ constraineth us; because we thus judge, that *if* One died for all, then were all dead:

15 And *that* He died for all, *that* they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

16 *Wherefore* henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, *yet* now henceforth know we *Him* no more.

3 Cor. let him be. 17 Therefore if any man *be* in Christ, *he*

may boast myself a little. 17, That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting." xii. 6, [Of the apostle's wonderful revelations:] "Though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth *me to be*, or *that* he heareth of me. 11, I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

*Rom. v. 15, "If through the offence of one [that is, of Adam] many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many."*

*Rom. vi. 11, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." xiv. 7, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." 1 Thess. v. 9, "Our Lord Jesus Christ . . . died for us, that, whether we wake or sleep, we should live together with Him." 1 Peter iv. 1, "He that hath suffered in the flesh [that is, as Christ suffered] hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."*

*Matt. xii. 50, [On being told that His mother and His brethren desired to see Him, Jesus said:] "Who-soever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." John xv. 14, [To the eleven:] "Ye are My friends, if ye do whatsoever I command you." Gal. v. 6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Phil. iii. 7, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in Him." Col. iii. 11, [In the new man:] "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."*

*John vi. 63, [On Christ declaring Himself to be the*

*is* a new creature: "old things are passed away; behold, all things are become new."

18 And all things are of God, *who* hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that *God* was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath *committed* <sup>us</sup> unto us the word of reconciliation.

20 Now then we are *ambassadors* for Christ, as *though* God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For *He* hath made Him *to be* sin for us,

bread of life to believers:] "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life."

*Romans viii. 9, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." xvi. 7, "Salute Andronicus and Junia . . . who also were in Christ before me." Gal. vi. 15, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."*

*Galatians v. 6, on 'above. vi. 15, on the last reference.*

*Isa. xliii. 18, [Wonderful deliverance of God's people foretold:] "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." lxxv. 17, [The new Jerusalem foretold:] "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Eph. ii. 13, "Christ Jesus . . . is our peace, who hath made both [the Jew and the Gentile] one; y 15, for to make in Himself of twain one new man, so making peace; 16, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Rev. xxi. 5, "He that sat upon the throne said, Behold, I make all things new."*

*Rom. v. 10, "We were reconciled to God by the death of His Son." Eph. ii. 16, on the last reference. Col. i. 19, [Of the Son of God:] "It pleased the Father that . . . having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether *they be* things in earth, or things in heaven." 1 John ii. 1, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." iv. 10, "Herein is love, not that we loved God, but that He loved us, and sent His Son *to be* the propitiation for our sins."*

*Romans iii. 24, [Of believers:] "—being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in His blood."*

*Job xxxiii. 23, [Elihu declaring that God calleth man to repentance by His ministry:] "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him." Mal. ii. 7, "The priest's lips should keep knowledge, and they [that is, the people] should seek the law at his mouth: for he is the messenger of the LORD of hosts." 2 Cor. iii. 5, "God . . . hath made us able ministers of the new testament." Eph. vi. 19, "—the gospel, for which I am an ambassador in bonds."*

*2 Cor. vi. 1, which see.*

*Isa. liii. 6, 9, [Of Christ and the cross:] "The LORD hath laid upon Him the iniquity of us all . . . be-*

A.D. 60. who knew no sin; that we might be made the righteousness of God in Him.

## CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel, 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, as "workers together with Him," beseech you also "that ye receive not the grace of God in vain."

2 (For He saith, "I have heard Thee in a time accepted, and in the day of salvation have I succoured Thee: behold, now is the accepted time; behold, now is the day of salvation.")

3 "Giving no offence in anything, that the ministry be not blamed:

4 But in all things "approving ourselves" as the ministers of God, in much

patience, in afflictions, in necessities, in distresses,

5 "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

cause He had done no violence, neither was any deceit in His mouth. 12, He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." 1 Peter ii. 21, [Of Christ:] "Who did no sin, neither was guile found in His mouth . . . but committed Himself to Him that judgeth righteously: who His Own self bare our sins in His Own body on the tree." 1 John iii. 5, "Ye know that He [that is, the Son of God] was manifested to take away our sin, and in Him was no sin."

"Rom. i. 17, "Therein [that is, in the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." v. 19, "By the obedience of One [that is, of Jesus Christ] shall many be made righteous." x. 3, [Of Israel:] "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

CHAP. VI.—1 Cor. iii. 9, [Of Apollos and himself:] "We are labourers together with God."

2 Cor. v. 20, which see.

3 Heb. xii. 15, "—looking diligently lest any man fail of the grace of God."

4 "I have—succoured Thee." Isa. xlix. 8, id., [said with reference to Christ.]

"Rom. xiv. 13, [In things indifferent:] "Judge this . . . that no man put a stumbling-block or an occasion to fall in his brother's way." 1 Cor. ix. 12, [Of the apostle, foregoing his power to live by the gospel:] "We . . . suffer all things, lest we should hinder the gospel of Christ." x. 32, [In things indifferent:] "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

2 Cor. xi. 23, "Are they [that is, the false apostles] ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils

by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Beside those things that are without, that which cometh upon me daily, the care of all the churches."

2 Corinthians iv. 2, "—by manifestation of the truth commending ourselves to every man's conscience in the sight of God." vii. 14, "As we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth."

1 Cor. ii. 4, "My speech and my preaching was . . . in demonstration of the Spirit and of power."

2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Eph. vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 13, Take unto you the whole armour of God . . . having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." 2 Timothy iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith."

2 Cor. iv. 2, on "above." v. 11, "We are made manifest unto God; and I trust also are made manifest in your consciences." xi. 6, "We have been thoroughly made manifest among you in all things."

1 Cor. iv. 9, "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 2 Cor. i. 9, [Of the apostle's late danger in Asia:] "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." iv. 10, "—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Psa. cxviii. 18, "The LORD hath chastened me sore: but He hath not given me over unto death."

2 Cor. vii. 3, "I have said before, that ye are in our hearts to die and live with you."

1 Gr. commending chap. iv. 2.

"—commending ourselves to every man's conscience in the sight of God." 2 Or, in testimony and proof.

A. D. 60. 12 Ye are not straitened in us, but

ye are straitened in your own bowels.

13 Now for a recompense in the same, ("I speak unto *my* children,) be ye also enlarged.

14 'Be ye not unequally yoked together with unbelievers: for 'what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

\* 2 Cor. xii. 15, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

\* 1 Cor. iv. 14, "As my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

\* Deut. vii. 2, [All communion with the nations forbidden the Jews:] "When the LORD thy God shall deliver them before thee . . thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods."

1 Cor. v. 9, "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." vii. 39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

\* 1 Sam. v. 2, "When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD." 1 Kings xviii. 21, [Before king Ahab and Baal's prophets:] "Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him." 1 Cor. x. 20, "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." Eph. v. 7, "Be not ye . . partakers with them, [that is, with the children of disobedience.] 11, And have no fellowship with the unfruitful works of darkness, but rather reprove them."

\* 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" vi. 19, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Eph. ii. 21, [Of the household of God:] "All the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are built together for an habitation of God through the Spirit." Heb. iii. 6, [Of Christ's house:] "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

\* Exod. xxix. 45, "I will dwell among the children

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 "And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

of Israel, and will be their God. And they shall know that I am the LORD their God . . that I may dwell among them: I am the LORD their God." Leviticus xxvi. 12, "I will walk among you, and will be your God, and ye shall be My people." Jeremiah xxxi. 33, "This shall be the covenant that I will make with the house of Israel . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." xxxii. 38, [Promising a gracious return from captivity:] "They shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Ezek. xi. 19, [God's purpose in saving a remnant:] "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God:" with xxxvi. 26-28, [showing the blessings of Christ's kingdom.] xxxvii. 26, [The incorporation of Israel into Judah:] "I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them forever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the LORD do sanctify Israel." Zech. viii. 7, "Thus saith the LORD of hosts; Behold, I will save My people from the east country, and from the west country. . . They shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness." xiii. 9, [Of the third part of Jerusalem at the death of Christ:] "They shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, The LORD is my God."

\* Isa. lii. 11, [Christ persuading the church to free itself from bondage:] "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD." 2 Cor. vii. 1, which see. Rev. xviii. 2, 4, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

\* Jer. xxxi. 1, 9, [At the restoration of Israel:] "At the same time, saith the LORD, will I be the God of all  
413.



## CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.*

A.D. 60. **H**AVING <sup>a</sup>therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, <sup>b</sup>we have defrauded no man.

3 I speak not *this* to condemn you: for <sup>c</sup>I have said before, that ye are in our hearts to die and live with you.

4 <sup>d</sup>Great is my boldness of speech toward you, <sup>e</sup>great is my glorying of you: <sup>f</sup>I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, <sup>g</sup>when we were come into Macedonia, our flesh had no rest, but <sup>h</sup>we were troubled on every side; <sup>i</sup>without were fightings, within were fears.

6 Nevertheless <sup>j</sup>God, that comforteth those that are cast down, comforted us by <sup>k</sup>the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I

do not repent, <sup>l</sup>though I did repent: for <sup>m</sup>A.D. 60. I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry <sup>n</sup>after a godly manner, that ye might receive damage by us in nothing. <sup>1 Or, according to God.</sup>

10 For <sup>o</sup>godly sorrow worketh repentance to salvation not to be repented of: <sup>p</sup>but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, <sup>q</sup>what clearing of yourselves, yea, <sup>r</sup>what indignation, yea, <sup>s</sup>what fear, yea, <sup>t</sup>what vehement desire, yea, <sup>u</sup>what zeal, yea, <sup>v</sup>what revenge! In all <sup>w</sup>things ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, <sup>x</sup>I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, <sup>y</sup>but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit <sup>z</sup>was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which <sup>2 Gr. denotes</sup> <sup>3 Gr.</sup> I made before Titus, is found a truth. <sup>4 Gr.</sup> <sup>5 Gr.</sup>

15 And his <sup>6</sup>inward affection is more abundant toward you, whilst he remem-

the families of Israel, and they shall be My people. . . I am a Father to Israel, and Ephraim is My first-born." Rev. xxi. 7, "He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

CHAP. VII.—<sup>a</sup> 2 Cor. vi. 17, 18, which see. 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

<sup>b</sup> Acts xx. 33, [Paul to the elders of the church of Ephesus:] "I have coveted no man's silver, or gold, or apparel." 2 Cor. xii. 17, "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?"

<sup>c</sup> 2 Cor. vi. 11, 12, which see.

<sup>d</sup> 2 Cor. iii. 12, "We use great plainness of speech."

<sup>e</sup> 1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." 2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."

<sup>f</sup> 2 Cor. i. 3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Phil. ii. 17, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Col. i. 23, "I Paul . .

now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

<sup>g</sup> 2 Cor. ii. 12, "When I came to Troas, 13, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia."

<sup>h</sup> 2 Cor. iv. 8, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

<sup>i</sup> Deut. xxxii. 25, [Song of Moses, setting forth God's vengeance:] "The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also of the man of gray hairs."

<sup>j</sup> 2 Cor. i. 4, on <sup>k</sup>above.

<sup>l</sup> See 2 Cor. ii. 13, on <sup>m</sup>above.

<sup>n</sup> 2 Cor. ii. 4, "Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you."

<sup>o</sup> 2 Sam. xii. 13, [For killing Uriah the Hittite, and taking Uriah's wife to be his wife:] "David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die." Matt. xxvi. 75, [On Peter thrice denying His Lord:] "Immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly."

<sup>p</sup> Prov. xvii. 22, "A broken spirit drieth the bones."

<sup>q</sup> 2 Cor. ii. 4, on <sup>r</sup>above.

<sup>s</sup> Rom. xv. 30, "I beseech you, brethren . . that ye strive together with me in your prayers to God for me; 32, that I may come unto you with joy by the will of God, and may with you be refreshed."

A. D. 60. bereth \* the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that \* I have confidence in you in all things.

## CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

**M**OREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and \* their deep poverty abounded unto the riches of their <sup>1</sup>liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* <sup>b</sup>the fellowship of the ministering to the saints.

\* 2 Cor. ii. 9, "To this end also did I write, that I might know the proof of you, whether ye be obedient in all things." Phil. ii. 12, "My beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

\* 2 Thess. iii. 4, "We have confidence in the Lord touching you, that ye both do and will do the things which we command you." Philem. 8, [Philemon is besought to receive back Onesimus, a runaway slave, &c.]: "Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 21, Having confidence in thy obedience I wrote unto thee."

CHAP. VIII.—\* Mark xii. 44, on <sup>a</sup> below.

<sup>b</sup> Acts xi. 29, [In time of the great dearth throughout the world, A. D. 43:] "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." xxiv. 17, [Paul before Felix:] "I came to bring alms to my nation, and offerings." Rom. xv. 25, "Now I go unto Jerusalem to minister unto the saints. 26, For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." 1 Cor. xvi. 1, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 3, And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4, And if it be meet that I go also, they shall go with me." 2 Cor. ix. 1, "As touching the ministering to the saints, it is superfluous for me to write to you: 2, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

\* Verse 17. 2 Cor. xii. 18, "I desired Titus, [to go, that is, and finish the contribution here spoken of,] and with him I sent a brother."

5 And *this they did*, not as we hoped, A. D. 60. but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that \* we desired Titus, that as he had begun, so he would also finish in you the same <sup>2</sup>grace also.

7 Therefore, as <sup>d</sup>ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see \* that ye abound in this grace also.

8 \* I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, <sup>2</sup>that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

10 And herein <sup>a</sup>I give my advice: for \* this is expedient for you, who have begun before, not only to do, but also to <sup>b</sup>be <sup>3</sup>forward a year ago.

11 Now therefore perform the doing of *it*; that as *there* was a readiness to will, so *there may* be a performance also out of that which ye have.

12 For \* if there be first a willing mind, *it is*

<sup>a</sup> 1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him in all utterance, and in all knowledge."

\* 2 Cor. ix. 8, [On the same subject:] "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness."

<sup>b</sup> 1 Cor. vi. 6, [Of the duties of marriage:] "I speak this by permission, and not of commandment."

\* Matt. xii. 20, [To a scribe, saying that he would follow Jesus whithersoever He went:] "Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." with Luke ix. 58. Phil. ii. 5, "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

<sup>a</sup> 1 Cor. vii. 25, "Concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."

<sup>b</sup> Prov. xix. 17, "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him again." Matt. x. 42, [Jesus said:] "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." 1 Tim. vi. 17, "Charge them that are rich in this world . . . that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Heb. xiii. 16, "To do good and to communicate forget not: for with such sacrifices God is well pleased."

<sup>b</sup> 2 Cor. ix. 2, on <sup>b</sup> above.

<sup>c</sup> Mark xii. 43, [On Jesus beholding how the people cast into the treasury:] "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44, for . . . she of her want did cast in all that she had, even all her living:" with Luke xxi. 3, 4.

A. D. 60. accepted according to that a man hath, and not according to that he hath not.

13 For *I* mean not that other men be eased, and ye burdened :

14 But by an equality, that now at this time your abundance *may* be a supply for their want, that their abundance also may be a supply for your want : that there may be equality :

15 As it is written, " He that *had gathered* much had nothing over ; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted " the exhortation ; but being more forward, of his own accord he went unto you.

18 And we have sent with him " the brother, whose praise *is* in the gospel throughout all the churches ;

19 And not *that* only, but who was also " chosen of the churches to travel with us with this " grace, which is administered by us " to the glory of the same Lord, and declaration of your ready mind :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 " Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great " confidence which " *I* have in you.

23 Whether *any* do inquire of Titus, *he is* my partner and fellow-helper concerning you : or our brethren *be* inquired of, they are " the messengers of the churches, and the glory of Christ.

" Exod. xvi. 18, id., [when, for want of bread, God sent manna for the Israelites in the wilderness.]

" Verse 6.

" 2 Cor. xii. 18, on " above.

" 1 Cor. xvi. 3, 4, on " above.

" 2 Cor. iv. 15, " All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

" Rom. xii. 17, " Provide things honest in the sight of God." Phil. iv. 8, " Whatsoever things are honest . . think on these things." 1 Pet. ii. 12, " — having your conversation honest among the Gentiles : that . . they may by *your* good works, which they shall behold, glorify God in the day of visitation."

" Phil. ii. 25, " I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants."

" 2 Cor. vii. 14, " If I have boasted anything to him of you, I am not ashamed ; but as we spake all things to you in truth, even so our boasting, which *I* made before Titus, is found a truth." ix. 2, on " above.

CHAP. IX.—" Acts xi. 29, on " above. Rom. xv. 26, ibid. 1 Cor. xvi. 1, ibid. 2 Cor. viii. 4, [Of the churches of Macedonia:] " — praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints." Gal. ii. 9, [Of the apostle and Barnabas:] " James, Cephas, and John . . would that we should remember the poor ; the same which I also was forward to do."

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our " boasting on your behalf.

## CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching " the ministering to the saints, it is superfluous for me to write to you :

2 For I know " the forwardness of your mind, " for which I boast of you to them of Macedonia, that " Achaia was ready a year ago ; and your zeal hath provoked very many.

3 " Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your " bounty, " whereof ye had notice before, that the same might be ready, as a *matter* of bounty, and not as of covetousness.

6 " But this *I* say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give ; " not grudgingly, or of

" 2 Cor. viii. 19, which see.

" 2 Cor. viii. 24, which see.

" 2 Cor. viii. 10, which see.

" 2 Cor. viii. 6, 17, 18, 22, which see.

" Gen. xxxiii. 11, [Jacob presenting to Esau a drove of cattle:] " Take, I pray thee, my blessing." 1 Sam. xxv. 27, [Abigail pleading with David to save the life of Nabal her husband:] " And now this blessing [margin, or, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord." 2 Kings v. 15, [Naaman the leper, healed, said to Elisha:] " Now therefore, I pray thee, take a blessing of thy servant."

" Prov. xi. 24, " There is that scattereth, and yet increaseth ; and there is that withholdeth more than he meet, but it *tendeth* to poverty. 25. The liberal soul shall be made fat : and he that watereth shall be watered also himself." xix. 17, " He that hath pity upon the poor lendeth unto the LORD ; and that which he hath given will He pay him again." xxii. 9, " He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor." Gal. vi. 7, [Of liberality to teachers:] " Whatsoever a man soweth, that shall he also reap. 9. Let us not be weary in well-doing : for in due season we shall reap, if we faint not."

" Deut. xv. 7, " If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide



A.D. 60. necessity: for <sup>a</sup> God loveth a cheerful giver.

8 <sup>a</sup> And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, <sup>a</sup> He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

10 Now He that <sup>a</sup> ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your <sup>a</sup> righteousness;)

11 Being enriched in everything to all <sup>a</sup> bountifulness, <sup>a</sup> which causeth through us thanksgiving to God.

12 For the administration of this service not only <sup>a</sup> supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they <sup>a</sup> glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal <sup>a</sup> distribution unto them, and unto all men;

unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

<sup>a</sup> Exod. xxv. 2, [For the making of the tabernacle:] "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering:" with xxxv. 5. Prov. xi. 25, on <sup>a</sup> above. Rom. xii. 8, "He that giveth, let him do it with simplicity . . . he that sheweth mercy, with cheerfulness." 2 Cor. vii. 12, which see.

<sup>a</sup> Prov. xi. 24, 25, on <sup>a</sup> above. xxviii. 27, "He that giveth unto the poor shall not lack." Phil. iv. 19, "My God shall supply all your need according to His riches in glory by Christ Jesus."

<sup>a</sup> He — ever." Psa. cxii. 9, id.

<sup>a</sup> Isa. lv. 10, "The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."

<sup>a</sup> Hos. x. 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you." Matt. vi. 1, [Jesus said:] "Take heed that ye do not your alms [marg. or, righteousness] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

<sup>a</sup> 2 Cor. i. 11, [Of the apostle's delivery from danger in Asia:] "— ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." iv. 15, "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

<sup>a</sup> 2 Cor. viii. 14, which see.

<sup>a</sup> Matt. v. 16, [Sermon on the mount:] "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

<sup>a</sup> Heb. xiii. 16, "To do good and to communicate forget not: for with such sacrifices God is well pleased."

<sup>a</sup> 2 Cor. viii. 1, [Of their liberal contribution:] "Brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia."

<sup>a</sup> James i. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

14 And by their prayer for you, which A.D. 60. long after you for the exceeding <sup>a</sup> grace of God in you.

15 Thanks be unto God <sup>a</sup> for His unspeakable gift.

### CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, <sup>a</sup> assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, <sup>a</sup> and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW <sup>a</sup> I Paul myself beseech you by the meekness and gentleness of Christ, <sup>a</sup> who <sup>a</sup> in presence am <sup>a</sup> base among you, but being <sup>a</sup> absent am bold toward you:

2 But I beseech you, <sup>a</sup> that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which <sup>a</sup> think of us as if we walked according to the flesh. <sup>a</sup> 2 or, reckon.

3 For though we walk in the flesh, we do not war after the flesh:

4 (<sup>a</sup> For the weapons <sup>a</sup> of our warfare are not carnal, but <sup>a</sup> mighty <sup>a</sup> through God <sup>a</sup> 3 or, to God.

CHAP. X.—<sup>a</sup> Rom. xii. 1, "I beseech you, brethren, by the mercies of God."

<sup>a</sup> Verse 10. <sup>a</sup> 2 Cor. xii. 5, [On the apostle declaring his wonderful revelation:] "<sup>a</sup> Of myself I will not glory, but in mine infirmities. 7, Lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 9, Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

<sup>a</sup> 1 Cor. iv. 21, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" 2 Cor. xiii. 2, "Being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. 10, I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

<sup>a</sup> Eph. vi. 13, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." 1 Thess. v. 8, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

<sup>a</sup> 1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience." 2 Tim. ii. 3, "Endure hardness, as a good soldier of Jesus Christ."

<sup>a</sup> Acts vii. 22, [Stephen before the council:] "Moses was <sup>a</sup> . . . mighty in words and in deeds." 1 Cor. ii. 4, "My speech and my preaching was . . . in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." 2 Cor. vi. 4, 7, "Approving ourselves as the ministers of God . . . by the word of truth, by the power

A. D. 60. <sup>2</sup> to the pulling down of strong holds;)

<sup>5</sup> Casting down <sup>4</sup> imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

<sup>6</sup> And having in a readiness to revenge all disobedience, when <sup>6</sup> your obedience is fulfilled.

<sup>7</sup> Do ye look on things after the outward appearance? <sup>7</sup> If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are <sup>7</sup> we Christ's.

<sup>8</sup> For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, <sup>8</sup> I should not be ashamed:

<sup>9</sup> That I may not seem as if I would terrify you by letters.

<sup>10</sup> For his letters, <sup>9</sup> say they, are weighty and <sup>5</sup> *Or, weighty.* powerful; but <sup>9</sup> his bodily presence is weak, and his <sup>9</sup> speech contemptible.

<sup>11</sup> Let such one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

of God, by the armour of righteousness on the right hand and on the left." xiii. 3, "Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you."

<sup>2</sup> Jer. i. 7, 10, "The LORD said unto me... See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down."

<sup>1</sup> 1 Cor. i. 19, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." iii. 19, "The wisdom of this world is foolishness with God."

<sup>2</sup> 2 Cor. xiii. 2, 10, on <sup>2</sup> above.

<sup>2</sup> 2 Cor. ii. 9, "To this end also did I write, that I might know the proof of you, whether ye be obedient in all things." vii. 15, [Of Titus:] "He remembereth the obedience of you all, how with fear and trembling ye received him."

<sup>1</sup> John vii. 24, [On being charged with breaking the sabbath by healing a man thereon, Jesus said:] "Judge not according to the appearance, but judge righteous judgment." 2 Cor. v. 12, "We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance." xi. 18, [Of the false apostles:] "Seeing that many glory after the flesh, I will glory also. 23, Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant," &c.

<sup>1</sup> 1 Cor. xiv. 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 John iv. 6, "We are of God: he that knoweth God heareth us... hereby know we the spirit of truth."

<sup>1</sup> 1 Cor. iii. 23, "Ye are Christ's." ix. 1, "Am I not an apostle?... have I not seen Jesus Christ our Lord?" 2 Cor. xi. 23, on <sup>2</sup> above.

<sup>2</sup> 2 Cor. xiii. 10, "I write these things being absent, lest being present I should use sharpness, according to

<sup>12</sup> For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, <sup>6</sup> are not wise. *8 Or, understand it not.*

<sup>13</sup> But we will not boast of things without our measure, but according to the measure of the <sup>7</sup> rule which God hath distributed to us, a measure to reach even unto you. *7 Or, line.*

<sup>14</sup> For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

<sup>15</sup> Not boasting of things without our measure, that is, <sup>6</sup> of other men's labours; but having hope, when your faith is increased, that we shall be <sup>6</sup> enlarged by you according to our rule abundantly. *8 Or, magnified in you.*

<sup>16</sup> To preach the gospel in the *regions* beyond you, and not to boast in another man's <sup>9</sup> line of things made ready to our hand. *9 Or, rule.*

<sup>17</sup> But he that glorieth, let him glory in the Lord.

the power which the Lord hath given me to edification, and not to destruction."

<sup>2</sup> 2 Cor. vii. 14, [Of Titus:] "If I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting is found a truth." xii. 6, [Of the apostle's wonderful revelations:] "Though I would desire to glory, I shall not be a fool; for I will say the truth."

<sup>1</sup> Verse 1. 1 Cor. ii. 3, "I was with you in weakness, and in fear, and in much trembling. 4, And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 2 Cor. xii. 5, 7, 9, on <sup>2</sup> above. Gal. iv. 13, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first."

<sup>1</sup> 1 Cor. i. 17, "Christ sent me... to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." ii. 1, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." 4, on the last reference. 2 Cor. xi. 6, "Though I be rude in speech, yet not in knowledge."

<sup>2</sup> 2 Cor. iii. 1, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" v. 12, on <sup>2</sup> above.

<sup>6</sup> Verse 15.

<sup>1</sup> 1 Cor. iii. 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 10, According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." iv. 15, "In Christ Jesus I have begotten you through the gospel." ix. 1, "Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

<sup>7</sup> Rom. xv. 20, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

<sup>1</sup> 1 Cor. i. 31, id.—Isa. lxxv. 16, "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God

A.D. 60. 18 For <sup>a</sup>not he that commendeth himself is approved, but <sup>b</sup>whom the Lord commendeth.

## CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for His ministry, far superior.

<sup>1</sup> Or, ye do bear with me.

**W**OULD to God ye could bear with me a little in <sup>a</sup>my folly: and indeed <sup>b</sup>I bear with me.

2 For I am <sup>a</sup>jealous over you with godly jealousy: for <sup>c</sup>I have espoused you to one husband,

of truth." Jer. ix. 24, "Let him that glorieth glory in this, that he understandeth and knoweth Me that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD."

<sup>a</sup> Prov. xxvii. 2, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

<sup>b</sup> Rom. ii. 29, "He is a Jew, which is one inwardly . . . whose praise is not of men, but of God." 1 Cor. iv. 5, [When the Lord shall come:] "Then shall every man have praise of God."

CHAP. XI.—Verse 16. 2 Cor. v. 13, "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."

<sup>a</sup> Gal. iv. 17, [Of the false teachers:] "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you."

<sup>b</sup> Hos. ii. 19, [God's promise of reconciliation:] "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the LORD." 1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel."

<sup>c</sup> Col. i. 28, "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

<sup>d</sup> Levit. xxi. 13, [Of the high priest:] "He shall take a wife in her virginity."

<sup>e</sup> Gen. iii. 2, "The woman said unto the serpent . . . of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." John viii. 44, [Jesus said:] "The devil . . . was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

<sup>f</sup> Eph. vi. 24, "Grace be with all them that love our Lord Jesus Christ in sincerity." Col. ii. 4, "This I say, lest any man should beguile you with enticing words. 8, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 18, Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head." 1 Tim. i. 3,

<sup>a</sup> that I may present you <sup>a</sup>as a chaste virgin to Christ. A.D. 60.

3 But I fear, lest by any means, as <sup>a</sup>the serpent beguiled Eve through his subtilty, so your minds <sup>b</sup>should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or <sup>a</sup>another gospel, which ye have not accepted, ye might well bear <sup>b</sup>with him. <sup>2</sup> Or, with me.

5 For I suppose <sup>a</sup>I was not a whit behind the very chiefest apostles.

6 But though <sup>a</sup>I be rude in speech, yet not <sup>b</sup>in knowledge; but <sup>c</sup>we have been thoroughly made manifest among you in all things.

7 Have I committed an offence <sup>a</sup>in abasing my-

"I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine." iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Heb.

xiii. 9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." 2 Pet. iii. 17, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

<sup>a</sup> Gal. i. 7, "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

<sup>b</sup> 1 Cor. xv. 10, "I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me." 2 Cor. xii. 11, "In nothing am I behind the very chiefest apostles, though I be nothing." Gal. ii. 6, [At Jerusalem:] "They who seemed to be somewhat in conference added nothing to me."

<sup>c</sup> 1 Cor. i. 17, "Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." ii. 1, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 13, We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 2 Cor. x. 10, which see.

<sup>d</sup> Eph. iii. 4, "—my knowledge in the mystery of Christ."

<sup>e</sup> 2 Cor. iv. 2, "—by manifestation of the truth commending ourselves to every man's conscience in the sight of God." v. 11, "We are made manifest unto God; and I trust also are made manifest in your consciences." xii. 12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

<sup>f</sup> Acts xviii. 3, [Paul, with Aquila and Priscilla, at Corinth:] "Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." 1 Cor. ix. 6, [Of the apostle and Barnabas, as God's ministers:] "Have not we power to forbear working? 11, If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12, If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel



A.D. 60. self that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

of Christ." 2 Cor. x. 1, "I Paul . . in presence am base among you."

\* Acts xx. 33, [Paul taking leave of the elders of the church of Ephesus:] "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 2 Cor. xii. 13, "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? 14, Behold, the third time I am ready to come to you; and I will not be burdensome to you . . 16, But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17, Did I make a gain of you by any of them whom I sent unto you? 18, I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" 1 Thess. ii. 9, "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 2 Thess. iii. 8, "We . . wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us."

\* Phil. iv. 10, 15, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity: . . Ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

\* 2 Cor. xii. 14, 16, on above.

\* Rom. ix. 1, [Of his continual sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

\* 1 Cor. ix. 15, [Of not using his power to live of the gospel, &c.:] "It were better for me to die, than that any man should make my glorying void."

\* 2 Cor. vi. 11, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels." vii. 3, "I have said before, that ye are in our hearts to die and live with you." xii. 14, "I seek not yours, but you: . . and I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

\* 1 Cor. ix. 12, on above.

\* Acts xv. 24, [The apostles and elders at Jerusalem, unto certain Gentiles:] "We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such com-

12 But what I do, that I will do, \*that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, \*deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the \*ministers of righteousness; \*whose end shall be according to their works.

16 "I say again, Let no man think me a fool; if otherwise, yet as a fool \*receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the

mandment." Rom. xvi. 18, [Of those who cause divisions in the church:] "They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Gal. i. 7, "There be some that trouble you, and would pervert the gospel of Christ." vi. 12, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Phil. i. 15, "Some indeed preach Christ even of envy and strife." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 3, Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." Rev. ii. 1, "Unto the angel of the church of Ephesus write. . . Thou hast tried them which say they are apostles, and are not, and hast found them liars."

\* 2 Cor. ii. 17, "We are not as many, which corrupt the word of God." Phil. iii. 2, on above. Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

\* Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

\* 2 Cor. iii. 9, "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

\* Phil. iii. 19, [Of the enemies of the cross of Christ:] "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

\* Verse 1. 2 Cor. xii. 6, 11, [Of his wonderful revelations:] "Though I would desire to glory, I shall not be a fool; for I will say the truth. . . I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

\* 1 Cor. vii. 6, 12, [Of marriage:] "I speak this by permission, and not of commandment. . . To the rest speak I, not the Lord."

A.D. 60. Lord, but as it were foolishly, 'in this confidence of boasting.

18 "Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, 'seeing ye yourselves are wise.

20 For ye suffer, 'if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, 'as though we had been weak. Howbeit 'whereinsoever any is bold, (I speak foolishly,) I am bold also.

\* 2 Cor. ix. 3, [Reason why, though he knew the forwardness of the Corinthians to give their alms, yet he sent Titus, &c., beforehand:] "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."

\* Phil. iii. 2, "Beware of dogs, beware of evil-workers, beware of the concision." 3, For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4, Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."

\* 1 Cor. iv. 10, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11, Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted."

\* Gal. ii. 4, "False brethren unawares brought in . . . brought in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." iv. 9, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

\* 2 Cor. x. 10, [Of the apostle himself:] "His bodily presence is weak, and his speech contemptible."

\* Phil. iii. 4, on \* above.

\* Acts xxii. 3, "I am verily a man which am a Jew . . . brought up in this city [that is, Jerusalem] at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Rom. xi. 1, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Phil. iii. 5, on \* above.

\* 1 Cor. xv. 10, "I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me."

\* Acts ix. 15, [Of Paul, at his conversion:] "The Lord said . . . I will show him how great things he must suffer for My Name's sake." xx. 23, [Paul to the elders of the church of Ephesus:] "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me." xxi. 10, [At Cesarea:] "Agabus . . . took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." 2 Cor. vi. 4, "— in all things approving ourselves as the ministers of God,

22 Are they Hebrews? 'so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; 'in labours more abundant, 'in stripes above measure, in prisons more frequent, 'in deaths oft.

24 Of the Jews five times received I "forty stripes save one.

25 Thrice was I 'beaten with rods, 'once was I stoned, thrice I 'suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, 'in perils by mine own country-

in much patience, in afflictions, in necessities, in distresses, 5, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings."

\* 1 Cor. xv. 30, [Of the resurrection:] "Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" 2 Cor. i. 9, [Of the apostle's danger in Asia:] "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." iv. 11, "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." vi. 9, "— as dying, and, behold, we live; as chastened, and not killed."

\* Deut. xxv. 3, [Of the man judged worthy to be beaten:] "Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."

\* Acts xvi. 22, [Of Paul and Silas at Philippi:] "The magistrates . . . commanded to beat them. And when they had laid many stripes upon them, they cast them into prison."

\* Acts xiv. 19, [At Lystra:] "The people . . . having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city."

\* Acts xxvii. 41, [Paul, in the voyage towards Rome, is wrecked:] "Falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."

\* Acts ix. 23, [Paul at Damascus, straightway after his conversion:] "The Jews took counsel to kill him . . . then the disciples took him by night, and let him down by the wall in a basket." xiii. 50, [At Antioch:] "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." xiv. 5, [Of Paul and Barnabas in Iconium:] "There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them." xvii. 5, [Of the apostle and Silas at Thessalonica:] "The Jews which believed not . . . assaulted the house of Jason, and sought to bring them out to the people." xx. 3, [In Greece:] "The Jews laid wait for him." xxi. 30, [At Jerusalem:] "The people . . . went about to kill him." xxiii. 10, [On the apostle pleading his cause before Ananias:] "When there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces

A. D. 60. men, \*in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, \*the care of all the churches.

29 "Who is weak, and I am not weak? who is offended, and I burn not?"

30 If I must needs glory, \*I will glory of the things which concern mine infirmities.

31 "The God and Father of our Lord Jesus Christ, \*which is blessed forever more, knoweth that I lie not.

32 "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

### CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to

of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." xxv. 2, [Before Festus:] "The high priest and the chief of the Jews informed him against Paul, and besought him . . . that he would send for him to Jerusalem, laying wait in the way to kill him."

\* Acts xiv. 5, [Of Paul and Barnabas in Iconium:] "When there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra." xix. 23, [On Paul preaching at Ephesus:] "The same time there arose no small stir about that way."

\* Acts xx. 31, included under \* below. 2 Cor. vi. 5, on \* above.

\* 1 Cor. iv. 11, on \* above.

\* Acts xx. 18-35, [the apostle's charge to the elders of the church of Ephesus: wherein he appealeth, 18 to their knowledge of his manner of life in Asia, to his tears and temptations, and 20 to his ministry both public and private; he also telleth them, 22 what shall befall to himself, 23 committeth God's flock to them, 29 warneth them of false teachers, and 32 commendeth them to God.] Rom. i. 14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

\* 1 Cor. viii. 13, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." ix. 22, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

\* 2 Cor. xii. 5, [Of the apostle's wonderful revelations:] "Of myself I will not glory, but in mine infirmities." [On his beseeching the Lord thrice that "the thorn in the flesh" might depart from him:] 9, "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most

them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not expedient for me doubtless to glory. \*I will come to visions and revelations of the Lord.

2 I knew a man \*in Christ above fourty years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one \*caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into \*paradise, and heard unspeakable words, which it is not \*lawful for a man to utter.

5 Of such an one will I glory: \*yet of myself I will not glory, but in mine infirmities.

6 For \*though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there

gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

\* Rom. i. 9, [Of the apostle's unceasing prayer for them:] "God is my witness." ix. 1, [Of his sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." 2 Cor. i. 23, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." Gal. i. 20, "The things which I write unto you, behold, before God I lie not." 1 Thess. ii. 5, [That the gospel was not preached with flattering words, &c.]: "God is witness."

\* Rom. ix. 5, "Christ . . . is over all, God blessed forever." \* 32, 33. [Thus recorded.] Acts ix. 23, "The Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."

CHAP. XII.—\* Rom. xvi. 7, "Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles . . . were in Christ before me." 2 Cor. v. 17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Gal. i. 21, [A. D. 38:] "I . . . was unknown by face unto the churches of Judea which were in Christ."

\* Acts xxii. 17, [The apostle, on the castle stairs, declaring his call by the Lord:] "When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him."

\* Luke xxiii. 43, [To the penitent thief upon the cross:] "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise."

\* 2 Cor. xi. 30, which see.

\* 2 Cor. x. 8, "Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." xi. 16, which see.

A. D. 60.

1 Gr. For I will come. [This revelation is supposed to have happened.] A. D. 46, at Lystra, Acts xiv. 6.

2 Or, possible.



A.D. 60. was given to me a <sup>s</sup>thorn in the flesh, <sup>v</sup>the messenger of Satan to buffet me, lest I should be exalted above measure.

<sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me.

<sup>9</sup> And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore <sup>v</sup>will I rather glory in my infirmities, <sup>v</sup>that the power of Christ may rest upon me.

<sup>10</sup> Therefore <sup>v</sup>I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: <sup>v</sup>for when I am weak, then am I strong.

<sup>s</sup> See Ezek. xxviii. 24, "There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God." Gal. iv. 13, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

<sup>s</sup> Job ii. 7, [Satan obtaineth leave from God to tempt Job:] "So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." Luke xiii. 16, [Of her who had a spirit of infirmity:] "This woman, being a daughter of Abraham . . . Satan hath bound, lo, these eighteen years."

<sup>s</sup> See Deut. iii. 23, [Prayer of Moses to enter the promised land:] "I besought the LORD at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand: for what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." Matt. xxvi. 44, [Jesus having twice prayed that "the cup" might pass from Him:] "He . . . prayed the third time, saying the same words."

<sup>s</sup> 2 Cor. xi. 30, which see.

<sup>s</sup> 1 Pet. iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth on you."

<sup>s</sup> Rom. v. 3, "We glory in tribulations also: knowing that tribulation worketh patience." 2 Cor. vii. 4, "Great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation."

<sup>s</sup> 2 Cor. xiii. 4, "Though He [that is, Christ] was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you."

<sup>s</sup> 2 Cor. xi. 1, 16, 17, which see.

<sup>s</sup> 2 Cor. xi. 5, "I suppose I was not a whit behind the very chiefest apostles." Gal. ii. 6, [At Jerusalem:] "Of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: but contrariwise . . . they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for He that wrought effectually in

<sup>11</sup> I am become "a fool in glorying; A.D. 60. ye have compelled me: for I ought to have been commended of you: for <sup>v</sup>in nothing am I behind the very chiefest apostles, though <sup>v</sup>I be nothing.

<sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

<sup>13</sup> For what is it wherein ye were inferior to other churches, except <sup>v</sup>it be that <sup>v</sup>I myself was not burdensome to you? forgive me <sup>v</sup>this wrong.

<sup>14</sup> Behold, the third time I am ready to come to you; and I will not be burdensome to you: for <sup>v</sup>I seek not yours, but you: <sup>v</sup>for the children

Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles."

<sup>s</sup> 1 Cor. iii. 7, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." xv. 8, "Last of all, He [that is, Christ] was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Eph. iii. 8, [Of the apostle himself:] "— me, who am less than the least of all saints."

<sup>s</sup> Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." 1 Cor. ix. 2, "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." 2 Cor. iv. 1, "Seeing we have this ministry, as we have received mercy, we faint not . . . by manifestation of the truth commending ourselves to every man's conscience in the sight of God." vi. 4, "— in all things approving ourselves as the ministers of God, in much patience . . . by the Holy Ghost . . . by the power of God." xi. 6, "We have been thoroughly made manifest among you in all things."

<sup>s</sup> 1 Cor. i. 7, "Ye come behind in no gift."

<sup>s</sup> 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ." 2 Cor. xi. 7, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8, I robbed other churches, taking wages of them, to do you service. 9, And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself."

<sup>s</sup> 2 Cor. xi. 7, on the last reference.

<sup>s</sup> 2 Cor. xiii. 1, "This is the third time I am coming to you."

<sup>s</sup> Acts xx. 33, [Paul to the elders of the church of Ephesus:] "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 1 Cor. x. 23, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

<sup>s</sup> 1 Cor. iv. 14, "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

A. D. 60. ought not to lay up for the parents, but the parents for the children.

15 And <sup>8 Or, your souls.</sup> "I will very gladly spend and be spent for <sup>9</sup> you; though <sup>10</sup> the more abundantly I love you, the less I be loved.

16 But be it so, "I did not burden you: nevertheless, being crafty, I caught you with guile.

17 <sup>11</sup> Did I make a gain of you by any of them whom I sent unto you?

18 <sup>12</sup> "I desired Titus, and with <sup>13</sup> him I sent a <sup>14</sup> brother. Did Titus make a gain of you? walked we not in the same spirit? <sup>15</sup> walked we not in the same steps?

19 <sup>16</sup> Again, think ye that we excuse ourselves unto you? <sup>17</sup> we speak before God in Christ: <sup>18</sup> but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and <sup>19</sup> that <sup>20</sup> I shall be

<sup>21</sup> Phil. ii. 17, "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

<sup>22</sup> 1 Thess. ii. 8, "Being affectionately desirous of you, we were willing to have imparted unto you; not the gospel of God only, but also our own souls, because ye were dear unto us."

<sup>23</sup> John x. 11, [Jesus said:] "I am the good Shepherd: the good Shepherd giveth His life for the sheep." <sup>24</sup> 2 Cor. i. 6, "Whether we be afflicted, it is for your consolation and salvation . . . or whether we be comforted, it is for your consolation and salvation." Col. i. 24, "I Paul . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." <sup>25</sup> 2 Tim. ii. 10, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

<sup>26</sup> 2 Cor. vi. 11, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged."

<sup>27</sup> 2 Cor. xi. 9, on <sup>a</sup> above.

<sup>28</sup> 2 Cor. vii. 2, "We have defrauded no man. I speak not <sup>29</sup> this to condemn you: for I have said before, that ye are in our hearts to die and live with you."

<sup>30</sup> 2 Cor. viii. 6, [Of the contribution for the poor saints at Jerusalem:] "We desired Titus, that as he had begun, so he would also finish in you the same grace also. 16, Thanks be to God, which put the same earnest care into the heart of Titus for you, [that is, the same care as the apostle himself felt.] 17, For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18, And we have sent with him the brother, whose praise is in the gospel throughout all the churches: 22, and we have sent with them our brother, whom we have oftentimes proved diligent in many things."

<sup>31</sup> 2 Cor. viii. 18, on the last reference.

<sup>32</sup> 2 Cor. v. 12, "We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart."

<sup>33</sup> Rom. ix. 1, [Paul testifying to his sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." <sup>34</sup> 2 Cor. xi. 31, [Paul testifying to his sufferings, as Christ's minister:] "The God and Father of our Lord Jesus Christ, which is blessed forever more, knoweth that I lie not."

found unto you such as ye would not: lest <sup>35</sup> A. D. 60. there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God <sup>36</sup> will humble me among you, and <sup>37</sup> that I shall bewail many <sup>38</sup> which have sinned already, and have not repented of the uncleanness and <sup>39</sup> fornication and lasciviousness which they have committed.

## CHAPTER XIII.

1 <sup>1</sup> He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

<sup>2</sup> THIS is <sup>3</sup> the third time I am coming to you. <sup>4</sup> In the mouth of two or three witnesses shall every word be established.

2 <sup>5</sup> I told you before, and foretell you, as if I were present, the second time; and being absent

<sup>6</sup> 1 Cor. x. 33, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

<sup>7</sup> 1 Cor. iv. 21, "What will ye? shall I come unto you with a rod . . . ?" <sup>8</sup> 2 Cor. x. 2, "I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh." xiii. 2, 10, which see.

<sup>9</sup> 2 Cor. ii. 1, "I determined this with myself, that I would not come again to you in heaviness. 4, For out of much affliction and anguish of heart I wrote unto you with many tears."

<sup>10</sup> 2 Cor. xiii. 2, which see.

<sup>11</sup> 1 Cor. v. 1, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."

CHAP. XIII.—<sup>12</sup> 2 Cor. xii. 14, "Behold, the third time I am ready to come to you."

<sup>13</sup> Numb. xxxv. 30, "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." Deut. xvii. 6, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." xix. 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Matt. xviii. 15, [Christ teaching how we are to deal with an offending brother:] "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." John viii. 13, [On Jesus declaring Himself the light of the world:] "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true. Jesus answered and said unto them . . . It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me." Heb. x. 28, "He that despised Moses' law died without mercy under two or three witnesses."

<sup>14</sup> 2 Cor. x. 2, on <sup>a</sup> above.

A.D. 60. <sup>now</sup> I write to them <sup>2</sup> which heretofore have sinned, and to all other, that, if I come again, <sup>1</sup> I will not spare:

3 Since ye seek a proof of Christ <sup>1</sup> speaking in me, which to you-ward is not weak, but is mighty <sup>2</sup> in you.

4 <sup>1</sup> For though He was crucified through weakness, yet <sup>2</sup> He liveth by the power of God. For <sup>2</sup> we also are weak <sup>1</sup> in Him, but we shall live with Him by the power of God towards you.

5 <sup>1</sup> Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, <sup>2</sup> how that Jesus Christ is in you, except ye be <sup>2</sup> reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not

that we should appear approved, but that <sup>1</sup> ye should do that which is honest, though <sup>2</sup> we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, <sup>2</sup> when we are weak, and ye are strong: and this also we wish, <sup>2</sup> even your perfection.

10 <sup>1</sup> Therefore I write these things being absent, lest being present, <sup>1</sup> I should use sharpness, <sup>2</sup> according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, <sup>2</sup> be of one mind, live in peace; and the God of love <sup>2</sup> and peace shall be with you.

12 <sup>2</sup> Greet one another with an holy kiss.

13 All the saints salute you.

<sup>2</sup> 2 Cor. xii. 21, which see.

<sup>2</sup> 2 Corinthians i. 23, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."

<sup>2</sup> Matt. x. 19, [On Jesus sending forth the twelve:] "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." For it is not ye that speak, but the Spirit of your Father which speaketh in you." 1 Cor. v. 3, [Of the incestuous person:] "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 2 Cor. ii. 10, "To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes <sup>2</sup> forgave I it in the person of Christ."

<sup>2</sup> 1 Cor. ix. 2, "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

<sup>2</sup> Phil. ii. 5, "Christ Jesus, . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." 1 Pet. iii. 18, "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

<sup>2</sup> Rom. vi. 4, "Christ was raised up from the dead by the glory of the Father."

<sup>2</sup> See 2 Cor. x. 3, "Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

<sup>2</sup> 1 Cor. xi. 28, [Before partaking of the Lord's supper:] "Let a man examine himself; and so let him eat of that bread, and drink of that cup."

<sup>2</sup> Rom. viii. 10, "If Christ be in you, the body is dead because of sin." Gal. iv. 19, "My little children, of whom I travail in birth again until Christ be formed in you."

<sup>2</sup> 1 Cor. ix. 27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

<sup>2</sup> 2 Cor. vi. 4, 9, "In all things approving ourselves as

the ministers of God . . as unknown, and yet well known; as dying, and, behold, we live."

<sup>2</sup> 1 Cor. iv. 10, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised." 2 Cor. xi. 30, "If I must needs glory, I will glory of the things which concern mine infirmities." xii. 5, 9, 10, which see.

<sup>2</sup> 1 Thess. iii. 10, "— night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

<sup>2</sup> 1 Cor. iv. 21, "What will ye? shall I come unto you with a rod . . ?" 2 Cor. ii. 3, "I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears." x. 2, "I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh." xii. 20, 21, which see.

<sup>2</sup> Tit. i. 13, [Of evil teachers:] "Rebuke them sharply, that they may be sound in the faith."

<sup>2</sup> 2 Cor. x. 8, "— our authority, which the Lord hath given us for edification, and not for your destruction."

<sup>2</sup> Rom. xii. 16, "Be of the same mind one toward another. 18, If it be possible, as much as lieth in you live peaceably with all men." xv. 5, "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." 1 Cor. i. 10, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Phil. ii. 1, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup> fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." iii. 16, "Let us walk by the same rule, let us mind the same thing." 1 Pet. iii. 8, "Be ye all of one mind, having compassion one of another, love as brethren."

<sup>2</sup> Rom. xv. 33, "The God of peace be with you all. Amen."

<sup>2</sup> 1 Cor. xvi. 20, id. 1 Thess. v. 26, id.; but "all the brethren," instead of "one another." — Rom. xvi. 16, "Salute one another," &c. 1 Pet. v. 14, "Greet ye one another with a kiss of charity."



A.D. 60. 14 <sup>a</sup>The grace of the Lord Jesus Christ, and the love of God, and <sup>b</sup>the communion of the Holy Ghost, be with you all. Amen.

¶ The second epistle to the Corinthians A.D. 60. was written from Philippi, a city of Macedonia, by Titus and Lucas.

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

### CHAPTER I.

6 *He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and sheweth what he was before his calling, 17 and what he did presently after it.*

A.D. 58. **PAUL**, an apostle, (<sup>a</sup>not of men, neither by man, but <sup>b</sup>by Jesus Christ, and God the Father, <sup>c</sup>who raised Him from the dead;) 2 And all the brethren <sup>d</sup>which are with me, <sup>e</sup>unto the churches of Galatia:

3 <sup>f</sup>Grace be to you and peace from God

<sup>a</sup> Rom. xvi. 24, "The grace of our Lord Jesus Christ be with you all. Amen."

<sup>b</sup> Phil. ii. 1, on "above."

CHAP. I.—<sup>c</sup> Verses 11, 12.

<sup>d</sup> Acts xxii. 10, [Paul declaring his call to the Jews:] "I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, [Acts ix. 6.] . . . I came into Damascus. And one Ananias 14, said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. 15, For thou shalt be His witness unto all men of what thou hast seen and heard." 21, [Afterwards, in Jerusalem the Lord said unto Paul:] "Depart: for I will send thee far hence unto the Gentiles." xxvi. 16, [Paul's account of his call by the Lord, before Agrippa:] "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17, delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Titus i. 3, "Preaching . . . is committed unto me according to the commandment of God our Saviour."

<sup>e</sup> Acts ii. 22, 24, "Jesus of Nazareth . . . whom God hath raised from the dead."

<sup>f</sup> Phil. ii. 22, [Of Timothy:] "He hath served with me in the gospel." iv. 21, "The brethren which are with me greet you."

<sup>1</sup> 1 Cor. xvi. 1, id., [mentioned as having received the apostle's orders for "a collection for the saints."]

<sup>2</sup> [This is the common form of saluting the churches: as.] Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, Eph. i. 2, Phil. i. 2, Col. i. 2, 1 Thess. i. 1, 2 Thess. i. 2.—2 John 3, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

the Father, and from our Lord Jesus Christ. A.D. 58.

4 <sup>a</sup> Who gave Himself for our sins, that He might deliver us <sup>b</sup>from this present evil world, according to the will of God and our Father:

5 To whom be glory forever and ever. Amen.

6 I marvel that ye are so soon removed <sup>c</sup>from him that called you into the grace of Christ unto another gospel:

7 <sup>d</sup> Which is not another; but there be some <sup>e</sup>that trouble you, and would pervert the gospel of Christ.

<sup>a</sup> Matt. xx. 28, [Jesus said:] "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Rom. iv. 24, "Jesus our Lord . . . was delivered for our offences, and was raised again for our justification." Gal. ii. 20, "The Son of God . . . loved me, and gave Himself for me." Tit. ii. 13, "Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

<sup>b</sup> See Isa. lxxv. 17, [The new Jerusalem:] "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

<sup>c</sup> John xv. 19, [To the eleven at Christ's last supper:] "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

<sup>d</sup> xvii. 14, [Christ prayeth to the Father for the eleven:] "The world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Heb. ii. 5, "Unto the angels hath He [that is, God] not put in subjection the world to come, whereof we speak."

<sup>e</sup> vi. 4, "It is impossible for those who . . . have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

<sup>1</sup> John v. 19, "We know that . . . the whole world lieth in wickedness."

<sup>2</sup> Gal. v. 7, "Who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you."

<sup>3</sup> 2 Cor. xi. 4, "If he that cometh preacheth . . . another gospel, which ye have not accepted, ye might well bear with him."

<sup>4</sup> Acts xv. 1, [At Antioch, A. D. 51:] "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2, When therefore Paul

A.D. 58. 8 But though "we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you "than that ye have received, let him be accursed.

10 For "do I now "persuade men, or God? or "do I seek to please men? for if I yet please men, I should not be the servant of Christ.

11 "But I certify you, brethren, that the gospel

which was preached of me is not after A.D. 58. man.

12 For "I neither received it of man, neither was I taught it, but "by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that "beyond measure I persecuted the church of God, and "wasted it:

14 And profited in the Jews' religion above many my "equals in mine own nation, "being more exceedingly zealous "of the traditions of my fathers.

1 Gr. *eguale* in years.

and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 4, And the apostles and elders came together to consider of this matter. 23, And they wrote letters: . . after this manner; 24, We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no such commandment." 2 Cor. ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." xi. 13, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Galatians v. 10, "He that troubleth you [by teaching that they were justified by the law] shall bear his judgment, whosoever he be. 12, I would they were even cut off which trouble you."

"1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

"Deut. iv. 2, "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you." xii. 32, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Prov. xxx. 5, "Every word of God is pure . . Add thou not unto His words, lest He reprove thee, and thou be found a liar." Rev. xxii. 18, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

"1 Thess. ii. 4, "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God."

"1 Sam. xxiv. 6, [On the servants of David asking him to take the life of Saul:] "He said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul." Matt. xxviii. 14, [The chief priests, &c., offering money to the soldiers set to watch the tomb of Jesus, to say that His body had been stolen by the disciples:] "If this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught." 1 John iii. 19, "Hereby [that is, by loving God in deed and in truth] we know that we are of the truth, and shall assure [marg. *Gr. persuade*] our hearts before Him."

"1 Thess. ii. 4, on "above. James iv. 4, "Know ye not that the friendship of the world is enmity with

God? whosoever therefore will be a friend of the world is the enemy of God."

"1 Cor. xv. 1, on the reference below.

"Verse 1. 1 Cor. xv. 1, "Brethren, I declare unto you the gospel-which I preached unto you; also, for I delivered unto you first of all that which I also received."

"Eph. iii. 3, "By revelation He [that is, God] made known unto me the mystery . . that the Gentiles should be fellow-heirs, [that is, heirs together with the Jews,] and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power."

"Acts ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." [alluded to by the apostle, addressing the Jews from the castle stairs,] xxii. 4, 5. [And again in his defence before Agrippa,] xxvi. 11, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." 1 Tim. i. 12, "I . . was before [that is, before the gospel was committed to his trust] a blasphemer, and a persecutor, and injurious."

"Acts viii. 3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."

"Acts xxii. 3, [Paul, on the castle stairs at Jerusalem, to the Jews:] "I am verily a man *which am* a Jew . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." xxvi. 9, [Paul before Agrippa:] "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem." Phil. iii. 6, [Of the apostle himself:] "— concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."

"Jer. ix. 13, [Of the Jews:] "The LORD saith . . They have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them." Matt. xv. 1, with Mark vii. 1, &c., "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . Ye hypocrites, well did Esaias prophesy

A.D. 58. 15 But when it pleased God, <sup>9</sup> who separated me from my mother's womb, and called me by His grace,

16 <sup>2</sup> To reveal His Son in me, that <sup>3</sup> I might preach Him among the heathen; immediately I conferred not with <sup>4</sup> flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

A.D. 38. 18 Then after three years <sup>1</sup> I <sup>2</sup> went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But <sup>3</sup> other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, <sup>4</sup> behold, before God, I lie not.

21 <sup>5</sup> Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face <sup>6</sup> unto the churches of Judea which <sup>7</sup> were in Christ :

23 But they had heard only, That he which

of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

<sup>9</sup> Isa. xlix. 1, [Christ complaining:] "Listen, O isles, unto Me; and hearken, ye people, from far; The LORD hath called Me from the womb; from the bowels of My mother hath He made mention of My Name. 5, The LORD . . . formed Me from the womb to be His Servant, to bring Jacob again to Him." Jer: i. 4, "The word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Acts ix. 15, [Of Paul:] "The Lord said: He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xiii. 1, "There were in the church that was at Antioch certain prophets and teachers: 2, as they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." xxii. 14, 15, on <sup>8</sup> above. Rom. i. 1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

<sup>2</sup> 2 Cor. iv. 5, "We preach . . . Christ Jesus the Lord; 6, for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

<sup>5</sup> Acts ix. 15, on <sup>9</sup> above. xxii. 21, on <sup>8</sup> verse 1. xxvi. 17, 18, *ibid.* Romans xi. 13, "I am the apostle of the Gentiles." Eph. iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

<sup>3</sup> Matt. xvi. 17; [On Simon Peter confessing Christ, the Son of the living God:] "Jesus answered and said: Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." 1 Cor. xv. 50, "Flesh and blood cannot inherit the kingdom of heaven." Eph. vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

<sup>7</sup> Acts ii. 26, [After his call to the apostleship,

A.D. 58. persecuted us in times past now preach-  
eth the faith which once he destroyed.

24 And they glorified God in me.

## CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN fourteen years after <sup>1</sup> I went up again to Jerusalem with Barnabas, A.D. 52. and took Titus with me also.

2 And I went up by revelation, <sup>2</sup> and communicated unto them that gospel which I preach among the Gentiles, but <sup>3</sup> privately to them which were of reputation, lest by any means <sup>4</sup> I should run, or had run, in vain. <sup>1</sup> Or, *severally*.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of <sup>5</sup> false brethren unawares brought in, who came in privily to spy out our <sup>6</sup> lib-

A.D. 37:] "When Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles."

<sup>1</sup> 1 Cor. ix. 5, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"

<sup>2</sup> Mark vi. 3, [Of Jesus, in His Own country:] "Is not this . . . the Brother of James?" with Matthew xiii. 55.

<sup>3</sup> Romans ix. 1, [The apostle testifying to his sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

<sup>4</sup> Acts ix. 30, [Of Paul at Jerusalem, whom the Grecians went about to slay, A.D. 37:] "The brethren . . . brought him down to Cesarea, [a city of Syria,] and sent him forth to Tarsus, [a city of Cilicia.]

<sup>5</sup> 1 Thess. ii. 14, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."

<sup>6</sup> Rom. xvi. 7, "Salute Andronicus and Junia . . . who also were in Christ before me."

CHAP. II.—<sup>1</sup> Acts xv. 2, on <sup>1</sup> page 426.

<sup>2</sup> Acts xv. 12, [In a council of the apostles, &c., touching circumcision, at Jerusalem:] "All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

<sup>3</sup> Philip. ii. 15, "Ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." 1 Thess. iii. 5, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

<sup>4</sup> Acts xv. 1, 24, on <sup>1</sup> verse 7 above. 2 Cor. xi. 26, [Of the apostle himself:] "—in perils among false brethren."

<sup>5</sup> Gal. iii. 25, "After that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." v. 1, "Stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing . . . Christ is



A.D. 58. <sup>1</sup>erty which we have in Christ Jesus, <sup>2</sup>that they might bring us into bondage :

5 To whom we gave place by subjection, no, not for an hour; that <sup>3</sup>the truth of the gospel might continue with you.

6 But of these <sup>4</sup>who seemed to be somewhat, (whatsoever they were, it maketh no matter to me : 'God accepteth no man's person :) for they who seemed to be somewhat <sup>5</sup>in conference added nothing to me :

7 But contrariwise, <sup>6</sup>when they saw that the gospel of the uncircumcision <sup>7</sup>was committed unto me, as the gospel of the circumcision was unto Peter ;

become of no effect unto you, whosoever of you are justified by the law. 13, For, brethren, ye have been called unto liberty ; only *use* not liberty for an occasion to the flesh, but by love serve one another."

<sup>2</sup> 2 Cor. xi. 19, "Ye suffer fools gladly, [meaning the false apostles,] seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage." Gal. iv. 3, "We, when we were children, were in bondage under the elements of the world. 9, But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?"

<sup>3</sup> Verse 14. Gal. iii. 1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" iv. 16, "Am I therefore become your enemy, because I tell you the truth?"

<sup>4</sup> Gal. vi. 3, "If a man think himself to be something, when he is nothing, he deceiveth himself."

<sup>5</sup> Acts x. 34, [Peter preaching Christ to Cornelius and his company :] "Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Rom. ii. 5, "God . . . will render to every man according to his deeds : 11, for there is no respect of persons with God."

<sup>6</sup> 2 Cor. xii. 11, "In nothing am I behind the very chiefest apostles, though I be nothing."

<sup>7</sup> Acts xiii. 46, [To the Jews at Antioch :] "Paul and Barnabas . . . said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed." Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations, for His Name : among whom are ye also the called of Jesus Christ." xi. 13, "I am the apostle of the Gentiles." 1 Tim. ii. 7, "I am ordained, a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity:" also 2 Tim. i. 11.

<sup>8</sup> 1 Thess. ii. 4, "As we were allowed of God to be put in trust with the gospel, so we speak ; not as pleasing men, but God."

<sup>9</sup> Acts ix. 15, on <sup>10</sup>verse 15 above. xiii. 2, *ibid.*— Acts xxii. 21, [To the apostle at Jerusalem the Lord said :] "Depart : for I will send thee far hence unto the Gentiles." xxvi. 17, [The Lord's purpose in sending him to the Gentiles :] "Now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

8 (For He that wrought effectually in A.D. 58. Peter to the apostleship of the circumcision, "the Same was <sup>11</sup>mighty in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed to be <sup>12</sup>pillars, perceived <sup>13</sup>the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor ; <sup>14</sup>the same which I also was forward to do.

11 <sup>15</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

are sanctified by faith that is in Me." 1 Cor. xv. 10, "By the grace of God I am what I am : and His grace which was *bestowed* upon me was not in vain ; but I laboured more abundantly than they all, [that is, than the rest of the apostles :] yet not I, but the grace of God which was with me." Gal. i. 15, "God . . . called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." Col. i. 29, "I also labour, striving according to His working, which worketh in me mightily."

<sup>16</sup> Gal. iii. 5, "He . . . that ministereth to you the Spirit, and worketh miracles among you, *doeth* he it by the works of the law, or by the hearing of faith?"

<sup>17</sup> Matt. xvi. 18, [To Peter, called above "Cephas," on confessing Christ the Son of the living God :] "I say also unto thee, That thou art Peter, and upon this rock I will build My church ; and the gates of hell shall not prevail against it." Eph. ii. 19, "Ye . . . are built upon the foundation of the apostles and prophets." Rev. xxi. 14, "The wall of the city [that is, of the new Jerusalem] had twelve foundations, and in them the names of the twelve apostles of the Lamb."

<sup>18</sup> Rom. i. 5, on <sup>19</sup>above. Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think . . . 6, Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ; or ministry, *let us wait* on our ministering : or he that teacheth, on teaching ; or he that exhorteth, on exhortation," &c. xv. 15, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God." 1 Cor. xv. 10, on <sup>20</sup>above. Eph. iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

<sup>21</sup> Acts xi. 29, [When Agabus, at Antioch, prophesied a great dearth throughout the world, A. D. 44 :] "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea : which also they did, and sent it to the elders by the hands of Barnabas and Saul." xxiv. 17, [Paul before Felix, A. D. 60 :] "After many years I came [that is, to Jerusalem] to bring alms to my nation, and offerings." Rom. xv. 25, [A. D. 60 :] "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." 1 Cor. xvi. 1, [A. D. 59 :] "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 2 Cor. chapters viii. and ix.

<sup>22</sup> Acts. xv. 35, [A. D. 52 :] "Paul . . . and Barnabas

A. D. 58. 12 For before that certain came from James, <sup>1</sup>he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter <sup>2</sup>before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

15 <sup>3</sup>"We who are Jews by nature, and not sinners of the Gentiles,

continued in Antioch, teaching and preaching the word of the Lord, with many others also."

<sup>4</sup>"Acts x, 28, [Peter, having seen the vision of the "vessel descending," said to the Gentile Cornelius and his company, A. D. 41:] "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." xi, 2, [A. D. 41:] "When Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3, saying, Thou wentest in to men uncircumcised, and didst eat with them." [Then Peter rehearses the vision, and how the Holy Ghost had fallen on Cornelius and his company.]

<sup>5</sup>"Verse 5.

<sup>6</sup>"1 Tim. v. 20, "Them that sin rebuke before all, that others also may fear."

<sup>7</sup>"Acts x, 28, on <sup>8</sup>"above, xi, 3, ibid.

<sup>9</sup>"Acts xv, 10, [Peter addresseth the apostles, elders, &c., showing circumcision not to be necessary for salvation:] "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they," [that is, the Gentiles.]

<sup>10</sup>"Matt. ix, 10, "As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw *it*, they said unto His disciples, Why eateth your Master with publicans and sinners?" Eph. ii, 3, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 11, Wherefore remember, that ye *being* in time past Gentiles in the flesh . . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

<sup>11</sup>"Acts xiii, 38, [Paul preaching at Antioch, that Jesus is Christ:] "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

<sup>12</sup>"Rom. i, 17, "Therein [that is, in the gospel of Christ] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." iii, 21, "Now the righteousness of God without the law is manifested . . . even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe. 28, Therefore we conclude that a man is justified by faith without the deeds of the law." viii, 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3, For what

16 "Knowing that a man is not justified by the works of the law, but <sup>13</sup>by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for <sup>14</sup>by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found <sup>15</sup>sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I <sup>16</sup>through the law <sup>17</sup>am dead to the law, that I might <sup>18</sup>live unto God.

20 I am <sup>19</sup>crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the

law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Gal. iii, 24, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Heb. vii, 18, "There is verily a disannulling of the commandment going before [that is, of the law of Moses, especially of that part relating to the Levitical priesthood] for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God."

<sup>21</sup>"Psa. cxliii, 2, [David praying for favour in judgment:] "Enter not into judgment with Thy servant: for <sup>22</sup>in Thy sight shall no man living be justified." Rom. iii, 20, "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Gal. iii, 11, "That no man is justified by the law in the sight of God, *it* is evident: for, The just shall live by faith."

<sup>23</sup>"1 John iii, 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

<sup>24</sup>"Rom. viii, 2, on <sup>25</sup>"above.

<sup>26</sup>"Rom. vi, 13, "Yield yourselves unto God, as those that are alive from the dead. . . For sin shall not have dominion over you: for ye are not under the law, but under grace." vii, 4, "My brethren, ye also are become dead to the law by the body of Christ; that ye should be married to Another, *even* to Him who is raised from the dead, that we should bring forth fruit unto God. 6, Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

<sup>27</sup>"Rom. vi, 11, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." 2 Cor. v, 14, 15, "Christ . . . died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 1 Thess. v, 9, 10, "Christ . . . died for us, that, whether we wake or sleep, we should live together with Him." Heb. ix, 13, "If the blood of bulls and of goats, &c., sanctified to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" 1 Pet. iv, 1, "He that hath suffered in the flesh hath ceased from sin; 2, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

<sup>28</sup>"Rom. vi, 6, "Our old man is crucified with Him,

A.D. 58. life which I now live in the flesh <sup>A</sup>I live by the faith of the Son of God, <sup>who</sup> loved me, and gave Himself for me.

21 I do not frustrate the grace of God: for <sup>A</sup>if righteousness come by the law, then Christ is dead in vain.

## CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

**O** FOOLISH Galatians, <sup>A</sup>who hath bewitched you, that ye should not obey <sup>B</sup>the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

[that is, Christ,] that the body of sin might be destroyed, that henceforth we should not serve sin." Gal. v. 24, "They that are Christ's have crucified the flesh with the affections and lusts." vi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

<sup>A</sup>2 Cor. v. 15, on <sup>A</sup>above. 1 Thess. v. 10, *ibid*. 1 Pet. iv. 2, *ibid*.

<sup>A</sup>Gal. i. 3, "Our Lord Jesus Christ . . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Tit. ii. 13, "Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

<sup>A</sup>Gal. iii. 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." Heb. vii. 11, "If . . . perfection were by the Levitical priesthood, [under it the people received the law,] what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" See Rom. xi. 6, "If [that is, a remnant of the Jews is saved] by grace, then is it no more of works." Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

CHAP. III.—Gal. v. 7, "Ye did run well; who did hinder you that ye should not obey the truth?"

<sup>A</sup>Gal. ii. 14, which see. v. 7, on the last reference. <sup>A</sup>Verse 14. Acts ii. 38, [On the day of Pentecost:] "Peter said . . . Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." viii. 14, [On the preaching of Philip:] "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost . . . Then laid they their hands on them, and they received the Holy Ghost." x. 44, [When Peter was preaching Christ to Cornelius and his company:] "The Holy Ghost fell on all them which heard the word. 46, Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" xv. 8, [Peter speaking on the subject of circumcision before the apostles and elders:] "God, which knoweth the hearts, bare them [that is, the Gentiles] witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Eph. i. 13, "In whom [that is, in

2 This only would I learn of you, <sup>A</sup>A.D. 58. Received ye <sup>A</sup>the Spirit by the works of the law, <sup>A</sup>or by the hearing of faith?

3 Are ye so foolish? <sup>A</sup>having begun in the Spirit, are ye now made perfect by <sup>A</sup>the flesh?

4 <sup>A</sup>Have ye suffered <sup>A</sup>so many things in vain? if it be yet in vain. <sup>1 Or, as great.</sup>

5 He therefore <sup>A</sup>that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as <sup>A</sup>Abraham believed God, and it was <sup>A</sup>accounted to him for righteousness. <sup>2 Or, imputed.</sup>

Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

<sup>A</sup>Rom. x. 16, [Of the Jews:] "They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."

<sup>A</sup>Gal. iv. 9, "Now, after that ye have known God, or rather are known of Him, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

<sup>A</sup>Heb. vii. 15, "There ariseth another Priest, [that is, Christ Jesus,] who is made, not after the law of a carnal commandment, but after the power of an endless life." ix. 8-10, "The first tabernacle was . . . a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

<sup>A</sup>Heb. x. 35, "Cast not away . . . your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." 2 John 8, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

<sup>A</sup>2 Cor. iii. 7, "If the ministration of death, written and engraven in stones, was glorious . . . how shall not the ministration of the spirit be rather glorious?"

<sup>A</sup>Gen. xv. 6, *id.*, [said of Abram, when God promised him a son and a multiplying of his seed.] Rom. iv. 3, "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. 4, Now to him that worketh is the reward not reckoned of grace, but of debt. 5, But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. 9, For we say that faith was reckoned to Abraham for righteousness. 20, He . . . was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." James ii. 23, [Showing how by works Abraham's faith was made perfect:] "The Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness."



A.D. 58. 7 Know ye therefore that <sup>a</sup>they which are of faith, the same are the children of Abraham.

8 And <sup>b</sup>the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, "In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, <sup>c</sup>"Cursed is every one that continueth not in all things which are written in the book of the law to do them.

<sup>a</sup> John viii. 39, [To the Jews:] "Jesus saith . . . If ye were Abraham's children, ye would do the works of Abraham." Rom. iv. 11, [Of Abraham:] "He received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12, and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised. For the promise, that he should be the heir of the world . . . 16, is of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

<sup>b</sup> Verse 22. See Rom. ix. 17, "The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth."

<sup>c</sup> Gen. xii. 1, 3, [In Ur of the Chaldees:] "The LORD had said unto Abram . . . In thee shall all families of the earth be blessed." [And again, when the destruction of Sodom, &c., was revealed to him:] xviii. 18, id. [And a third time, when he was tempted to offer up his son Isaac on Mount Moriah:] xxii. 18, "In thy Seed shall all the nations of the earth be blessed." Acts iii. 25, [Peter showing how Christ had been foretold:] "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

<sup>d</sup> Deut. xxvii. 26, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." Jer. xi. 3, "Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt."

<sup>e</sup> Gal. ii. 16, which see.

<sup>f</sup> Habakkuk ii. 4, "The just shall live by his faith:" [said by the Lord to the prophet, who, after complaining that vengeance should be executed upon the land by the Chaldeans, and waiting for an answer, is showed that he must wait by faith. It is also quoted, and applied to the Christian under the gospel,] Rom. i. 17, and Heb. x. 38.

<sup>g</sup> Rom. iv. 4, 5, on <sup>a</sup> above. x. 5, "Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The

11 But <sup>a</sup>that no man is justified by the law in the sight of God, *it is evident*: for, <sup>b</sup>The just shall live by faith.

12 And <sup>c</sup>the law is not of faith: but, <sup>d</sup>The man that doeth them shall live in them.

13 <sup>e</sup>Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, <sup>f</sup>"Cursed is every one that hangeth on a tree:

14 <sup>g</sup>That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive <sup>h</sup>the promise of the Spirit through faith.

word is nigh thee, *even* in thy mouth, and in thy heart. that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." xi. 6, on <sup>a</sup> page 431.

<sup>i</sup> Levit. xviii. 5, [The Lord said:] "Ye shall . . . keep My statutes, and My judgments: which if a man do, he shall live in them," quoted Neh. ix. 29, Ezek. xx. 11, and Rom. x. 5.

<sup>j</sup> Rom. viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." 2 Cor. v. 20, [Of Christ:] "God . . . hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Gal. iv. 4, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

<sup>k</sup> Deut. xxi. 22, "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God."

<sup>l</sup> Rom. iv. 9, on <sup>a</sup> above; 16, on <sup>a</sup> above.

<sup>m</sup> Isa. xxxii. 13, 15, [Restoration is to succeed the desolate state:] "Upon the land of My people shall come up thorns and briers, &c. . . until the Spirit be poured upon us from on high." xlv. 3, [God comforting the church with His promises:] "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring." Jer. xxxi. 33, [God's covenant with the house of Israel:] "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." xxxii. 40, [God promising a gracious return to the captivity:] "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Ezek. xi. 19, [God's purpose in saving a remnant:] "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them." xxxvi. 26, [Blessings promised to Israel:] "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

A.D. 58. 15 Brethren, I speak after the manner of men; "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now 'to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy Seed, which is 'Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, 'which was four hundred and thirty years after, cannot

disannul, 'that it should make the promise of none effect.

18 For if 'the inheritance be of the law, 'it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? 'It was added because of transgressions, till 'the Seed should come to whom the promise was made; and it was 'ordained by angels in the hand 'of a mediator.

20 Now a mediator is not a mediator of one, 'but God is one.

And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Joel ii. 28, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out My Spirit." Zech. xii. 10, [The repentance of Jerusalem:] "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon Me whom they have pierced." John vii. 37, "Jesus stood and cried. . . He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Acts ii. 33, [Peter, with the eleven, on the day of Pentecost, referring to their being filled with the Holy Ghost, and speaking with other tongues as the Spirit gave them utterance:] "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

"Heb. ix. 17, "A testament [Gr. διαθήκη] is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

"Verse 8. Gen. xii. 1, 3, [In Ur of the Chaldees:] "The LORD had said unto Abram. . . In thee shall all families of the earth be blessed." 7, [In the land of Canaan:] "The LORD appeared unto Abram, and said, Unto thy seed will I give this land." [And again:] xvii. 7, "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

"1 Cor. xii. 12, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

"Exod. xii. 40, "The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."

"Verse 21. Rom. iv. 13, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14, For if they which are of the law be heirs, faith is made void, and the promise made of none effect."

"Rom. viii. 17, [Of God's adopted ones:] "If children, then heirs; heirs of God, and joint-heirs with Christ."

"Rom. iv. 14, on "above."

"John xv. 22, [Of the Jews which believed not, Jesus

said:] "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." Rom. iv. 15, "The law worketh wrath: for where no law is, there is no transgression." v. 20, "The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." vii. 8, "Without the law sin was dead. 12, The law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." 1 Tim. i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," &c.

"Verse 16.

"Acts vii. 52, [Stephen before the Jewish council:] "Ye have received the law by the disposition of angels."

Heb. ii. 2, "the word spoken by angels," [that is, the law.]

"Exod. xx. 18, [When God gave the ten commandments:] "All the people. . . said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. . . And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." Deut. v. 5,

[Moses referring to the time of the giving of the covenant in Horeb:] "I stood between the LORD and you at that time, to show you the word of the LORD." 22, [At the people's request Moses receiveth the law from God:] "These words the LORD spake unto all your assembly in the mount. . . with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice. . . that ye came near unto me, even all the heads of your tribes, and your elders; and ye said. . . Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. And the LORD said unto me, 31, Stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it."

John i. 17, "The law was given by Moses." Acts vii. 38, [Stephen before the council, of Moses:] "This is He, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." 1 Tim. ii. 5, "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

"Rom. iii. 29, "Is He the God of the Jews only?

A.D. 58. 21 Is the law then against the promises of God? God forbid: 'for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But <sup>a</sup>the scripture hath concluded 'all under sin,' that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore "the law was our schoolmaster to bring us unto Christ," that we might be justified by faith.

is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."

<sup>a</sup> Gal. ii. 21, "If righteousness come by the law, then Christ is dead in vain."

<sup>b</sup> Verse 8.

<sup>c</sup> Rom. iii. 9, "We have before proved both Jews and Gentiles, that they are all under sin. 19, Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 23, For all have sinned, and come short of the glory of God." xi. 32, [Of Jews and Gentiles:] "God hath concluded them all in unbelief, that He might have mercy upon all."

<sup>d</sup> Rom. iv. 11, 12, 16, on <sup>a</sup> verse 7 above.

<sup>e</sup> Matt. v. 17, [Jesus said:] "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Rom. x. 4, "Christ is the end of the law for righteousness to every one that believeth." Col. ii. 17, [Of meat, drink, the new moon, &c.:] "Which are a shadow of things to come; but the body is of Christ." Heb. ix. 9, 10, on <sup>a</sup> page 431.

<sup>f</sup> Acts xiii. 39, [Of Jesus:] "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

<sup>g</sup> John i. 12, [Of Christ, the true Light:] "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Rom. viii. 14, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: 17, and if children, then heirs; heirs of God, and joint-heirs with Christ" Gal. iv. 5, which see. 1 John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for ye shall see Him as He is."

<sup>h</sup> Rom. vi. 3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

25 But after that faith is come, we are A.D. 58 no longer under a schoolmaster.

26 For ye <sup>a</sup>are all the children of God by faith in Christ Jesus.

27 For <sup>a</sup>as many of you as have been baptized into Christ <sup>a</sup>have put on Christ.

28 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all <sup>a</sup>one in Christ Jesus.

29 And "if ye be Christ's, then are ye Abraham's seed, and <sup>a</sup>heirs according to the promise.

<sup>a</sup> Rom. xiii. 14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

<sup>b</sup> Rom. x. 12, [Of believers on Christ:] "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Gal. v. 6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Col. iii. 11, [Of the new man:] "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

<sup>c</sup> John x. 16, [Jesus said:] "Other sheep I have, which are not of this fold, [that is, not Jews:] them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." xvii. 20, [Jesus, with the eleven, prayeth to the Father:] "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." Eph. ii. 13, "Christ Jesus . . . is our peace, who hath made both [that is, both the Jew and the Gentile] one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." iv. 4, "There is one body . . . even as ye are called in one hope of your calling." 15, "Him . . . which is the Head, even Christ."

<sup>d</sup> Gen. xxi. 9, "Sarah . . . said unto Abraham, Cast out this bond-woman and her son [that is, Hagar and Ishmael:] for the son of this bond-woman shall not be heir with my son, even with Isaac . . . And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Rom. ix. 6, "They are not all Israel, which are of Israel: 7, neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8, That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Heb. xi. 17, "By faith Abraham . . . that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called."

<sup>e</sup> Rom. viii. 17, on <sup>a</sup> above. Gal. iv. 7, 28, which see. Eph. iii. 3, 6, "By revelation He made known unto me the mystery . . . that the Gentiles should be fellow-heirs,



## CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law: 7 therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free-woman.*

A.D. 58. **N**OW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, <sup>a</sup> were

[that is, heirs together with the Jews,] and of the same body, and partakers of His promise in Christ by the gospel."

CHAP. IV.—<sup>a</sup> Verse 9. Gal. ii. 4, "False brethren unawares brought in. . . came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." v. 1, "Stand fast . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 20, Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . after the commandments and doctrines of men?"

<sup>b</sup> Gen. xlix. 10, [Jacob prophesying of Christ:] "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him *shall* the gathering of the people be." Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Mark i. 14, "Jesus came . . preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Eph. i. 10, [God's purpose in redemption:] "— that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

<sup>c</sup> John i. 14, "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Rom. i. 3, "His Son Jesus Christ our Lord . . was made of the seed of David according to the flesh." Phil. ii. 5, "Christ Jesus . . being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation; and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Heb. ii. 14, "As the children are partakers of flesh and blood, He [that is, Jesus] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

<sup>d</sup> Gen. iii. 14, [At the fall:] "The LORD God said unto the serpent. . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Matt. i. 22, [Of the birth of Jesus:] "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, [Isaiah vii. 14,] saying, Behold, a

in bondage under the <sup>e</sup> elements of the A.D. 58. world:

4 But <sup>b</sup> when the fulness of the time was come, God sent forth His Son, <sup>c</sup> made <sup>1 Or, rudiments.</sup> of a woman, <sup>d</sup> made under the law,

5 <sup>f</sup> To redeem them that were under <sup>e</sup> the law, <sup>g</sup> that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth <sup>h</sup> the Spirit of His Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; <sup>i</sup> and if a son, then an heir of God through Christ.

8 Howbeit then, <sup>k</sup> when ye knew not God,

virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us." Luke i. 30, [To Mary:] "The angel said unto her. . . Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS." ii. 7, "And she brought forth her first-born Son."

<sup>l</sup> Matt. v. 17, [Jesus said:] "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Luke ii. 27, [Jesus brought into the temple to be presented, &c.:] "The parents brought in the Child Jesus, to do for Him after the custom of the law."

<sup>m</sup> Matt. xx. 28, [Jesus said:] "The Son of man came . . to give His life a ransom for many." Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Titus ii. 13, "Our Saviour Jesus Christ . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Heb. ix. 12, [Of Christ:] "By His Own blood He entered in once into the holy place, having obtained eternal redemption *for us*." Eph. i. 7, "We have redemption through His [that is, Christ's] blood, the forgiveness of sins." 1 Pet. ii. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

<sup>n</sup> John i. 12, on <sup>o</sup> above. Galatians iii. 26, which see. Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ . . having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

<sup>p</sup> Rom. v. 5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." viii. 14, "As many as are led by the Spirit of God, they are the sons of God. For ye . . have received the Spirit of adoption, whereby we cry, Abba, Father. 16, The Spirit Itself beareth witness with our spirit, that we are the children of God: 17, and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

<sup>q</sup> Rom. viii. 16, 17, on the last reference. Gal. iii. 29, which see.

<sup>r</sup> Eph. ii. 11, 12, "Remember, that ye *being* in time past Gentiles in the flesh . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

A.D. 58. <sup>1</sup>ye did service unto them which by nature are no gods.

9 But now, "after that ye have known God, or rather are known of God," how turn ye <sup>2</sup>again to <sup>2</sup>Or, back. <sup>2</sup>Or, rudiments, ver. 8. "the weak and beggarly <sup>3</sup>elements, whereunto ye desire again to be in bondage?"

10 <sup>4</sup>Ye observe days, and months, and times, and years.

11 I am afraid of you, <sup>5</sup>lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: <sup>6</sup>ye have not injured me at all.

13 Ye know how <sup>7</sup>through infirmity of the flesh I preached the gospel unto you <sup>8</sup>at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me

"as an angel of God," <sup>9</sup>even as Christ A.D. 58. Jesus.

15 "Where is then the blessedness ye spake of? for I bear you record, that, if <sup>10</sup>it had been possible, ye would have plucked out your own eyes, and have given them to me." <sup>4</sup>Or, what was then.

16 Am I therefore become your enemy, <sup>11</sup>because I tell you the truth?

17 They <sup>12</sup>zealously affect you, but not well; yea, they would exclude <sup>13</sup>you, that ye might affect them. <sup>5</sup>Or, us.

18 But <sup>14</sup>it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 <sup>15</sup>My little children, of whom I travail in birth again until Christ be formed in you,

1 Thess. iv. 5, [Showing how the Christian ought to walk:] "—not in the lust of concupiscence, even as the Gentiles which know not God."

<sup>1</sup>Rom. i. 25, [Of those who hold the truth in unrighteousness:] "—who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." 1 Cor. xii. 2, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." Eph. ii. 11, 12, on the reference above. 1 Thess. i. 9, "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, <sup>16</sup>even Jesus, which delivered us from the wrath to come."

<sup>2</sup>1 Cor. viii. 3, "If any man love God, the same is known of Him." xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face: now I know in part; but then shall I know even as also I am known." 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity."

<sup>3</sup>Gal. iii. 3, "Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh?" Col. ii. 20, on <sup>17</sup>"above."

<sup>4</sup>Rom. viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Heb. vii. 18, [Of the law of Moses, especially the part relating to the priesthood:] "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect."

<sup>5</sup>Rom. xiv. 5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Col. ii. 16, "Let no man . . . judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

<sup>6</sup>Gal. ii. 2, "I went up [that is, to Jerusalem] by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." v. 2, 4, which see. 1 Thess. iii. 5, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

<sup>7</sup>2 Cor. ii. 5, "If any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all."

<sup>8</sup>1 Cor. ii. 3, "I was with you in weakness, and in fear, and in much trembling." 2 Cor. xi. 30, "If I must needs glory, I will glory in the things which concern mine infirmities." xii. 7, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me."

<sup>9</sup>Gal. i. 6, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

<sup>10</sup>2 Sam. xix. 27, [Mephibosheth, having been slandered unto David by his servant, commits his cause to the king:] "My lord the king is as an angel of God: do therefore <sup>18</sup>what is good in thine eyes." Mal. ii. 7, "The priest: . . . is the messenger of the Lord of hosts." See Zech. xii. 8, [At the victorious restoring of Judah:] "The house of David shall be as God, as the angel of the Lord before them."

<sup>11</sup>Matt. x. 40, [In Christ's charge to the twelve:] "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Luke x. 16, [To the seventy:] "He that heareth you heareth Me." John xiii. 20, [To the twelve:] "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me." 1 Thess. ii. 13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

<sup>12</sup>Galatians ii. 5, [Of false brethren wishing to bring the Christians at Jerusalem into the bondage of the law:] "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." 14, [Of Peter, Barnabas, and other Jews:] "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

<sup>13</sup>Rom. x. 2, [Of Israel:] "I bear them record that they have a zeal of God, but not according to knowledge." 1 Cor. xi. 2, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

<sup>14</sup>1 Cor. iv. 15, "Though ye have ten thousand in-

A.D. 58. 20 I desire to be present with you now, and to change my voice; for <sup>6</sup>I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, <sup>a</sup>the one by a bond-maid, <sup>a</sup>the other by a free-woman.

23 But he *who was* of the bond-woman <sup>b</sup>was born after the flesh; <sup>a</sup>but he of the free-woman *was* by promise.

24 Which things are an allegory: for these are the two <sup>c</sup>covenants; the one from <sup>d</sup>the mount <sup>e</sup>Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and

structers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel." Philem. 10, "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James i. 18, "Of His [that is, God the Father's] Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."

<sup>a</sup> Genesis xvi. 15, [Hagar [Sara's handmaid] bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.]

<sup>b</sup> Gen. xxi. 2, on <sup>a</sup>below.

<sup>c</sup> Rom. ix. 7, 8, on <sup>a</sup>iii. 29.

<sup>d</sup> Gen. xviii. 10, [The Lord's promise to Abraham:] "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. . . Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Gen. xxi. 1, "The Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken. 2, For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac." Heb. xi. 11, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised."

<sup>e</sup> Deut. xxxiii. 2, "The Lord came from Sinai. . . and He came with ten thousands of saints: from His right hand went a fiery law for them."

<sup>f</sup> Isa. ii. 2, [Of the coming of Christ's kingdom:] "It shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Heb. xii. 18, 22, "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven." Rev. iii. 7, 12, "To the angel of the church in Philadelphia write. . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the Name of My God, and the

<sup>g</sup> answereth to Jerusalem which now <sup>A.D. 58.</sup> is, and is in bondage with her children.

26 But <sup>a</sup>Jerusalem which is above is free, which is the mother of us all.

27 For it is written, <sup>h</sup>Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are <sup>i</sup>the children of promise.

29 But as then <sup>a</sup>he that was born after the flesh persecuted him *that was born* after the Spirit, <sup>j</sup>even so *it is* now.

30 Nevertheless what saith <sup>k</sup>the scripture? <sup>l</sup>Cast out the bond-woman and her son: for <sup>m</sup>the

name of the city of My God, *which is* New Jerusalem, which cometh down out of heaven from My God: and *I will write upon him* My new Name." xxi. 2, "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 9, And there came unto me one of the seven angels. . . and he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

<sup>n</sup> Isa. liv. 1, "Sing, O barren, thou *that didst* not bear; break forth into singing, and cry aloud, thou *that didst* not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

<sup>o</sup> Acts iii. 25, [Peter, with John, preaching Christ to the people:] "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed." Rom. ix. 8, [Showing that all the children of Abraham were not the children of promise:] "They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed." Gal. iii. 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

<sup>p</sup> Gen. xxi. 8, "Abraham made a great feast *the same* day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking."

<sup>q</sup> Gal. v. 11, which see. vi. 12, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13, For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

<sup>r</sup> Gal. iii. 8, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 22, The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

<sup>s</sup> Gen. xxi. 9, "Sarah. . . said unto Abraham, Cast out this bond-woman [that is, Hagar] and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac. . . And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

<sup>t</sup> John viii. 35, [Jesus said to the Jews:] "The servant abideth not in the house forever: *but* the Son



A.D. 58. son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, "but of the free.

# CHAPTER V.

1 *He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.*

**S**TAND fast therefore in "the liberty wherewith Christ hath made us free, and be not entangled again "with the yoke of bondage.

2 Behold, I Paul say unto you, that "if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, "that he is a debtor to do the whole law.

abideth ever. 36, If the Son therefore shall make you free, ye shall be free indeed."

"John viii. 36, on the last reference. Gal. v. 1, 13, which see.

CHAP. V.—"John viii. 31, "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Rom. vi. 18, "Being then made free from sin, ye became the servants of righteousness." 1 Pet. ii. 16, "— as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

"Acts xv. 1, "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." 10, [Peter before the apostles, &c., speaking on this matter:] "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they," [that is, the Gentiles.] Gal. ii. 3, [At Jerusalem:] "Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." iv. 9, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

"Acts xv. 1, on the last reference. See Acts xvi. 3, [Of Timotheus:] "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek."

"Gal. iii. 10, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

"Rom. ix. 31, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Gal. ii. 21, "If righteousness come by the law, then Christ is dead in vain."

"Heb. xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God."

"Rom. viii. 24, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." 2 Tim. iv. 8,

4 "Christ is become of no effect unto A.D. 58. you, whosoever of you are justified by the law; "ye are fallen from grace.

5 For we through the Spirit "wait for the hope of righteousness by faith.

6 For "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but "faith which worketh by love.

7 Ye "did run well; "who "did hinder you that ye should not obey the truth? <sup>1 Cor. who did drive back</sup>

8 This persuasion cometh not of him "that calleth you.

9 "A little leaven leaveneth the whole lump.

10 "I have confidence in you through the Lord, that ye will be none otherwise minded: but "he that troubleth you "shall bear his judgment, whosoever he be.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

"1 Cor. vii. 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." vi. 15, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Col. iii. 11, "There is [that is, in the new man] neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

"1 Thess. i. 2, "We give thanks to God always for you all . . . remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." James ii. 17, "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works . . . But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

"1 Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

"Gal. iii. 1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

"Gal. i. 6, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."

"1 Cor. v. 6, [Against their glorying in the incestuous person:] "Know ye not that a little leaven leaveneth the whole lump? Furge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." xv. 33, "Evil communications corrupt good manners."

"2 Cor. ii. 3, "— having confidence in you all, that my joy is the joy of you all." viii. 22, "We have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you."

"Gal. i. 7, "There be some that trouble you, and would pervert the gospel of Christ."

"2 Cor. x. 6, [The apostle's spiritual authority to

A.D. 58. 11 And I, brethren, if I yet preach <sup>circumcision,</sup> why do I yet suffer persecution? then is 'the offence of the cross ceased.

12 "I would they were even cut off" which trouble you.

13 For, brethren, ye have been called unto liberty; only <sup>use</sup> not liberty for an occasion to the flesh, but <sup>by</sup> love serve one another.

14 For <sup>all</sup> the law is fulfilled in one word, *even* in this; "Thou shalt love thy neighbour as thyself."

punish:] "— having in a readiness to revenge all disobedience."

\* Gal. vi. 12, which see.

1 Cor. xv. 30, [Showing that there must be a resurrection:] "Why stand we in jeopardy every hour?" Gal. iv. 29, "As then he that was born after the flesh [that is, Ishmael] persecuted him *that was born after the Spirit*, [that is, Isaac,] even so *it is now*." vi. 17, "I bear in my body the marks of the Lord Jesus."

["the offence," Gr. τὸ σκάνδαλον.] 1 Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block, [Gr. σκάνδαλον,] and unto the Greeks foolishness."

\* Josh vi. 25, [To Achan, for taking of the accursed thing:] "Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones," &c. 1 Cor. v. 13, "Them that are without God judgeth." Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed."

\* Acts xv. 1, "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 23, And they wrote letters.. after this manner; 24, We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised*, and keep the law: to whom we gave no *such* commandment."

\* 1 Cor. viii. 9, [Of the power of eating meat, or not eating it:] "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." 1 Pet. ii. 16, on \*above. 2 Pet. ii. 19, "While they [the blasphemous seducers] promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

\* 1 Cor. ix. 19, "Though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more." Gal. vi. 2, which see.

\* Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." xxii. 37, "Jesus said. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." 38, This is the first and great commandment. 39, And the second is like unto it, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed of one another.

16 *This* I say then, "Walk in the Spirit, and <sup>ye</sup> shall not fulfil the lust of the <sup>2 Or, fulfil not,</sup> flesh.

17 For <sup>the</sup> flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: "so that ye cannot do the things that ye would.

18 But <sup>if</sup> ye be led of the Spirit, ye are not under the law.

40, On these two commandments hang all the law and the prophets." James ii. 8, [Against the respecting of persons:] "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well."

\* Lev. xix. 18, id.—Matt. xxii. 39, on the last reference. Rom. xiii. 8, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

\* Verse 25. Rom. vi. 12, "Let not sin . . reign in your mortal body, that ye should obey it in the lusts thereof." viii. 1, "There is . . now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 3, For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5, For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 12, Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." xiii. 14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." 1 Pet. ii. 11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

\* Rom. vii. 22, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." viii. 6, "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

\* Rom. vii. 15, "That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me [that is, in my flesh] dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."

\* Rom. vi. 13, "Give yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." vii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A.D. 58. 19 Now *'the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *'they which do such things shall not inherit the kingdom of God.*

22 But *'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,*

23 Meekness, temperance: *'against such there is no law.*

24 And they that are Christ's *'have crucified the flesh with the affections and lusts.*

1 Cor. iii. 3, "Ye are yet carnal: for whereas *there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*" Eph. v. 3, "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5, For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Col. iii. 3, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6, for which things' sake the wrath of God cometh on the children of disobedience." James iii. 14, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

1 Cor. vi. 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Eph. v. 5, on the reference above. Col. iii. 6, *ibid.* Rev. xxii. 15, "Without [that is, without the city of God] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

John xv. 1, [Jesus said:] "I am the true vine, and My Father is the husbandman . . . every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Eph. v. 9, "The fruit of the Spirit is in all goodness and righteousness and truth."

Col. iii. 12, "Put on . . . as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." James iii. 17, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Rom. xv. 14, "I myself also am persuaded of you, my brethren, that ye also are full of goodness."

1 Cor. xiii. 4, 7, "Charity . . . believeth all things."

1 Tim. i. 9, "The law is not made for a righteous man."

Rom. vi. 6, "Our old man is crucified with Him [that is, Christ] that the body of sin might be de-

25 "If we live in the Spirit, let us also *A.D. 58.* walk in the Spirit.

26 "Let us not be desirous of vain-glory, provoking one another, envying one another.

## CHAPTER VI.

1 *He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.*

BRETHREN, *"1 if a man be overtaken in a fault, 2 which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."*

2 "Bear ye one another's burdens, and so fulfil the law of Christ.

stroyed, that henceforth we should not serve sin." xiii. 14, on "above. Galatians i. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." 1 Peter ii. 11, on "above.

"Verse 16. Rom. viii. 4, 5, on "above.

"Phil. ii. 3, "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."

CHAP. VI.—Rom. xiv. 1, [Of things indifferent:] "Him that is weak in the faith receive ye, but not to doubtful disputations." xv. 1, "We then that are strong ought to bear the infirmities of the weak." Heb. xii. 13, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." James v. 19, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

1 Corinthians ii. 15, "He that is spiritual judgeth all things, yet he himself is judged of no man." iii. 1, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ?"

1 Cor. iv. 21, "Shall I come unto you . . . in the spirit of meekness?" 2 Thess. iii. 14, "If any man obey not our word by this epistle . . . admonish him as a brother." 2 Tim. ii. 24, "Be gentle unto all men . . . in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

1 Cor. vii. 5, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." x. 12, "Let him that thinketh he standeth take heed lest he fall."

Romans xv. 1, on "above. Gal. v. 13, "By love serve one another." 1 Thess. v. 14, "We exhort you, brethren . . . comfort the feeble-minded, support the weak, be patient toward all men."

John xiii. 14, [Jesus with the twelve:] "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. 34, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." xv. 12, [To the eleven at Christ's last supper:] "This is My commandment, That ye love one another, as I have



A.D. 58. 3 For <sup>a</sup>if a man think himself to be something, when <sup>b</sup>he is nothing, he deceiveth himself.

4 But <sup>c</sup>let every man prove his own work, and then shall he have rejoicing in himself alone, and <sup>d</sup>not in another.

5 For <sup>e</sup>every man shall bear his own burden.

6 <sup>f</sup>Let him that is taught in the word communicate unto him that teacheth in all good things.

loved you." James ii. 8, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well." John iv. 21, "This commandment have we from Him, [that is, from God,] That he who loveth God love his brother also."

<sup>a</sup> Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." 1 Cor. viii. 2, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Gal. iii. 6, "Of these who seemed to be somewhat, [whatsoever they were, it maketh no matter to me: God accepteth no man's person:] for they who seemed to be somewhat in conference added nothing to me."

<sup>b</sup> 2 Cor. iii. 5, "—not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." xii. 11, "In nothing am I behind the very chiefest apostles, though I be nothing."

<sup>c</sup> 1 Cor. xi. 28, [Before partaking of the Lord's supper:] "Let a man examine himself." 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith; prove your own selves."

<sup>d</sup> See Luke xviii. 11, [Parable of the Pharisee, who trusted in himself, and despised others:] "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

<sup>e</sup> Romans ii. 5, 6, "God . . . will render to every man according to his deeds." 1 Cor. iii. 8, "Every man shall receive his own reward according to his own labour."

<sup>f</sup> Rom. xv. 26, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? 13, Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

<sup>a</sup> 1 Cor. vi. 9, "Be not deceived: neither fornicators, nor idolaters, &c., shall inherit the kingdom of God." xv. 33, "Be not deceived," [that is, by false doctrines respecting the resurrection.]

<sup>b</sup> Job xiii. 9, "As one man mocketh another, do ye so mock Him?"

<sup>c</sup> Luke xvi. 25, [Parable of the rich man and Lazarus:] "Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Rom. ii. 6, on <sup>d</sup> above. 2 Cor. ix. 6, [Of almsgiving:] "This I say, He which soweth sparingly

7 <sup>a</sup> Be not deceived; <sup>b</sup> God is not mocked: for <sup>c</sup> whatsoever a man soweth, that shall he also reap. A.D. 58.

8 <sup>d</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And <sup>e</sup> let us not be weary in well doing: for in due season we shall reap, <sup>f</sup> if we faint not.

10 <sup>g</sup> As we have therefore opportunity,

shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

<sup>a</sup> Job iv. 8, "That they plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed." Prov. xi. 18, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness *tendeth* to life: so he that pursueth evil *pursueth* it to his own death." xxii. 8, "He that soweth iniquity shall reap vanity: and the rod of his anger shall fail." Hos. viii. 7, [Of Israel, for their impiety and idolatry:] "They have sown the wind, and they shall reap the whirlwind: it hath no stock: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." x. 12, [Of the same:] "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies because thou didst trust in thy way, in the multitude of thy mighty men." Rom. viii. 13, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." James iii. 18, "The fruit of righteousness is sown in peace of them that make peace."

<sup>b</sup> 1 Cor. xv. 58, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 2 Thess. iii. 13, "Ye, brethren, be not weary in well doing."

<sup>c</sup> Matt. xxiv. 13, "He that shall endure unto the end, the same shall be saved." Heb. iii. 6, "Whose [that is, Christ's] house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 14, For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." x. 36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." xii. 3, "Consider Him [that is, Jesus] that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. . . Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Rev. ii. 8, 10, "Unto the angel of the church in Smyrna write. . . Be thou faithful unto death, and I will give thee a crown of life."

<sup>d</sup> John ix. 4, [Jesus said:] "I must work the works of Him that sent me, while it is day: the night cometh,

A.D. 58. "let us do good unto all *men*, especially unto them who are of *'* the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, *'* they constrain you to be circumcised; *'* only lest they should *'* suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 *'* But God forbid that I should glory, save in *'* the cross of our Lord Jesus Christ, *'* by

when no man can work." xii. 35, "Jesus said. . . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

\* 1 Thess. v. 15, "Ever follow that which is good, both among yourselves, and to all *men*." 1 Tim. vi. 17, "Charge them that are rich in this world, that . . . they do good, that they be rich in good works, ready to distribute, willing to communicate." Tit. iii. 8, [Having stated the doctrine of redemption, &c.:] "*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*"

\* Eph. ii. 19, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Heb. iii. 6, on *'* above.

\* Gal. ii. 3, [At Jerusalem:] "Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." 14, [Of Peter, Barnabas, and other Jews:] "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

\* Phil. iii. 18, "Many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is destruction, whose God is *their* belly, and whose glory is in *their* shame, who mind earthly things."

\* Gal. v. 11, "I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."

\* Phil. iii. 3, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 7, But what things [that is, his being circumcised, of the stock of Israel, &c.] were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ."

\* Rom. vi. 6, "Our old man is crucified with *Him*, [that is, Christ,] that the body of sin might be destroyed,

whom the world is *'* crucified unto me, A.D. 58. and I unto the world.

15 For *'* in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *'* a new creature.

16 *'* And as many as walk *'* according to this rule, peace *be* on them, and mercy, and upon *'* the Israel of God.

17 From henceforth let no man trouble me: for *'* I bear in my body the marks of the Lord Jesus.

18 Brethren, *'* the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

that henceforth we should not serve sin." Gal. ii. 20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

\* 1 Cor. vii. 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Gal. v. 6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Col. iii. 11, "Where [that is, in the new man] there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

\* 2 Cor. v. 17, "If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."

\* Psa. cxxxv. 5, "Peace *shall be* upon Israel."

\* Phil. iii. 16, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

\* Rom. ii. 29, "He *is* a Jew, which is one inwardly; and circumcision *is* that of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God." iv. 12, "— them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised." ix. 6, "They *are* not all Israel, which are of Israel: neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Gal. iii. 7, "They which are of faith, the same are the children of Abraham. 9, So . . . they which be of faith are blessed with faithful Abraham. 29, And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise." Phil. iii. 3, on *'* above.

\* 2 Cor. i. 5, "The sufferings of Christ abound in us." iv. 10, "— always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." xi. 23, "— in deaths oft." Gal. v. 11, on *'* above. Col. i. 23, "I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church."

\* Philom. 25, id. 2 Timothy iv. 22, "The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen."

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## EPHESIANS.

### CHAPTER I.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

A.D. 64. **P**AUL, an apostle of Jesus Christ <sup>a</sup> by the will of God, <sup>b</sup> to the saints which are at Ephesus, <sup>c</sup> and to the faithful in Christ Jesus:

2 <sup>d</sup> Grace be to you, and peace, from God

CHAP. I.—<sup>a</sup> 2 Cor. i. 1, id.

<sup>b</sup> Rom. i. 7, “—to all that be in Rome, beloved of God, called to be saints: Grace—Jesus Christ.” 2 Cor. i. 1, “—unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace—Jesus Christ.”

<sup>c</sup> 1 Cor. iv. 17, “Timotheus . . my beloved son, and faithful in the Lord.” Eph. vi. 21, “Tychicus, a beloved brother and faithful minister in the Lord.” Col. i. 2, “—to the saints and faithful brethren in Christ which are at Colosse: Grace—Jesus Christ.”

<sup>d</sup> Gal. i. 3, id. Tit. i. 4, “Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”

<sup>e</sup> 2 Cor. i. 3, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.” 1 Pet. i. 3, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.”

<sup>f</sup> Rom. viii. 28, “We know that all things work together for good to them that love God, to them who are the called according to His purpose. 29, For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. 30, Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” 2 Thess. ii. 13, “We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Tim. i. 8, “God . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest.” James ii. 5, “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” 1 Pet. i. 1, “—to the strangers scattered throughout Pontus, &c., 2, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” ii. 9, “Ye are a chosen generation, a

our Father, and from the Lord Jesus A.D. 64. Christ.

3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <sup>1</sup> places in Christ: <sup>1</sup> Or, things, chap. vi. 12.

4 According as <sup>2</sup> He hath chosen us in Him <sup>3</sup> before the foundation of the world, that we should <sup>4</sup> be holy and without blame before Him in love:

5 “Having predestinated us unto <sup>5</sup> the adoption of children by Jesus Christ to Himself, <sup>6</sup> according to the good pleasure of His will,

royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.”

<sup>7</sup> 1 Pet. i. 2, on the last reference. 19, 20, [Of Christ as our Redeemer:] “Christ . . verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

<sup>8</sup> Luke i. 74, [God's promise to Abraham, from the prayer of Zacharias:] “—that He would grant unto us, that we . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” Eph. ii. 10, “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” v. 25, “Christ also loved the church, and gave Himself for it . . that it should be holy and without blemish.” Col. i. 21, “You . . hath He [that is, the Father of our Lord Jesus Christ] reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight.” 1 Thess. iv. 7, “God hath not called us unto uncleanness, but unto holiness.” Tit. ii. 11, “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

<sup>9</sup> Verse 11. Rom. viii. 29, 30, on <sup>7</sup> above.

<sup>10</sup> John i. 12, [Of the true Light:] “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Rom. viii. 15, “Ye have received the Spirit of adoption, whereby we cry, Abba, Father.” 2 Cor. vi. 17, [On exhorting them to flee the society and pollutions of idolaters:] “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” Gal. iv. 4, “When the fulness of the time was come, God sent forth His Son . . to redeem them that were under the law, that we might receive the adoption of sons.” 1 John iii. 1, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

<sup>11</sup> Verse 9. Matt. xi. 25, [Christ having praised the Father's wisdom in revealing the gospel to the simple, addeth:] “Even so, Father: for so it seemed good in Thy sight.” Luke xii. 32, [To His disciples, He said:] “Fear not, little flock; for it is your Father's good



A.D. 64. 6 To the praise of the glory of His grace, "wherein He hath made us accepted in "the Beloved."

7 "In whom we have redemption through His blood, the forgiveness of sins, according to "the riches of His grace;

8 Wherein He hath abounded toward us in all wisdom and prudence;

9 "Having made known unto us the mystery of

pleasure to give you the kingdom." 1 Cor. i. 21, "It pleased God by the foolishness of preaching to save them that believe."

"Rom. iii. 24, [Of all that believe:] "— being justified freely by His grace through the redemption that is in Christ Jesus." v. 15, "If through the offence of one [that is, of Adam] may be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many."

"Matt. iii. 17, [Of Jesus, when He was baptized:] "Lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." xvii. 5, [When He was transfigured:] "Behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased: hear ye Him." John iii. 35, "The Father loveth the Son." x. 17, [Jesus said:] "Therefore doth My Father love Me, because I lay down My life, that I might take it again."

"Col. i. 14, id. Acts xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed therefore unto yourselves, and to all the flock . . . to feed the church of God, which He [that is, the Lord Jesus] hath purchased with His Own blood." Rom. iii. 24, on "above." Heb. ix. 11, "Christ being come an High Priest of good things to come . . . by His Own blood He entered in once into the holy place, having obtained eternal redemption for us." 1 Pet. i. 18, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. v. 9, [Of the Lamb:] "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

"Rom. ii. 4, "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" iii. 24, on "above." ix. 23, "— the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." Eph. ii. 7, "— the exceeding riches of His grace in His kindness toward us through Christ Jesus." iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God; 11, according to the eternal purpose which He purposed in Christ Jesus our Lord . . . 14, I bow my knees unto the Father of our Lord Jesus Christ, 15, of whom the whole family in heaven and earth is named, 16, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Phil. iv. 19, "My God shall supply all your need according to His riches in glory by Christ Jesus."

"Rom. xvi. 25, "The mystery, which was kept secret since the world began . . . now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Eph. iii. 3, "I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ."

His will, according to His good pleasure A.D. 64. "which He hath purposed in Himself; . . .

10 That in the dispensation of "the fulness of times "He might gather together in one "all things in Christ, both which are in "heaven, and which are on earth; even in Him: <sup>2 Gr. the heavens.</sup>

11 "In whom also we have obtained an inheritance, "being predestinated according to "the purpose of Him who worketh all things

9, on "above." Col. i. 25, "I am made a minister . . . to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

"Eph. iii. 11, on "above." 2 Tim. i. 8, on "above."

"Gal. iv. 4, on "above." Heb. i. 1, "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things." ix. 10, "— meats and drinks, and divers washings, and carnal ordinances, imposed on them [that is, the Jews] until the time of reformation." 1 Pet. i. 20, on "above."

"1 Cor. iii. 22, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." xi. 3, "I would have you know, that the Head of every man is Christ . . . and the Head of Christ is God." Eph. ii. 14, [Of Christ:] "He is our peace . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man." iii. 15, on "above."

"Phil. ii. 9, "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Col. i. 19, "It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

"Acts xx. 32, [Paul to the elders of the church of Ephesus:] "The word of His grace . . . is able to build you up, and to give you an inheritance among all them which are sanctified." xxvi. 17, [The Lord's purpose in sending the apostle to the Gentiles:] "I send thee, 18, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Rom. viii. 16, "The Spirit Itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Col. i. 12, "The Father . . . hath made us meet to be partakers of the inheritance of the saints in light." iii. 24, [Of servants, who obey their masters according to the flesh:] "Of the Lord ye shall receive the reward of the inheritance." Titus iii. 5, 7, "According to His mercy He saved us . . . that being justified by His grace, we should be made heirs according to the hope of eternal life." James ii. 5, on "above." 1 Pet. i. 4, "— an inheritance . . . reserved in heaven."

"Verse 5.

"Isa. xlii. 9, "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

A.D. 64. after the counsel of His Own will :

12 <sup>1</sup> That we should be to the praise of His glory, <sup>2</sup> Or, hoped. <sup>3</sup> who first <sup>4</sup> trusted in Christ.

13 In whom ye also *trusted*, after that ye heard <sup>5</sup> the word of truth, the gospel of your salvation : in whom also after that ye believed, <sup>6</sup> ye were sealed with that holy Spirit of promise,

14 <sup>7</sup> Which is the earnest of our inheritance <sup>8</sup> until the redemption of <sup>9</sup> the purchased possession, <sup>10</sup> unto the praise of His glory.

15 Wherefore I also, <sup>11</sup> after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 <sup>12</sup> Cease not to give thanks for you, making mention of you in my prayers ;

17 That <sup>13</sup> the God of our Lord Jesus Christ, the

Father of glory, <sup>14</sup> may give unto you the spirit of wisdom and revelation <sup>15</sup> in the knowledge of Him :

18 <sup>16</sup> The eyes of your understanding being enlightened ; that ye may know what is <sup>17</sup> the hope of His calling, and what the riches of the glory of <sup>18</sup> His inheritance in the saints,

19 And what is the exceeding greatness of His power to us-ward who believe, <sup>20</sup> according to the working <sup>21</sup> of His mighty power,

20 Which He wrought in Christ, when <sup>22</sup> He raised Him from the dead, and <sup>23</sup> set Him at His Own right hand in the heavenly places,

21 <sup>24</sup> Far above all <sup>25</sup> principality, and power, and might, and dominion, and every name that is

to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

<sup>1</sup> Acts xxvi. 18, on <sup>2</sup> above.

<sup>2</sup> Eph. ii. 12, [Of the Ephesians themselves, before their conversion:] "— having no hope, and without God in the world." iv. 4, "Ye are called in one hope of your calling."

<sup>3</sup> Verse 11.

<sup>4</sup> Eph. iii. 7, "I was made a minister, [that is, of the gospel,] according to the gift of the grace of God given unto me by the effectual working of His power." Col. i. 29, "I also labour, striving according to His working, which worketh in me mightily." ii. 10, "Ye are complete in Him, [that is, in Christ,] which is the head of all principality and power: 12, buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

<sup>5</sup> Acts ii. 24, [Peter, with the eleven, preaching that Jesus was the Messiah:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." 33, "— being by the right hand of God exalted."

<sup>6</sup> Psa. cx. 1, "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Acts vii. 55, [Stephen before the council:] "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Col. iii. 1, "Above . . . Christ sitteth on the right hand of God." Heb. i. 2, "His Son . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; 4, being made so much better than the angels, as He hath by inheritance obtained a more excellent Name than they." x. 12, [Of Christ, our sacrifice:] "This Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

<sup>7</sup> Phil. ii. 9, 10, on <sup>8</sup> verse 10, above. Col. ii. 10, on <sup>9</sup> above. Heb. i. 4, on the last reference.

<sup>8</sup> Rom. viii. 38, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Col. i. 16, [Of the Son of God:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all

<sup>1</sup> Verses 6, 14. 2 Thess. ii. 13, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

<sup>2</sup> James i. 18, "Of His Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."

<sup>3</sup> John i. 17, "Grace and truth came by Jesus Christ." 2 Cor. vi. 4, 7, "— approving ourselves as the ministers of God . . . by the word of truth, by the power of God."

<sup>4</sup> 2 Cor. i. 21, 22, "God . . . hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

<sup>5</sup> 2 Cor. i. 22, on the last reference. v. 5, "God . . . hath given unto us the earnest of the Spirit."

<sup>6</sup> Luke xxi. 28, [Jesus, after foretelling the signs that shall be before the last day, addeth:] "Then look up, and lift up your heads; for your redemption draweth nigh." Rom. viii. 23, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Eph. iv. 30, on <sup>7</sup> above.

<sup>7</sup> Acts xx. 28, on <sup>8</sup> verse 7, above.

<sup>8</sup> Verses 6, 12. 1 Pet. ii. 9, on <sup>9</sup> verse 4, above.

<sup>9</sup> Col. i. 3, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints." Phil. 4, "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

<sup>10</sup> Rom. i. 9, "Without ceasing I make mention of you always in my prayers." Phil. i. 3, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." Col. i. 3, on the last reference. 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love." 2 Thess. i. 3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

<sup>11</sup> John xx. 17, [To Mary Magdalene on the day of the resurrection:] "Jesus saith unto her . . . I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father: and to My God, and your God."

<sup>12</sup> Col. i. 9, "We . . . do not cease to pray for you, and

A.D. 64.

4 Or, for the acknowledgment, [ἐπίγνωσις].  
Col. ii. 2, "— the acknowledgment  
[ἐπίγνωσις] of the mystery of God," &c.  
5 Gr. of the night of His power.

A.D. 64. named, not only in this world, but also in that which is to come:

22 And 'hath put all things under His feet, and gave Him "to be the Head over all things to the church,

23 "Which is His body, "the fulness of Him "that filleth all in all.

### CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

things were created by Him, and for Him: 18, and He is the Head of the body, the church: who is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence." ii. 15, [Of Christ, and the cross:] "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."

"Psa. viii. 6, "Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet:" [applied by the apostle to Jesus,] Heb. ii. 7, 8, and 1 Cor. xv. 27.—Matt. xxviii. 18, [To the eleven, after His resurrection:] "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

"Eph. iv. 14, [The purpose of God's gifts:] "—that we . . . may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Col. i. 18, on "above." Heb. ii. 7, see on the last reference.

"Rom. xii. 5, "We, being many, are one body in Christ, and every one members one of another." 1 Cor. xii. 12, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 27, Ye are the body of Christ, and members in particular." Eph. iv. 11, "He gave some, apostles; and some, prophets . . . for the edifying of the body of Christ." v. 23, 30, "Christ is the Head of the church: and He is the Saviour of the body . . . We are members of His body, of His flesh, and of His bones." Col. i. 18, on "above." 24, "His body . . . is the church."

"Col. ii. 10, "Ye are complete in Him, [that is, in Christ,] which is the Head of all principality and power."

"1 Cor. xii. 6, "There are diversities of operations, but it is the same God which worketh all in all." Eph. iv. 10, [Of Christ:] "He that descended is the same also that ascended up far above all heavens, that He might fill all things." Col. iii. 11, [In the new man:] "Christ is all and in all."

CHAP. II.—John v. 24, [Jesus said:] "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Col. ii. 13, on "below."

"Verse 5. Eph. iv. 18, [Of the Gentiles:] "—having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

"1 Cor. vi. 11, [After stating many sins of the unrighteous:] "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the

AND "you hath He quickened," who A.D. 64. were dead in trespasses and sins;

2 "Wherein in time past ye walked according to the course of this world, according to "the prince of the power of the air, the spirit that now worketh in "the children of disobedience:

3 "Among whom also we all had our conversation in times past in "the lusts of our flesh, fulfilling "the desires of the flesh and of the mind; and "were by nature the children of wrath, even as <sup>1 Gr. the will.</sup> others.

4 But God, "who is rich in mercy, for His great love wherewith He loved us,

5 "Even when we were dead in sins, hath

Name of the Lord Jesus, and by the Spirit of our God." Eph. iv. 20, "Ye have not so learned Christ, [that is, not so as to walk after the Gentiles;] if so be . . . that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Col. i. 21, 22, "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He [that is, the Father] reconciled in the body of His [the Son's] flesh through death." iii. 5, "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; 6, for which things' sake the wrath of God cometh on the children of disobedience: 7, in the which ye also walked sometime, when ye lived in them." 1 John v. 19, "We know that . . . the whole world lieth in wickedness."

"Eph. vi. 12, "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Eph. v. 6, "Let no man deceive you with vain words: for because of these things [fornication, &c.] cometh the wrath of God upon the children of disobedience." Col. iii. 6, on "above."

"Tit. iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4, But after that the kindness and love of God our Saviour toward man appeared, 5, not by works of righteousness which we have done, but according to His mercy He saved us." 1 Pet. iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

"Gal. v. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"Psa. li. 5, [David said:] "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Rom. v. 12, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

"Verse 7. Rom. x. 12, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Eph. i. 7, [Of Christ:] "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

"Verse 1. Rom. v. 6, "When we were yet without strength, in due time Christ died for the ungodly. 8, God commendeth His love toward us, in that, while



A.D. 64. 'quickened us together with Christ, (<sup>2</sup> by grace ye are saved;)

6 And hath raised us up together, and made us sit together<sup>m</sup> in heavenly places in Christ Jesus:

7 That in the ages to come He might show the exceeding riches of His grace in <sup>His</sup> kindness toward us through Christ Jesus.

8 \*For by grace are ye saved<sup>p</sup> through faith; and that not of yourselves: <sup>it is</sup> the gift of God:

we were yet sinners, Christ died for us. 10, For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

<sup>1</sup> Rom. vi. 4, "We are buried with Him [that is, Jesus Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Col. ii. 12, "—buried with Him [that is, Christ] in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. 13, And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . for ye are dead, and your life is hid with Christ in God."

<sup>m</sup> Eph. i. 20, which see.

<sup>p</sup> Tit. iii. 4, on <sup>r</sup> above.

\* Verse 5. Rom. iii. 24, [Of believers:] "—being justified freely by His grace through the redemption that is in Christ Jesus." 2 Tim. i. 8, 9, "God. . . hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus."

<sup>p</sup> Rom. iv. 13, 16, "The promise, that he [that is, Abraham] should be the heir of the world. . . is of faith, that it might be by grace."

<sup>r</sup> Matt. xvi. 17, [On Peter confessing Christ the Son of the living God:] "Jesus answered and said. . . Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." John vi. 44, [Jesus said:] "No man can come to Me, except the Father which hath sent Me draw him. 65, No man can come unto Me, except it were given unto him of My Father." Rom. x. 14, [Of the Jews:] "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 17, So then faith cometh by hearing, and hearing by the word of God." Eph. i. 19, which see. Phil. i. 29, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

<sup>r</sup> Rom. iii. 20, "By the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin. 27, Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." iv. 2,

<sup>2</sup> See verse 8. Acts xv. 11, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." [the Gentiles.] Tit. iii. 5, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

9 \*Not of works, lest any man should boast.

10 For we are <sup>His</sup> workmanship, created in Christ Jesus unto good works, <sup>which</sup> God hath before<sup>3</sup> ordained that we should walk in them.

11 Wherefore "remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called <sup>the</sup> Circumcision in the flesh made by hands;

"If Abraham were justified by works, he hath *whereof* to glory; but not before God." ix. 11, [The purpose of God according to election:] "—not of works, but of Him that calleth." xi. 6, "If [that is, a remnant of Israel is saved] by grace, then is no more of works: otherwise grace is no more grace." 1 Cor. i. 29, "—no flesh should glory in His [that is, God's] presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 2 Tim. i. 8, 9, on <sup>r</sup> above. Tit. iii. 5, on <sup>r</sup> above.

\* Deut. xxiii. 6, [Moses' song:] "The LORD . . . is not He thy Father that hath bought thee? hath He not made thee, and established thee?" Psa. c. 3, "Know ye that the LORD He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Isa. xli. 25, [God's covenant with Egypt, &c.]: "The LORD of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." xxix. 22, "Thus saith the LORD, who redeemed Abraham, concerning the house of Jacob. . . When he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My Name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." xlv. 21, "O Jacob and Israel. . . thou art My servant: I have formed thee: thou art My servant." John iii. 3, 5, [Nicodemus taught the necessity of regeneration:] "Jesus. . . said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." 1 Cor. iii. 9, "Ye are God's husbandry, ye are God's building." 2 Cor. v. 5, "He that hath wrought us for the self-same thing [that is, for the building of God, an house eternal in the heavens] is God. 17, If any man *be* in Christ, he is a new creature." Eph. iv. 24, "The new man. . . after God is created in righteousness and true holiness." Tit. ii. 13, "Our Saviour Jesus Christ. . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

<sup>r</sup> Eph. i. 4, [God's purpose in choosing His people:] "—that we should be holy and without blame before Him in love."

<sup>1</sup> 1 Cor. xii. 2, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord." Col. i. 21, on <sup>r</sup> above. ii. 13, on <sup>r</sup> above.

<sup>2</sup> Rom. ii. 28, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not

A.D. 64. 12 <sup>v</sup> That at that time ye were without Christ, <sup>v</sup> being aliens from the commonwealth of Israel, and strangers from <sup>v</sup> the covenants of promise, <sup>v</sup> having no hope, <sup>v</sup> and without God in the world:

13 <sup>b</sup> But now in Christ Jesus ye who sometimes were <sup>v</sup> far off are made nigh by the blood of Christ.

14 For <sup>d</sup> He is our peace, <sup>v</sup> who hath made both one, and hath broken down the middle wall of partition *between us*;

15 <sup>f</sup> Having abolished <sup>o</sup> in His flesh the enmity, *even the law of commandments contained*

in the letter; whose praise is not of men, but of God." Col. ii. 11, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

<sup>v</sup> Eph. iv. 18, on <sup>a</sup> above. Col. i. 21, on <sup>a</sup> above.

<sup>v</sup> See Ezek. xiii. 8, [Of lying prophets:] "Thus saith the Lord God . . . They shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel." John x. 16, [Jesus said:] "Other sheep I have, which are not of this fold, [that is, which are not Jews:] them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

<sup>v</sup> Rom. ix. 4, [Of the Israelites:] "To whom *pertaineth* the adoption . . . and the covenants . . . and the promises. 8, The children of the promise [as Isaac promised, in God's covenant, to Sarah, Jacob to Rebecca] are counted for the seed."

<sup>v</sup> 1 Thess. iv. 13, "I would not have you to be ignorant, brethren, concerning them which are asleep, [that is, in Jesus,] that ye sorrow not, even as others which have no hope."

<sup>v</sup> Gal. iv. 8, "When ye knew not God, ye did service unto them which by nature are no gods." 1 Thess. iv. 5, "The Gentiles . . . know not God."

<sup>v</sup> Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

<sup>v</sup> Verse 17. Acts ii. 39, [Peter, with the eleven, to the Jews on the day of Pentecost:] "The promise is unto you, and to your children, and to all that are afar off, *even as many as the Lord our God shall call*."

<sup>v</sup> Mic. v. 5, [Of the kingdom of Christ:] "This *Man* shall be the peace, when the Assyrian shall come into our land." John xvi. 33, [After comforting the eleven against tribulation by the promise of the Holy Ghost, &c., Jesus said:] "These things I have spoken unto you, that in Me ye might have peace." Acts x. 36, "*God* . . . preaching peace by Jesus Christ." Romans v. 1, 2, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." Col. i. 20, on <sup>a</sup> below.

<sup>v</sup> John x. 16, on <sup>a</sup> above. Gal. iii. 28, on <sup>a</sup> above.

<sup>v</sup> Col. ii. 13, "You . . . hath He quickened together with Him, having forgiven you all trespasses; 14, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. 20, Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . . ?"

<sup>v</sup> Col. i. 22, on <sup>a</sup> verse 2.

<sup>v</sup> 2 Cor. v. 17, on <sup>a</sup> above. Eph. iv. 24, *ibid.* Gal. vi. 15, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

in ordinances; for to make in Himself of twain one <sup>a</sup> new man, *so making* peace;

16 And that He might <sup>v</sup> reconcile both unto God in one body by the cross, <sup>a</sup> having slain the enmity <sup>v</sup> thereby: <sup>4 Or, in Himself.</sup>

17 And came <sup>v</sup> and preached peace to you which were afar off, and to <sup>v</sup> them that were nigh.

18 For <sup>v</sup> through Him we both have access <sup>o</sup> by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but <sup>v</sup> fellow-citizens with the saints, and of <sup>v</sup> the household of God;

<sup>v</sup> Col. i. 19, "It pleased the Father that 20, having made peace through the blood of His cross; by Him to reconcile all things unto Himself: by Him, *I say*, whether they be things in earth, or things in heaven. 21, And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

<sup>v</sup> Rom. vi. 6, "Our old man is crucified with Him, [that is, Christ,] that the body of sin might be destroyed, that henceforth we should not serve sin." viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Col. ii. 14, on <sup>a</sup> above.

<sup>v</sup> Verses 13, 14. Isa. lvii. 19, [An evangelical promise:] "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Zech. ix. 10, [Coming of Christ foretold:] "He shall speak peace unto the heathen." Acts ii. 39, on <sup>a</sup> above. x. 36, on <sup>a</sup> above. Rom. v. 1, *ibid.*

<sup>v</sup> Psa. cxlviii. 13, "The Lord . . . exalteth the horn of His people, the praise of all His saints; *even* of the children of Israel, a people near unto Him."

<sup>v</sup> John x. 9, [Jesus said:] "I am the door: by Me if any man enter in, he shall be saved." xiv. 6, "Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Romans v. 2, on <sup>a</sup> above. Eph. iii. 12, "In whom we have boldness and access with confidence by the faith of Him." Heb. iv. 16, "Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith." 1 Pet. iii. 18, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

<sup>v</sup> 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Eph. iv. 4, "There is one body, and one Spirit."

<sup>v</sup> Phil. iii. 20, "Our conversation is in heaven." Heb. xii. 22, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven . . . and to the spirits of just men made perfect."

<sup>v</sup> Gal. vi. 10, "Let us do good unto all men, especially unto them who are of the household of faith." Eph. iii. 14, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

A.D. 64. 20 And are 'built 'upon the foundation of the 'apostles and prophets, Jesus Christ Himself being "the chief corner-stone";

21 "In whom all the building fitly framed together groweth unto "an holy temple in the Lord:

22 "In whom ye also are built together for an habitation of God through the Spirit.

## CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him

"1 Cor. iii. 9, "Ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation." Eph. iv. 11, "He gave some, apostles; and some, prophets . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." 1 Pet. ii. 4, "To whom coming [that is, to the Lord] as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Matt. xvi. 18, [To Peter, confessing Christ the Son of the living God:] "Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Gal. ii. 9, "James, Cephas, and John . . seemed to be pillars." Rev. xxi. 14, [Of the New Jerusalem:] "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

"1 Cor. xii. 28, "God hath set some in the church, first apostles, secondarily prophets." Ephesians iv. 11, on "above.

"Isaiah xxviii. 16, [Christ the sure foundation promised:] "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Matt. xxi. 42, [Of Himself, and the Jews:] "Jesus saith . . Did ye never read in the Scriptures, [Psalm cxviii. 22.] The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"

"Ephesians iv. 15, "— Him, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

"1 Cor. iii. 17, "The temple of God is holy, which temple ye are." vi. 19, "Know ye not that your body is the temple of the Holy Ghost, *which* is in you, which ye have of God . . ?" 2 Cor. vi. 16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be My people."

"1 Pet. ii. 5, on "above.

CHAP. III.—Philem. 1, id.: 9, id. Acts xxi. 33, [Of the apostle at Jerusalem:] "The chief captain . . took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done." xxviii. 17, 20, [At Rome:] "Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans . . For the hope of Israel I am bound with this chain." Eph. iv. 1, "I . . the prisoner of the Lord." vi. 20, "For which [that is, the gospel] I am an ambassador in bonds."

was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, "the prisoner of Jesus Christ "for you Gentiles, A.D. 64.

2 If ye have heard of "the dispensation of the grace of God "which is given me to you-ward:

Phil. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 13, My bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds." Col. iv. 3, "— the mystery of Christ, for which I am also in bonds. 18, Remember my bonds." 2 Tim. i. 8, "Be not thou . . ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." ii. 9, "I suffer trouble, as an evil-doer, *even* unto bonds."

Gal. v. 11; "I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Col. i. 23, "I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." 2 Tim. ii. 10, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

"Rom. i. 5, "We have received grace and apostleship, for obedience to the faith among all nations, for His Name." xi. 13, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Eph. iv. 7, 11, "Unto every one of us is given grace according to the measure of the gift of Christ . . He gave some, apostles; and some, prophets," &c. Col. i. 25, "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26, *even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles."

"Verse 8. Acts ix. 15, [Of the apostle:] "The Lord said . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name's sake." xiii. 1, "There were in the church that was at Antioch certain prophets and teachers . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think." Gal. i. 15, [Referring to the time of his conversion on the way to Damascus:] "When it pleased God, who separated me from my mother's womb, and called *me* by His grace, 16, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood."



A. D. 64. 3 "How that 'by revelation 'He made known unto me the mystery; ('as I wrote <sup>1 Or, a little before.</sup> afore in few words,

4 Whereby, when ye read, ye may understand my knowledge 'in the mystery of Christ)

5 "Which in other ages was not made known unto the sons of men, 'as it is now revealed unto His holy apostles and prophets by the Spirit;

6 That the Gentiles "should be fellow-heirs, and "of the same body, and "partakers of His promise in Christ by the gospel:

"Acts xxii. 17, 21, [The apostle's own testimony:] "When I came again to Jerusalem, even while I prayed in the temple, I was in a trance . . and He [the Lord] said unto me, Depart: for I will send thee far hence unto the Gentiles." xxvi. 17, [The same, before Agrippa:] "Now I send thee, [that is, to the Gentiles,] to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

"Gal. i. 12, "I neither received it [that is, the gospel] of man, neither was I taught it, but by the revelation of Jesus Christ."

"Rom. xvi. 25, "The mystery, which was kept secret since the world began . . now is made manifest, and . . made known to all nations for the obedience of faith." Col. i. 26, 27, on "above.

"Eph. i. 8, "He [that is, God the Father] hath abounded toward us in all wisdom and prudence; 9, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: 10, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

"1 Cor. iv. 1, on "above, Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

"Verse 9. Acts x. 28, [Peter to Cornelius and his company, who were Gentiles:] "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Rom. xvi. 25, on "above.

"Eph. ii. 19, "Ye . . are built upon the foundation of the apostles and prophets."

"Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Eph. ii. 13, [Of the Gentiles and the Jews:] "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14, For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us: 15, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; 16, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

"Eph. ii. 15, 16, on the last reference.

"Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us . . that the blessing of Abraham might come on the Gentiles through

7 "Whereof I was made a minister, 'ac- A. D. 64. cording to the gift of the grace of God given unto me by the effectual working of His power.

8 Unto me, 'who am less than the least of all saints, is this grace given, that 'I should preach among the Gentiles "the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of "the mystery, "which from the beginning of the world hath been hid in God, "who created all things by Jesus Christ:

Jesus Christ; that we might receive the promise of the Spirit through faith."

"Rom. xv. 15, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Col. i. 23, "I Paul am made a minister:" 25, on "above.

"Rom. i. 5, on "above.

"Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Eph. i. 15, "I . . cease not to give thanks for you, 18, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, 19, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, 20, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, 21, far above all principality and power." Col. i. 29, "I also labour, striving according to His working, which worketh in me mightily."

"1 Cor. xv. 9, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Tim. i. 12, "I . . was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 15, I am chief," [that is, of sinners.]

"Gal. i. 16, on "above. ii. 8, "He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles." 1 Tim. ii. 7, "I am ordained, [2 Tim. i. 11, 'appointed'] a preacher, and an apostle . . a teacher of the Gentiles in faith and verity."

"Eph. i. 7, "We have redemption [that is, in the Beloved] through His blood, the forgiveness of sins, according to the riches of His grace." Col. i. 26, "The mystery which hath been hid from ages and from generations . . now is made manifest to His saints: 27, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

"Verse 3. Eph. i. 9, on "above.

"Verse 5. Rom. xvi. 25, on "above. 1 Cor. ii. 7, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Col. i. 26; on "above.

"Psa. xxxiii. 6, "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." John i. 3, [Of the Word:] "All things were made by Him; and without Him was not anything made that was made." Col. i. 16, [Of the Son of God:] "By Him were all things created, that are in heaven and that are in earth, visible and invis-

A.D. 64. 10 "To the intent that now "unto the principalities and powers in heavenly places "might be known by the church the manifold wisdom of God,

11 "According to the eternal purpose which He purposed in Christ Jesus our Lord:

12 In whom we have boldness and "access with confidence by the faith of Him.

13 "Wherefore I desire that ye faint not at my tribulations "for you, "which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom "the whole family in heaven and earth is named,

ble, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Heb. i. 1, "God . . hath in these last days spoken unto us by His Son . . by whom also He made the worlds."

"1 Pet. i. 12, "Unto whom [that is, the Old Testament prophets] it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

"Rom. viii. 38, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Eph. i. 21, on "above. Col. i. 16, on "above. 1 Pet. iii. 21, "Jesus Christ . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

"1 Cor. i. 7, on "above. 1 Tim. iii. 16, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

"Eph. i. 9, on "above.

"Eph. ii. 18, "Through Him we both [that is, both the Jew and the Gentile] have access by one Spirit unto the Father."

"Heb. iv. 16, "Let us therefore [that is, having Jesus for our High Priest] come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Acts xiv. 22, [Paul visiting the disciples:] "— exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Phil. i. 14, "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." 1 Thess. iii. 3, "No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know."

"Verse 1.

"2 Cor. i. 6, "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation."

"Eph. i. 10, on "above. Phil. ii. 9, "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in

16 That He would grant you, "accord- A.D. 64. ing to the riches of His glory, "to be strengthened with might by His Spirit in "the inner man;

17 "That Christ may dwell in your hearts by faith; that ye, "being rooted and grounded in love,

18 "May be able to comprehend with all saints "what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled "with all the fulness of God.

20 Now "unto Him that is able to do exceeding

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"Romans ix. 23, "— the riches of His glory in the vessels of mercy which He had afore prepared unto glory." Ephesians i. 7, on "above. Philip. iv. 19, "My God shall supply all your need according to His riches in glory by Christ Jesus." Col. i. 27, on "above.

"Eph. vi. 10, "My brethren, be strong in the Lord, and in the power of His might." Col. i. 9, 11, "We . . do not cease to pray for you, and to desire that ye might be . . strengthened with all might."

"Romans vii. 22, "I delight in the law of God after the inward man." 2 Cor. iv. 16, "Though our outward man perish, yet the inward man is renewed day by day."

"John xiv. 22, "Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." Eph. ii. 21, "In the Lord . . ye also are builded together for an habitation of God through the Spirit."

"Col. i. 23, "— continue in the faith grounded and settled, and be not moved away from the hope of the gospel." ii. 6, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith."

"Eph. i. 18, on "above.

"Rom. x. 3, 11, [Of Israel:] "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth . . For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him."

"John i. 16, [Of the Word:] "Of His fulness have all we received, and grace for grace. For . . grace and truth came by Jesus Christ." Eph. i. 22, "The church . . is His [that is, Christ's] body, the fulness of Him that filleth all in all." Col. ii. 2, [Of Christ:] "In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power."

"Rom. xvi. 25, 27, "Now to Him that is of power to establish you . . to God only wise, be glory through Jesus Christ forever. Amen." Jude 24, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

A.D. 64. abundantly <sup>a</sup>above all that we ask or think, <sup>b</sup>according to the power that worketh in us,

21 <sup>c</sup>Unto Him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## CHAPTER IV.

1 *He exhorteth to unity, 1 and declareth that God therefore giveth divers 11 gifts unto men, that His church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.*

1 Or, in the Lord.

**I** THEREFORE, <sup>a</sup>the prisoner <sup>1</sup>of the Lord, beseech you that ye <sup>b</sup>walk worthy of the vocation wherewith ye are called,

<sup>c</sup>1 Cor. ii. 9, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed *them* unto us by His Spirit."

<sup>d</sup>Verse 7. Col. i. 29, on <sup>e</sup>verse 7 above.

<sup>f</sup>Rom. xi. 36, "Of Him, and through Him, and to Him, are all things: to whom *be* glory forever. Amen." xvi. 27, on <sup>g</sup>above. Heb. xiii. 20, "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom *be* glory forever and ever. Amen."

CHAP. IV.—<sup>h</sup>Eph. iii. 1, "I Paul, a prisoner of Jesus Christ, for you Gentiles." Also Philemon 1, 9.

<sup>i</sup>Phil. i. 27, "Let your conversation be as it becometh the gospel of Christ: that . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Col. i. 9, "We . . . do not cease to pray for you, and to desire . . . that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." 1 Thess. ii. 11, "Ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory."

<sup>j</sup>Acts xx. 18, [Paul to the elders of the church of Ephesus:] "Ye know . . . after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." Gal. v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Col. iii. 12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; 13, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14, And above all these things *put on* charity, which is the bond of perfectness."

<sup>k</sup>Col. iii. 14, on the last reference.

<sup>l</sup>Rom. xii. 4, "As we have many members in <sup>m</sup>one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another." 1 Cor. xii. 12, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit." Eph. ii. 13, "Christ . . . is our peace, who hath made both [that is, both the Jew and the Gentile] one, and hath broken down the middle

2 <sup>n</sup>With all lowliness and meekness, A.D. 64, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit <sup>o</sup>in the bond of peace.

4 <sup>p</sup>There is one body, and <sup>q</sup>one Spirit, even as ye are called in one <sup>r</sup>hope of your calling;

5 <sup>s</sup>One Lord, <sup>t</sup>one faith, <sup>u</sup>one baptism,

6 <sup>v</sup>One God and Father of all, who is above all, and <sup>w</sup>through all, and in you all.

7 But <sup>x</sup>unto every one of us is given grace according to the measure of the gift of Christ.

8 <sup>y</sup>Wherefore He saith, <sup>z</sup>When He ascended up on high, <sup>aa</sup>He led <sup>ab</sup>captivity captive, and gave gifts unto men.

<sup>9</sup> Or, a multitude of captives.

wall of partition *between us*; 16, that he might reconcile both unto God in one body by the cross."

<sup>ac</sup>1 Cor. xii. 4, 11, "There are diversities of gifts, but the same Spirit . . . that one and the self-same Spirit dividing to every man severally as He will."

<sup>ad</sup>Eph. i. 18, [The apostle prayeth:] "— that ye may know what is the hope of His [that is, God's] glory."

<sup>ae</sup>1 Cor. i. 13, "Is Christ divided?" viii. 6, "To us *there is* but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." xii. 5, "There are differences of administrations, but the same Lord."

2 Cor. xi. 4, "If he that cometh [that is, some false apostle] preach any other Jesus, whom we have not preached . . . ye might well bear with him."

<sup>af</sup>Verse 13. Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

<sup>ag</sup>Gal. iii. 27, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Hebrews vi. 4, "*It is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *Him* to an open shame."

<sup>ah</sup>Mal. ii. 10, "Have we not all one Father? hath not one God created us?" 1 Cor. viii. 6, on <sup>ai</sup>above. xii. 6, "There are diversities of operations, but it is the same God which worketh all in all."

<sup>aj</sup>Rom. xi. 36, on <sup>ak</sup>above.

<sup>al</sup>Rom. xii. 3, "I say, through the grace given unto me, to every man that is among you . . . to think soberly, according as God hath dealt to every man the measure of faith. 6, Having then gifts differing according to the grace that is given to us, whether prophecy, let us *prophesy* according to the proportion of faith; 7, or ministry, let us *wait on* our ministering; or he that teacheth, on teaching," &c. 1 Cor. xii. 11, on <sup>am</sup>above.

<sup>an</sup>Psa. lxxviii. 18, [God's care for the church:] "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men."

<sup>ao</sup>Judg. v. 12, [Deborah and Barak's song:] "Arise, Barak, and lead thy captivity captive." Col. ii. 15, [Of Christ on the cross:] "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."



A.D. 64. 9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

10 He that descended is the Same also that ascended up far above all heavens, that He might <sup>3</sup> *Or, fulfil.* <sup>3</sup> fill all things.)

11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto <sup>4</sup> *Or, into the unity.* <sup>5</sup> *Or, age.* a perfect man, unto the measure of the stature of the fulness of Christ:

\* John iii. 13, [Jesus said:] "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." vi. 33, 62, "The bread of God is He which cometh down from heaven, and giveth life unto the world. . . What and if ye shall see the Son of man ascend up where He was before?"

\* Acts i. 9, [The apostles with Jesus on mount Olivet:] "While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 1 Tim. iii. 16, "God was manifest in the flesh . . . received up into glory." Heb. iv. 14, "We have a great High Priest that is passed into the heavens, Jesus the Son of God." vii. 26, "Such an High Priest became us, who is . . . made higher than the heavens." viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." ix. 24, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

\* Acts ii. 32, "This Jesus hath God raised up . . . being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost."

\* 1 Cor. xii. 28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that . . . helps, governments." Eph. ii. 19, "Ye . . . are built upon the foundation of the apostles and prophets."

\* Acts xxi. 8, "Philip the evangelist, which was one of the seven" [deacons.] 2 Tim. iv. 5, "Do the work of an evangelist, make full proof of thy ministry."

\* Acts xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God."

\* Rom. xii. 7, on "above."

\* 1 Cor. xii. 7, "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit," &c.

\* 1 Cor. xiv. 26, "Let all things be done unto edifying."

\* Eph. i. 22, "The church . . . is His body." Col. i. 24, "His body . . . is the church."

\* Col. ii. 1, "I would that ye knew what great conflict I have for you, and for them at Laodicea, &c.; that

14 That we henceforth be no more <sup>A.D. 64.</sup> children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into Him in all things, which <sup>6</sup> *Or, being sincere.* is the Head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other

their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

\* 1 Cor. xiv. 20, "In understanding be men." Col. i. 28, "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

\* Isa. xxviii. 9, "Whom shall He [that is, the Lord] teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." 1 Cor. xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children."

\* Heb. xiii. 9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

\* Matt. xi. 7, "Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?"

\* Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." 2 Cor. ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

\* Verse 25. Zech. viii. 16, "Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." 2 Cor. iv. 1, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 1 John iii. 18, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

\* Eph. i. 17, 22, "The God of our Lord Jesus Christ . . . gave Him to be the Head over all things to the church, which is His body." ii. 21, [Of Christ, the chief cornerstone:] "In whom all the building fitly framed together groweth unto an holy temple in the Lord."

\* Col. i. 18, [Of the Son of God:] "He is the Head of the body, the church . . . that in all things He might have the pre-eminence."

\* Col. ii. 19, "— the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

\* Verse 22. Eph. ii. 1, "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the

A.D. 64. Gentiles walk, "in the vanity of their mind,

18 "Having the understanding darkened, "being alienated from the life of God through the ignorance that is in them, because of "the blindness of their heart:

19 "Who being past feeling "have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus:

22 That ye "put off concerning "the former con-

spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Col. iii. 5, "Mortify . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 7, in the which ye also walked sometime, when ye lived in them." 1 Pet. iv. 3, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

"Rom. i. 21, "[Of those who hold the truth in unrighteousness:] "They . . . became vain in their imaginations, and their foolish heart was darkened. 22, Professing themselves to be wise, they became fools, 23, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24, Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 26, God gave them up to vile affections," &c.

"Acts xxvi. 17, "[The purpose of the apostle's call by the Lord:] "Now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

"Eph. ii. 11, "Remember, that ye *being* in time past Gentiles in the flesh . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Gal. iv. 8, "When ye knew not God, ye did service unto them which by nature are no gods." 1 Thess. iv. 5, "The Gentiles . . . know not God."

"Rom. i. 21, on "above.

"1 Tim. iv. 2, "[Of those who depart from the faith:] "—having their conscience seared with a hot iron."

"Rom. i. 24, 26, on "above. -1 Pet. iv. 3, on "above.

"Eph. i. 13, "In whom [that is, Christ] ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation."

"Col. ii. 11, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." iii. 8, "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9, Lie not one to another, seeing that ye have put off the old man with his deeds; 10, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Heb. xii. 1, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and

version "the old man, which is corrupt according to the deceitful lusts;

23 And "be renewed in the spirit of your mind; 24 And that ye "put on the new man, which after God "is created in righteousness and "true holiness.

25 Wherefore putting away lying, "speak every man truth with his neighbour: for "we are members one of another.

26 "Be ye angry, and sin not: let not the sun go down upon your wrath:

27 "Neither give place to the devil.

28 Let him that stole steal no more: but rather "let him labour, working with *his* hands the thing

Finisher of *our* faith." 1 Pet. ii. 1, "Laying aside all malice, and all guile, and hypocrisies, and envy, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

"Verse 17. Eph. ii. 1-3, on "above. Col. iii. 7, *ibid*. 1 Pet. iv. 3, *ibid*.

"Rom. vi. 6, "Our old man is crucified with *Him*, [that is, Christ,] that the body of sin might be destroyed, that henceforth we should not serve sin."

"Rom. xii. 2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God." Col. iii. 10, on "above.

"Rom. vi. 4, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." 2 Cor. v. 17, "If any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new." Gal. vi. 15, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Eph. vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Col. iii. 10, on "above.

"Eph. ii. 10, "We are His [that is, God's] workmanship, created in Christ Jesus unto good works."

"Verse 15. Zech. viii. 16, on "above. Col. iii. 9, on "above.

"Rom. xii. 5, "We, *being* many, are one body in Christ, and every one members one of another."

"Psa. iv. 4, "Stand in awe, and sin not: commune with your own heart upon your bed, and be still." xxxvii. 8, "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."

"2 Cor. ii. 10, "To whom ye forgive anything, I *forgive* also: for if I forgive anything, to whom I forgive *it*, for your sakes *forgave I it* in the person of Christ; 11, lest Satan should get an advantage of us." James iv. 7, "Resist the devil, and he will flee from you." 1 Pet. v. 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

"Acts xx. 34, "[Paul to the elders of the church of Ephesus:] "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." 1 Thess. iv. 10, "We beseech you, brethren, that ye . . . study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 2 Thess. iii. 8, 11, 12, "We . . . wrought with labour and travail night and day, that we might not be chargeable to any of you: for we

A. D. 64. which is good, that he may have <sup>9</sup>to give <sup>4</sup>to him that needeth.

<sup>9</sup> Or, to distribute.

<sup>10</sup> Or, so edify profitably.

29 <sup>1</sup> Let no corrupt communication proceed out of your mouth, but <sup>2</sup> that which is good <sup>10</sup> to the use of edifying, <sup>4</sup> that it may minister grace unto the hearers.

30 And <sup>1</sup> grieve not the Holy Spirit of God, <sup>4</sup> whereby ye are sealed unto the day of <sup>1</sup> redemption.

31 <sup>1</sup> Let all bitterness, and wrath, and anger, and clamour, and <sup>2</sup> evil speaking, be put away from you, <sup>6</sup> with all malice:

32 And <sup>2</sup> be ye kind one to another, tender-

hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

<sup>4</sup> Luke iii. 10, "The people asked him, [that is, John the Baptist,] saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

<sup>4</sup> Matt. xii. 36, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Eph. v. 4, which see. Col. iii. 8, on <sup>4</sup> above.

<sup>2</sup> Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." 1 Thess. v. 11, "Edify one another, even as also ye do."

<sup>4</sup> Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

<sup>4</sup> Isa. vii. 13, [To Ahaz, having liberty to choose a sign from God but refusing, the prophet said:] "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?" lxiii. 10, [God's just wrath against the people of Israel:] "They rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them." Ezek. xvi. 43, [Grievous judgment for Jerusalem's whoredom:] "Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God." 1 Thess. v. 19, "Quench not the Spirit."

<sup>4</sup> Eph. i. 13, "After that ye believed, ye were sealed with that Holy Spirit of promise, 14, which is the earnest of our inheritance, until the redemption of the purchased possession."

<sup>1</sup> Luke xxi. 28, "When these things . . . [that is, signs in the sun, distress of nations, &c.] begin to come to pass . . . your redemption draweth nigh." Rom. viii. 23, "Our selves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Eph. i. 14, on <sup>4</sup> above.

<sup>4</sup> Col. iii. 8, on <sup>4</sup> above: 19, "Husbands, love your wives, and be not bitter against them."

<sup>4</sup> Tit. iii. 1, "Put them in mind . . . to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." James iv. 11, "Speak not evil one of another, brethren. He that speaketh evil of his brother . . . speaketh evil of the law." 1 Peter ii. 1, on <sup>4</sup> above.

<sup>4</sup> Tit. iii. 3, "We ourselves also were sometimes . .

hearted, <sup>1</sup> forgiving one another, even as A. D. 64. God for Christ's sake hath forgiven you.

## CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth His church.

**B**E <sup>4</sup> ye therefore followers of God, as dear children;

2 And <sup>4</sup> walk in love, <sup>6</sup> as Christ also hath loved us, and hath given Himself for us an offering and

living in malice and envy, hateful, and hating one another."

<sup>2</sup> 2 Cor. ii. 10, on <sup>4</sup> above. Col. iii. 12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

<sup>4</sup> Matt. vi. 14, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mark xi. 25, "When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."

CHAP. V.—<sup>4</sup> Matt. v. 44, [Jesus said:] "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 48, Be ye therefore perfect, even as your Father which is in heaven is perfect." Luke vi. 36, "Be ye . . . merciful, as your Father also is merciful." Eph. iv. 32, which see.

<sup>4</sup> John xiii. 34, [To the eleven, at Christ's last supper:] "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." xv. 12, [To the same:] "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." 1 Thess. iv. 9, "As touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." 1 John iii. 11, "This is the message that ye heard from the beginning, that we should love one another. 23, And this is His [that is, God's] commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." iv. 21, "This commandment have we from Him, That he who loveth God love His brother also."

<sup>4</sup> Gal. i. 3, "Our Lord Jesus Christ . . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." ii. 20, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Heb. vii. 26, [Of Christ, our High Priest:] "Such an High Priest became us . . . who needeth not daily, as those high priests, to offer up sacrifice, first for His Own sins, and then for the people's: for this He did once, when He offered up Himself." ix. 14, "Christ . . . through the eternal Spirit



A.D. 64. a sacrifice to God <sup>a</sup>for a sweet-smelling savour.

3 But <sup>a</sup>fornication, and all uncleanness, or covetousness, <sup>a</sup>let it not be once named among you, as becometh saints;

4 <sup>a</sup>Neither filthiness, nor foolish talking, nor jesting, <sup>a</sup>which are not convenient: but rather giving of thanks.

5 For this ye know, that <sup>a</sup>no whoremonger, nor unclean person, nor covetous man, <sup>a</sup>who

is an idolater, <sup>a</sup>hath any inheritance in the kingdom of Christ and of God.

6 <sup>a</sup>Let no man deceive you with vain words: for because of these things <sup>a</sup>cometh the wrath of God <sup>a</sup>upon the children of <sup>a</sup>disobedience.

7 Be not ye therefore partakers with them.

8 <sup>a</sup>For ye were sometimes darkness,

A.D. 64.

1 Or, unbeliever,  
[ἀπειθεῖας,  
Col. iii. 6,  
"the children of disobedience,"  
[ἀπειθεῖας.]

offered Himself without spot to God. 26, Now . . once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." x. 10, 12, "We are sanctified through the offering of the body of Jesus Christ once *for all* . . This Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God." 1 John iii. 16, "Hereby perceive we the love of God, because He [the Son] laid down His life for us: and we ought to lay down our lives for the brethren."

<sup>a</sup>Gen. viii. 20, [On leaving the ark:] "Noah builded an altar unto the LORD . . and offered burnt-offerings on the altar. And the LORD smelled a sweet savour." Lev. i. 9, [Of certain parts of the herd for sacrifice:] "The priest shall burn all on the altar, *to be a burnt sacrifice*, an offering made by fire, of a sweet savour unto the LORD." 2 Cor. ii. 15, "We are unto God a sweet savour of Christ, in them that are saved . . the savour of life unto life."

<sup>a</sup>Rom. vi. 13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." 1 Cor. vi. 18, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 2 Cor. xii. 20, "I fear, lest, when I come . . *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." Eph. iv. 19, 20, which see. Col. iii. 5, on <sup>a</sup>verse 17. 1 Thess. iv. 3, "This is the will of God, *even* your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God . . For God hath not called us unto uncleanness, but unto holiness."

<sup>a</sup>1 Cor. v. 1, "It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

<sup>a</sup>Matt. xii. 34, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Eph. iv. 29, which see.

<sup>a</sup>Rom. i. 28, [Of those who hold the truth in unrighteousness:] "Even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness," &c.

<sup>a</sup>1 Cor. vi. 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers . . nor abusers of themselves with mankind . . nor covetous . . shall inherit the kingdom of God." Gal. v. 19, "The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

21, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God."

<sup>a</sup>Col. iii. 5, on <sup>a</sup>verse 17. 1 Tim. vi. 17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

<sup>a</sup>Gal. v. 21, on <sup>a</sup>above. Rev. xxii. 15, "Without [the city of God] *are* . . whoremongers . . and idolaters, and whosoever loveth and maketh a lie."

<sup>a</sup>Jer. xxix. 8, "Let not your prophets and your diviners, that *be* in the midst of you, deceive you . . for they prophesy falsely unto you in My Name: I have not sent them, saith the LORD." Matt. xxiv. 4, [To certain disciples:] "Jesus . . said unto them, Take heed that no man deceive you. For many shall come in My Name, saying, I am Christ; and shall deceive many." Col. ii. 4, [Exhorting them to be constant in Christ:] "This I say, lest any man should beguile you with enticing words. 8, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 18, Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." 2 Thess. ii. 3, "Let no man deceive you by any means."

<sup>a</sup>Rom. i. 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

<sup>a</sup>Eph. ii. 2, "The prince of the power of the air . . worketh in the children of disobedience."

<sup>a</sup>Isa. ix. 2, [Christ, the light of the world, foretold:] "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined:" [quoted.] Matt. iv. 16. Acts xxvi. 17, [The Lord's purpose in sending Paul to the Gentiles:] "I send thee, to open their eyes, and to turn them from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Romans i. 21, [Of those who hold the truth in unrighteousness:] "Their foolish heart was darkened." Ephesians ii. 11, "Remember, that ye *being* in time past Gentiles in the flesh . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." iv. 18, [Of the Gentiles:] "—having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Tit. iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another." 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who

A.D. 64. but now <sup>a</sup> are ye light in the Lord : walk as <sup>b</sup> children of light :

9 (For <sup>a</sup> the fruit of the Spirit is in all goodness and righteousness and truth.)

10 <sup>a</sup> Proving what is acceptable unto the Lord.

11 And <sup>a</sup> have no fellowship with <sup>a</sup> the unfruitful works of darkness, but rather <sup>a</sup> reprove them.

12 <sup>a</sup> For it is a shame even to speak of those things which are done of them in secret.

hath called you out of darkness into his marvellous light."

<sup>a</sup> John viii. 12, "Then spake Jesus : saying, I am the light of the world : he that followeth Me shall not walk in darkness, but shall have the light of life." xii. 46, [Jesus said:] "I am come a light into the world, that whosoever believeth in Me should not abide in darkness." 2 Cor. iii. 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." iv. 6, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness." 1 John ii. 9, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

<sup>a</sup> Luke xvi. 8, [On the parable of the unjust steward:] "The children of this world are in their generation wiser than the children of light." John xii. 35, "Jesus said . . . While ye have light, believe in the light, that ye may be the children of light."

<sup>a</sup> Gal. v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

<sup>a</sup> Rom. xii. 2, "Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Phil. i. 9, "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent." 1 Thess. v. 21, "Prove all things; hold fast that which is good." 1 Tim. ii. 3, [Of praying and giving thanks for all men, especially for kings, &c. :] "This is good and acceptable in the sight of God our Saviour."

<sup>a</sup> 1 Cor. v. 9, "I wrote unto you in an epistle not to company with fornicators : 10, yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11, But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." x. 20, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils." 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Thess. iii. 6, "We command you, brethren, in the Name of our Lord Jesus

13 But <sup>a</sup> all things that are <sup>a</sup> re-proved are made manifest by the light : for whatsoever doth make manifest is light.

A.D. 64.

<sup>a</sup> Or, discovered.

14 Wherefore <sup>a</sup> He saith, <sup>a</sup> Awake thou that sleepest, and <sup>a</sup> arise from the dead, and Christ shall give thee light.

<sup>a</sup> Or, is.

15 <sup>a</sup> See then that ye walk circumspectly, not as fools, but as wise,

Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14, And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

<sup>a</sup> Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." xiii. 12, on <sup>a</sup> below. Gal. vi. 8, "He that soweth to his flesh shall of the flesh reap corruption."

<sup>a</sup> Lev. xix. 17, "Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." 1 Timothy v. 20, "Them that sin rebuke before all, that others also may fear."

<sup>a</sup> Verse 3. Rom. i. 24, [Of those who hold the truth in unrighteousness:] "God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves . . . For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature : and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another."

<sup>a</sup> John iii. 20, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Heb. iv. 13, "Neither is there any creature that is not manifest in His [that is, God's] sight : but all things are naked and opened unto the eyes of Him with whom we have to do."

<sup>a</sup> Isa. lx. 1, [The glory of the church foretold:] "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee . . . the LORD shall arise upon thee, and His glory shall be seen upon thee." Rom. xiii. 11, "Now it is high time to awake out of sleep . . . 12, The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light." 1 Cor. xv. 34, "Awake to righteousness, and sin not." 1 Thessalonians v. 6, "Let us not sleep, as do others; but let us watch and be sober."

<sup>a</sup> John v. 25, [Jesus said:] "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live." Rom. vi. 4, "We are buried with Him [that is, Jesus Christ] by baptism unto death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Eph. ii. 4, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Col. iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

<sup>a</sup> Col. iv. 5, "Walk in wisdom toward them that are without, redeeming the time."

A. D. 64. 16 "Redeeming the time," because the days are evil.

17 "Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And "be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

\* Col. iv. 5, on the last reference. Gal. vi. 10, "As we have . . . opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Eccles. xi. 2, [Direction for charity:] "Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." xii. 1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." John xii. 35, "Jesus said . . . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." Eph. vi. 13, "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

\* Col. iv. 5, on <sup>a</sup> above.

\* Rom. xii. 2, on <sup>a</sup> above.

\* 1 Thess. iv. 3, on <sup>a</sup> verse 3. v. 18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

\* Prov. xx. 1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." xxiii. 29, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. . . At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *thalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.*" Isa. v. 11, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . . they regard not the work of the LORD, neither consider the operation of His hands. 22, Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!" Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness . . . and so that day come upon you unawares."

\* Acts xvi. 25, [In the prison at Philippi:] "At midnight Paul and Silas prayed, and sang praises unto God." 1 Cor. xiv. 26, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, &c. Let all things be done unto edifying." Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." James v. 13, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."

\* Psa. xxxiv. 1, "I will bless the LORD at all times: His praise shall continually be in my mouth." Isaiah lxiii. 7, [Christ's mercy towards His church:] "I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD

20 "Giving thanks always for all things unto God and the Father 'in the Name of our Lord Jesus Christ;

21 "Submitting yourselves one to another in the fear of God.

22 "Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For "the husband is the head of the wife, even as "Christ is the Head of the

bath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses." Col. iii. 17, "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." 1 Thess. v. 18, on <sup>a</sup> above. 2 Thess. i. 3, "We are bound to thank God always for you, brethren, as it is meet."

\* Heb. xiii. 15, "By Him [that is, Jesus] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." 1 Pet. ii. 5, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." iv. 11, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

\* Phil. ii. 3, "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." 1 Pet. v. 5, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

\* Gen. iii. 16, "Unto the woman He [the Lord] said . . . Thy desire shall be to thy husband, [margin, or, subject to thy husband,] and he shall rule over thee." 1 Cor. xiv. 34, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Col. iii. 18, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Tit. ii. 5, [Duty of young women:] "—to be . . . obedient to their own husbands, that the word of God be not blasphemed." 1 Pet. iii. 1, "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it . . . be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6, even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

\* Eph. vi. 5-7, which see.

\* 1 Cor. xi. 3, "I would have you know, that the Head of every man is Christ; and the head of the woman is the man."

\* Eph. i. 17, 22, "The God of our Lord Jesus Christ . . . gave Him to be the Head over all things to the church, 23, which is His body." iv. 15, "—Him . . . which is the Head, even Christ." Col. i. 18, [Of the Son of God:] "He is the Head of the body, the church . . . that in all things He might have the pre-eminence."



A.D. 64. church: and He is the Saviour of <sup>the</sup> body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands <sup>'in everything.</sup>

25 <sup>'Husbands, love your wives, even as Christ also loved the church, and <sup>'gave Himself for it;</sup></sup>

26 That He might sanctify and cleanse it <sup>'with the washing of water <sup>'by the word,</sup></sup>

27 <sup>'That He might present it to Himself a glorious church, <sup>'not having spot, or wrinkle, or any such thing; <sup>'but that it should be holy and without blemish.</sup></sup></sup>

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

<sup>'Eph. i. 23, on the last reference.</sup>

<sup>'Col. iii. 20, "Children, obey your parents in all things: for this is well-pleasing unto the Lord. 22, Servants, obey in all things your masters according to the flesh." Tit. ii. 9, "Exhort servants to be obedient unto their own masters, and to please them well in all things."</sup>

<sup>'Col. iii. 19, "Husbands, love your wives, and be not bitter against them." 1 Pet. iii. 7, "Ye husbands, dwell with them [that is, their wives] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."</sup>

<sup>'Verse 2. Acts xx. 28, "—the church of God, which He hath purchased with His Own blood." Gal. i. 3, "Our Lord Jesus Christ . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." ii. 20, "The Son of God . . loved me, and gave Himself for me."</sup>

<sup>'John iii. 5, [Jesus teaching Nicodemus the necessity of regeneration:] "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Tit. iii. 5, "According to His mercy He [that is, God our Saviour] saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." Heb. x. 21, "Having an High Priest [that is, Jesus] over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." 1 John v. 6, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood."</sup>

<sup>'John xv. 3, [To the eleven, at Christ's last supper:] "Ye are clean through the word which I have spoken unto you." xvii. 17, [Christ's prayer to the Father for the eleven:] "Sanctify them through Thy truth: Thy word is truth."</sup>

<sup>'2 Cor. xi. 2, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." Col. i. 21, "You . . hath He [the Father] reconciled in the body of His [the Son's] flesh, to present you holy and unblemished in His sight."</sup>

<sup>'Cant. iv. 7, [Christ setting forth the graces of the church:] "Thou art all fair, my love; there is no spot in thee."</sup>

30 For <sup>'we are members of His body,</sup> A.D. 64. of His flesh, and of His bones.

31 <sup>'For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they <sup>'two shall be one flesh.</sup></sup>

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless <sup>'let every one of you in particular so love his wife even as himself; and the wife see that she <sup>'reverence her husband.</sup></sup>

## CHAPTER VI.

1 *The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.*

CHILDREN, <sup>'obey your parents in the Lord: for this is right.</sup>

2 <sup>'Honour thy father and mother; which is the first commandment with promise;</sup>

<sup>'Eph. i. 4, [God's purpose in choosing His people:] "—that we should be holy and without blame before Him in love."</sup>

<sup>'Gen. ii. 22, "The rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. 23, And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24, Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Rom. xii. 5, "We, being many, are one body in Christ, and every one members one of another." 1 Cor. vi. 15, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16, What? know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh." xii. 27, "Ye are the body of Christ, and members in particular."</sup>

<sup>'Gen. ii. 24, on the last reference. Matt. xix. 4, with Mark x. 6–8, [Christ's answer to the Pharisees touching the divorcement of man and wife:] "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh."</sup>

<sup>'1 Cor. vi. 16, on <sup>'above.</sup></sup>

<sup>'Verse 25. Col. iii. 19, on <sup>'above.</sup></sup>

<sup>'1 Pet. iii. 6, on <sup>'above.</sup></sup>

CHAP. VI.—<sup>'Prov. xxiii. 22, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Col. iii. 20, on <sup>'above.</sup></sup>

<sup>'Exod. xx. 12, Deut. v. 16, [the fifth commandment.] Deut. xxvii. 14, "The Levites shall . . say unto all the men of Israel with a loud voice, 16, Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." Jer. xxxv. 18, "Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before Me forever." Ezek. xxii. 7, [A sin of the princes in Jerusalem:] "In thee have they set light by father and mother." Mal. i. 6, "A son honoureth his father." Matt. xv. 4, with</sup>

A.D. 64. 3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

Mark vii. 10, [Jesus said:] "God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death."

Col. iii. 21, "Fathers, provoke not your children to anger, lest they be discouraged."

Gen. xviii. 17, 19, [Of Abraham:] "The LORD said . . . I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment." Deut. iv. 9, [To Israel:] "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." vi. 6, 7, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: [also xi. 19.] 20, And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? then thou shalt say unto thy son . . . The LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as He hath commanded us." Psa. lxxviii. 4, "We will not hide them [that is, the law, the words of God] from their children: showing to the generation to come the praises of the LORD, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments." Prov. xix. 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." xxii. 6, "Train up a child in the way he should go: and when he is old, he will not depart from it." xxix. 17, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

5-8. Col. iii. 22-24, id. 1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the Name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit." Tit. ii. 9, on above. 1 Pet. ii. 18, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."

2 Cor. vii. 15, [Of Titus:] "He remembereth the obedience of you all, how with fear and trembling ye

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him.

10 Finally, my brethren, be strong in the Lord, and in the power of His might.

11 Put on the whole armour of God, that ye

received him." Phil. ii. 12, "My beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

1 Chron. xxix. 17, [David's prayer:] "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things" [that is, for building the temple.] Col. iii. 22, included under above.

Col. iii. 22, 23, included under above.

Rom. ii. 5, "God . . . will render to every man according to his deeds: for there is no respect of persons with God." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Col. iii. 24, included under above.

Gal. iii. 28, [Of the children of God:] "There is neither bond nor free: for ye are all one in Christ Jesus." Col. iii. 11, [Of the new man:] "There is neither bond nor free: but Christ is all, and in all."

Col. iv. 1, "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

Lev. xxv. 39, "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant: but as an hired servant, and as a sojourner. . . 43, Thou shalt not rule over him with rigour; but shalt fear thy God."

John xiii. 13, "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. I have given you an example, that ye should do as I have done to you." 1 Cor. vii. 22, "He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

Rom. ii. 11, id., [on above.] Col. iii. 25, id.

Eph. i. 18, [The apostle's prayer:] "—that ye may know . . . what is the exceeding greatness of His [the Father's] power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion." iii. 14, "I bow my knees unto the Father of our Lord Jesus Christ, 16, that He would grant you . . . to be strengthened with might by His Spirit in the inner man." Col. i. 9, "We . . . do not cease to pray for you, and to desire that ye might be . . . strengthened with all might, according to His glorious power."

Verse 13. Rom. xiii. 12, "Let us . . . cast off the works of darkness, and let us put on the armour of light." 2 Cor. vi. 4, "—approving ourselves as the ministers of God, 7, by the armour of righteousness on the right hand and on the left." 1 Thess. v. 8, "Let

1 Or, moderating.  
2 Some read, both your and their Master.

A.D. 64: may be able to stand against the wiles of the devil.

12 For we wrestle not against <sup>3</sup> flesh and blood, but against <sup>1</sup> principalities, against powers, against <sup>2</sup> the rulers of the darkness of this world, against <sup>4</sup> spiritual wickedness in <sup>5</sup> high places.

13 <sup>6</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand <sup>7</sup> in the evil day, and <sup>8</sup> having done all, to stand.

14 Stand therefore, <sup>9</sup> having your loins girt about with truth, and <sup>10</sup> having on the breastplate of righteousness;

us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

<sup>1</sup> Matt. xvi. 17, [On Peter confessing Christ, the Son of the living God:] "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." 1 Cor. xv. 50, "This I say, brethren, that flesh and blood cannot inherit the kingdom of God."

<sup>2</sup> Rom. viii. 38, "I am persuaded, that neither . . . angels, nor principalities, nor powers, nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Eph. i. 21, on <sup>3</sup> above. Col. ii. 15, [Of Christ and the cross:] "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in."

<sup>4</sup> Luke xxii. 53, [To the chief priests, &c., who came to take Jesus in the garden, He said:] "This is your hour, and the power of darkness." John xii. 31, [A few days before His death:] "Now is the judgment of this world: now shall the prince of this world be cast out." [And again,] xiv. 30, "The prince of this world cometh, and hath nothing in Me." Eph. ii. 2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Col. i. 12, "The Father . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

<sup>5</sup> Verse 11. 2 Cor. x. 4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

<sup>6</sup> Eph. v. 15, "See then that ye walk circumspectly . . . redeeming the time, because the days are evil."

<sup>7</sup> Isa. xi. 5, [Of Christ, the Branch:] "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Luke xii. 35, [Christ preaching:] "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." 1 Peter i. 13, "Gird up the loins of your mind."

<sup>8</sup> Isa. lix. 17, "He [that is, the Lord] put on righteousness as a breastplate, and an helmet of salvation upon His head." 2 Cor. vi. 7, on <sup>9</sup> above. 1 Thess. v. 8, *ibid.*

<sup>9</sup> Isa. li. 7, [Christ persuading the church to receive the ministers thereof:] "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." [quoted] Rom. x. 15.

<sup>10</sup> 1 John v. 4, "This is the victory that overcometh the world, even our faith."

<sup>11</sup> Isa. lix. 17, on <sup>8</sup> above. 1 Thess. v. 8, on <sup>9</sup> above.

<sup>12</sup> Heb. iv. 12, "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing

15 <sup>13</sup> And your feet shod with the preparation of the gospel of peace;

16 Above all, taking <sup>14</sup> the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And <sup>15</sup> take the helmet of salvation, and <sup>16</sup> the sword of the Spirit, which is the word of God:

18 <sup>17</sup> Praying always with all prayer and supplication in the Spirit, and <sup>18</sup> watching thereunto with all perseverance and <sup>19</sup> supplication for all saints;

19 <sup>20</sup> And for me, that utterance may be given unto me, that I may open my mouth <sup>21</sup> boldly, to make known the mystery of the gospel,

20 For which <sup>22</sup> I am an ambassador <sup>23</sup> in bonds:

even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Rev. i. 16, [Of Christ, at His coming:] "Out of His mouth went a sharp two-edged sword." ii. 12, 16, "To the angel of the church in Pergamos write . . . repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." xix. 15, [Of the word of God:] "Out of His mouth goeth a sharp sword, that with it He should smite the nations."

<sup>1</sup> Luke xviii. 1, "He spake a parable [that is, of the importunate widow] . . . to this end, that men ought always to pray, and not to faint." Rom. xii. 12, "— continuing instant in prayer." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving; 3, with all praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak." 1 Thess. v. 17, "Pray without ceasing."

<sup>2</sup> Matthew xxvi. 41, [Christ to the disciples in His agony:] "Watch and pray, that ye enter not into temptation." Mark xiii. 33, [Of the day of judgment:] "Take ye heed, watch and pray: for ye know not when the time is."

<sup>3</sup> Eph. i. 15, 16, "I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Phil. i. 3, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." 1 Tim. ii. 1, "I exhort . . . that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."

<sup>4</sup> Acts iv. 29, [Prayer of the church on the release of Peter and John from prison:] "Grant unto Thy servants, that with all boldness they may speak Thy word." Col. iv. 3, on <sup>5</sup> above. 2 Thess. iii. 1, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

<sup>5</sup> 2 Cor. iii. 12, "We use great plainness of speech."

<sup>6</sup> 2 Cor. v. 20, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

<sup>7</sup> Acts xxvi. 28, [After the apostle's defence:] "Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." xxviii. 20, [Paul to the chief of the Jews at Rome:] "For the hope of Israel I am bound with this chain." Eph. iii. 1, "I Paul, the prisoner of Jesus Christ for you Gentiles." Philip. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 13, My bonds



A.D. 64. that <sup>8</sup> therein <sup>2</sup> I may speak boldly, as I ought to speak.

<sup>8</sup> Or, thereof. 21 But <sup>7</sup> that ye also may know my affairs, and how I do, <sup>10</sup> Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 <sup>10</sup> Whom I have sent unto you for the same purpose, that ye might know our af-

fairs, and that he might comfort your hearts. A.D. 64.

23 <sup>9</sup> Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ <sup>9</sup> in <sup>2</sup> sincerity. Amen. <sup>9</sup> Or, with incorruption.

¶ Written from Rome unto the Ephesians by Tychicus.

## THE EPISTLE OF PAUL THE APOSTLE

TO THE

## PHILIPPIANS.

### CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, <sup>9</sup> daily praying to Him for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

A.D. 64. PAUL and Timotheus, the servants of Jesus Christ, to all the saints <sup>10</sup> in Christ Jesus which are at Philippi, with the bishops and deacons:

in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." 2 Tim. i. 16, "Onesiphorus . . . was not ashamed of my bonds." ii. 9, "Wherein [that is, in the gospel] I suffer trouble as an evil doer, even unto bonds." Philem. 10, "I beseech thee for my son Onesimus, whom I have begotten in my bonds."

<sup>8</sup> Acts xviii. 30, [At Rome:] "Paul . . . received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." Phil. i. 20, "With all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." 1 Thess. ii. 2, "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention."

<sup>21</sup> 22. Col. iv. 7, 8, id.

<sup>10</sup> Acts xx. 4, [Of Paul, travelling:] "There accompanied him into Asia . . . of Asia, Tychicus." 2 Tim. iv. 12, "Tychicus have I sent to Ephesus." Tit. iii. 12, "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me."

<sup>9</sup> Col. iv. 8, on <sup>1</sup> above.

<sup>1</sup> 1 Pet. v. 14, "Peace be with you all that are in Christ Jesus. Amen."

<sup>2</sup> Tit. ii. 7, "— in doctrine showing uncorruptness . . . sincerity."

CHAP. I.—1 Cor. i. 2, "— to them that are sanctified in Christ Jesus, called to be saints."

<sup>9</sup> Rom. i. 7, id. 2 Cor. i. 2, id. 1 Pet. i. 2, "Grace unto you, and peace, be multiplied."

<sup>10</sup> Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the

2 <sup>9</sup> Grace be unto you, and peace, A.D. 64. from God our Father, and from the Lord Jesus Christ.

3 <sup>1</sup> I thank my God upon every <sup>1</sup> remembrance of you, <sup>1</sup> Or, mention.

4 Always in every prayer of mine for you all making request with joy,

5 <sup>4</sup> For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that He which hath begun <sup>4</sup> a good work in you

whole world. 9, For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers."

1 Cor. i. 4, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Eph. i. 15, 16, on <sup>1</sup> above. Col. i. 3, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints." 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers; 3, remembering without ceasing your work of faith." 2 Thessalonians i. 3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

<sup>4</sup> ["fellowship," Gr. κοινωνία,] Rom. xii. 13, "— distributing [Gr. κοινωνούντες,] to the necessity of saints." xv. 26, "It hath pleased them of Macedonia and Achaia to make a certain contribution [Gr. κοινωνίαν] for the poor saints which are at Jerusalem." 2 Cor. viii. 1, "Brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Philip. iv. 14, "Ye have well done, that ye did communicate [Gr. κοινωνήσαντες] with my affliction. 15, Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated [Gr. κοινωνήσαν] with me as concerning giving and receiving, but ye only."

<sup>10</sup> John vi. 29, "Jesus answered and said . . . This is the work of God, that ye believe on Him whom He hath sent." 1 Thess. i. 3, on <sup>1</sup> above.

A. D. 64. <sup>3</sup> will perform it <sup>1</sup> until the day of Jesus Christ:

<sup>2</sup> Or, will finish it.  
<sup>3</sup> Or, ye have now in your heart.  
<sup>4</sup> Or, partakers with me of grace.

<sup>7</sup> Even as it is meet for me to think this of you all, because <sup>5</sup> I have you <sup>2</sup> in my heart; inasmuch as both in <sup>4</sup> my bonds, and in <sup>1</sup> the defence and confirmation of the gospel, <sup>6</sup> ye all are <sup>4</sup> partakers of my grace.

<sup>8</sup> For <sup>7</sup> God is my record, <sup>6</sup> how greatly I long after you all in the bowels of Jesus Christ.

<sup>9</sup> And this I pray, "that your love may abound yet more and more in knowledge and in all <sup>5</sup> judgment;

<sup>10</sup> That <sup>4</sup> ye may <sup>6</sup> approve things that <sup>1</sup> are excellent; <sup>7</sup> that ye may be sincere and without offence <sup>2</sup> till the day of Christ;

<sup>11</sup> Being filled with the fruits of righteousness, <sup>1</sup> which are by Jesus Christ, <sup>4</sup> unto the glory and praise of God.

<sup>12</sup> But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

<sup>5</sup> Verse 10.

<sup>2</sup> Cor. iii. 2, "Ye are our epistle written in our hearts." vii. 3, "I have said before, that ye are in our hearts to die and live with you."

<sup>3</sup> Eph. iii. 1, "I Paul, the prisoner of Jesus Christ for you Gentiles." vi. 20, on <sup>4</sup> page 464. Col. iv. 3, "—the mystery of Christ, for which I am also in bonds. 18, Remember my bonds." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

<sup>6</sup> Verse 17.

<sup>4</sup> Phil. iv. 14, on <sup>4</sup> above.

<sup>1</sup> Rom. i. 9, on <sup>4</sup> above. ix. 1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart," [that is, for the Jews.] Gal. i. 20, "The things which I write unto you, behold, before God, I lie not." 1 Thess. ii. 5, "Neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness."

<sup>5</sup> Phil. ii. 25, "I supposed it necessary to send to you Epaphroditus . . . for he longed after you all." iv. 1, "—my brethren dearly beloved and longed for."

<sup>1</sup> 1 Thess. iii. 12, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you . . . 13, to the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." Philem. 4, 6, "I thank my God, making mention of thee always in my prayers . . . that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

<sup>6</sup> Rom. ii. 17, "Behold, thou art called a Jew . . . and approvest the things that are more excellent, being instructed out of the law." xii. 2, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Eph. v. 8, 10, "Walk as children of light . . . proving what is acceptable unto the Lord."

<sup>7</sup> Acts xxiv. 16, [Paul answering for his life:] "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." 1 Thess. iii. 13, on <sup>4</sup> above. v. 23, "I pray God your

<sup>13</sup> So that my bonds <sup>8</sup> in Christ are manifest <sup>9</sup> in all <sup>9</sup> the palace, and <sup>10</sup> in all other places;

A. D. 64.  
<sup>8</sup> Or, for Christ.  
<sup>9</sup> Or, Cesar's court.  
<sup>10</sup> Or, to all others.

<sup>14</sup> And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

<sup>15</sup> Some indeed preach Christ even of envy and <sup>1</sup> strife; and some also of good will:

<sup>16</sup> The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

<sup>17</sup> But the other of love, knowing that I am set for <sup>1</sup> the defence of the gospel.

<sup>18</sup> What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

<sup>19</sup> For I know that this shall turn to my salvation <sup>1</sup> through your prayer, and the supply of <sup>2</sup> the Spirit of Jesus Christ,

<sup>20</sup> According to my <sup>7</sup> earnest expectation and my hope, that <sup>2</sup> in nothing I shall be ashamed, but that <sup>3</sup> with all boldness, as always, so now also Christ

whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

<sup>1</sup> 1 Cor. i. 7, "Our Lord Jesus Christ . . . shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ."

<sup>2</sup> John xv. 4, [To the eleven:] "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye *are* the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Eph. ii. 10, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Col. i. 5, "The gospel . . . is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye . . . knew the grace of God in truth."

<sup>3</sup> John xv. 8, [To the eleven:] "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." Ephesians i. 11, "We have obtained an inheritance . . . that we should be to the praise of His glory, who first trusted in Christ. 14, In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

<sup>4</sup> Phil. iv. 22, "All the saints salute you, chiefly they that are of Cesar's household."

<sup>5</sup> Phil. ii. 3, "Let nothing *be done* through strife or vain-glory."

<sup>6</sup> Verse 7.

<sup>7</sup> 2 Cor. i. 11, "Ye also helping together by prayer for us, that for the gift [that is, their being delivered from death] *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf."

<sup>8</sup> Rom. viii. 9, "If any man have not the Spirit of Christ, he is none of His."

<sup>9</sup> Romans viii. 19, "The earnest expectation of the creature waiteth for the manifestation of the sons of God."

<sup>10</sup> Rom. v. 5, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

<sup>11</sup> Eph. vi. 18, "Praying always with all prayer and supplication in the Spirit . . . that utterance may be

A.D. 64. shall be magnified in my body, whether it be by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind; striving together for the faith of the gospel;

given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

<sup>b</sup> 2 Cor. v. 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

<sup>c</sup> 2 Tim. iv. 6, "I am now ready to be offered, and the time of my departure is at hand."

<sup>d</sup> Phil. ii. 24, "I trust in the Lord that I also [that is, as well as Timotheus] myself shall come shortly."

<sup>e</sup> ["rejoicing," Gr. τὸ καίχημα.] 2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." v. 12, "We . . . give you occasion to glory [Gr. καυχῆματος] on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart."

<sup>f</sup> Eph. iv. 1, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called . . . endeavouring to keep the unity of the Spirit in the bond of peace." Col. i. 9, "We . . . desire . . . that ye might walk worthy of the Lord unto all pleasing." 1 Thess. ii. 11, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory." iv. 1, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

<sup>g</sup> Phil. iv. 1, "Stand fast in the Lord."

<sup>h</sup> 1 Cor. i. 10, "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

<sup>i</sup> Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

<sup>j</sup> 2 Thess. i. 5, [Of patience in tribulations:] "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God,

28 And in nothing terrified by your adversaries: <sup>k</sup> which is to them an evident token of perdition, <sup>l</sup> but to you of salvation, and that of God.

29 For unto you <sup>m</sup> it is given in the behalf of Christ, <sup>n</sup> not only to believe on Him, but also to suffer for His sake;

30 <sup>o</sup> Having the same conflict <sup>p</sup> which ye saw in me, and now hear to be in me.

## CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

**I**f there be therefore any consolation in Christ, if any comfort of love, <sup>q</sup> if any fellowship of the Spirit, if any <sup>r</sup> bowels and mercies,

2 <sup>s</sup> Fulfill ye my joy, <sup>t</sup> that ye be like-minded, having the same love, being of one accord, of one mind.

for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us."

<sup>u</sup> Romans viii. 17, [Of God's adopted ones:] "—if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 2 Tim. ii. 11, "It is a faithful saying: For if we be dead with Him, [that is, Christ Jesus,] we shall also live with Him: if we suffer, we shall also reign with Him."

<sup>v</sup> Acts v. 41, [Of the apostles, imprisoned and beaten for preaching Christ:] "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." Romans v. 3, "We glory in tribulations."

<sup>w</sup> Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

<sup>x</sup> Col. ii. 1, "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh."

<sup>y</sup> Acts xvi. 19, [At Philippi:] "They caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." 1 Thess. ii. 2, "We . . . were shamefully entreated, as you know, at Philippi."

CHAP. II.—2 Cor. xiii. 14, "The communion of the Holy Ghost be with you all."

<sup>z</sup> Col. iii. 12, "Put on . . . as the elect of God, holy and beloved, bowels of mercies."

<sup>aa</sup> John iii. 29, [John the Baptist having heard from his disciples, that all men came unto Christ, said:] "The friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled."

<sup>ab</sup> Romans xii. 16, "Be of the same mind one toward another. Mind not high things, but condescend to men



A.D. 64. 3 <sup>\*</sup>Let nothing be done through strife or vain-glory; but <sup>j</sup>in lowliness of mind let each esteem other better than themselves.

4 <sup>\*</sup>Look not every man on his own things, but every man also on the things of others.

5 <sup>a</sup>Let this mind be in you, which was also in Christ Jesus:

of low estate." xv. 5, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind *and* one mouth glorify God." 1 Cor. i. 10, on <sup>a</sup>above. 2 Cor. xiii. 11, "Be of one mind." Phil. i. 27, which see. iii. 16, "Let us walk by the same rule, let us mind the same thing." iv. 2, "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." 1 Pet. iii. 8, "*Be ye* all of one mind, having compassion one of another."

<sup>a</sup>Gal. v. 26, "Let us not be desirous of vain-glory, provoking one another, envying one another." Phil. i. 15, 16, which see. James iii. 14, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

<sup>j</sup>Romans xii. 10, "— in honour preferring one another." Eph. v. 21, "—submitting yourselves one to another in the fear of the Lord." 1 Pet. v. 5, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

<sup>1</sup>1 Cor. x. 24, "Let no man seek his own, but every man another's wealth." 33, I please all *men* in all things, not seeking mine own profit, but the profit of many, that they may be saved." xiii. 4, "Charity . . seeketh not her own."

<sup>a</sup>Matt. xi. 29, [Jesus said:] "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." John xiii. 15, [On washing the disciples' feet, Jesus said:] "I have given you an example, that ye should do as I have done to you." 1 Pet. ii. 21, [Of patiently suffering for well doing:] "Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 John ii. 6, "He that saith he abideth in Him [that is, Jesus Christ] ought himself also so to walk as He walked."

<sup>j</sup>John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God." xvii. 5, [Jesus prayeth just before His betrayal:] "Now, O Father, glorify Thou Me with Thine Own self with the glory which I had with Thee before the world was." 2 Cor. iv. 4, "Christ . . is the image of God." Col. i. 15, [Of the Son of God:] "Who is the image of the invisible God." Heb. i. 3, [Of the same:] "—being the brightness of His glory, and the express image of His person."

<sup>a</sup>John v. 18, "The Jews sought the more to kill Him, [that is, Jesus,] because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." x. 33, "The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a Man, makest Thyself God."

<sup>j</sup>Psa. xxii. 6, [David said:] "I am a worm, and no man; a reproach of men, and despised of the people." Isa. liii. 3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it

6 Who, 'being in the form of God, A.D. 64. <sup>a</sup>thought it not robbery to be equal with God:

7 <sup>\*</sup>But made Himself of no reputation, and took upon Him the form <sup>m</sup>of a servant, and <sup>n</sup>was made in the <sup>l</sup>likeness of men: 1 Or, *habili*.

8 And being found in fashion as a man, He humbled Himself, and <sup>n</sup>became obedient

were our faces from Him; He was despised, and we esteemed Him not." Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself." Mark ix. 12, [To Peter, James, and John, Jesus said:] "It is written of the Son of man, that He must suffer many things, and be set at naught." Rom. xv. 3, "Christ pleased not Himself; but as it is written, The reproaches of them that reproached Thee fell on Me."

<sup>m</sup>Isa. xlii. 1, [Of Christ:] "Behold My Servant, whom I uphold; Mine Elect; *in whom* My soul delighteth." xlix. 1, 3, "The LORD hath called Me from the womb . . and said unto Me, Thou art My servant, O Israel, in whom I will be glorified." 6, And He said, It is a light thing that Thou shouldst be My Servant to raise up the tribes of Jacob, and to restore the pre-served of Israel." lii. 13, "Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high." liii. 11, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Ezek. xxxiv. 23, [David a type of Christ:] "I will set up one Shepherd over them, and He shall feed them, *even* My Servant David; He shall feed them, and He shall be their Shepherd. And I the LORD will be their God, and My Servant David a prince among them; I the LORD have spoken it." Zech. iii. 8, [Christ the Branch is promised:] "Behold, I will bring forth My Servant the Branch." Matt. xx. 28, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Luke xxii. 27, [To the twelve Jesus said:] "I am among you as he that serveth."

<sup>n</sup>John i. 14, "The Word was made flesh, and dwelt among us." Rom. i. 3, "Jesus Christ our Lord . . was made of the seed of David according to the flesh." vii. 3, "God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Gal. iv. 4, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." Heb. ii. 14, "As the children are partakers of flesh and blood, He also [that is, Jesus] Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; 16, for verily He took not on *Him* the nature of angels; but He took on *Him* the seed of Abraham. 17, Wherefore in all things it becometh Him to be made like unto *His* brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

<sup>a</sup>Matt. xxvi. 39, 42, [Jesus in the garden:] "He . . fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." John x. 17, [Jesus said:] "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." Heb. v. 8, [Of Christ our High Priest:] "Though He were a Son, yet learned He obedience by the things

A.D. 64. unto death, even the death of the cross.

9 Wherefore God also hath highly exalted Him, and given Him a Name which is above every name:

10 That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." xii. 2, "Jesus the Author and Finisher of our faith . . . for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

\* John xvii. 1, [Jesus prayeth before His agony:] "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him . . . I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was." Acts ii. 33, [Peter, with the eleven, preaching Christ on the day of Pentecost:] "—being by the right hand of God exalted." Heb. ii. 9, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

\* Eph. i. 20, "He [that is, the Father of our Lord Jesus Christ] raised Him from the dead, and set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Heb. i. 4, [Of the Son of God:] "—being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

\* Isa. xiv. 23, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." Matt. xxviii. 18, [After the resurrection, to the apostles:] "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." Rom. xiv. 11, "It is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rev. v. 13, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

\* John xiii. 13, [To the twelve Jesus said:] "Ye call Me Master and Lord: and ye say well; for so I am." Acts ii. 36, [Peter, with the eleven, on the day of Pentecost:] "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Rom. xiv. 9, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." 1 Cor. viii. 6,

13 For it is God which worketh in you both to will and to do of His good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your

"To us there is but . . . one Lord Jesus Christ, by whom are all things, and we by Him." xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost."

\* Phil. i. 3, "I thank God . . . for your fellowship in the gospel from the first day until now."

\* Eph. vi. 5, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling."

\* 2 Cor. iii. 5, [Of God's ministers:] "—not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Heb. xiii. 20, "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

\* 1 Cor. x. 10, "Neither murmur ye, as some of them [that is, of the Jews in the wilderness] also murmured, and were destroyed of the destroyer." 1 Pet. iv. 9, "Use hospitality one to another without grudging," [Gr. *φιλοξενούν*], the Greek also for "murmurings,"

\* Rom. xiv. 1, "Him that is weak in the faith receive ye, but not to doubtful disputations."

\* Matt. v. 44, "Love your enemies . . . that ye may be the children of your Father which is in heaven." Eph. v. 1, "Be ye . . . followers of God, as dear children."

\* 1 Pet. ii. 12, "—having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

\* Deut. xxxii. 5, [Of Israel:] "They have corrupted themselves, their spot is not the spot of His [that is, God's] children: they are a perverse and crooked generation."

\* Matt. v. 14, [Sermon on the mount:] "Ye are the light of the world . . . 16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

\* 2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." 1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

\* Gal. ii. 2, [At Jerusalem:] "I . . . communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." 1 Thess. iii. 5, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

\* 2 Tim. iv. 6, "I am now ready to be offered, and the time of my departure is at hand."

\* Rom. xv. 15, "I have written the more boldly unto

A.D. 64. faith, <sup>9</sup> I joy and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 <sup>5</sup> But I trust in the Lord Jesus to send <sup>6</sup> Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

<sup>5</sup> Or, Moreover.

<sup>6</sup> Or, so dear unto me.

20 For I have no man <sup>16</sup> like-minded, who will naturally care for your state.

21 For all <sup>2</sup> seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, <sup>1</sup> that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But <sup>2</sup> I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you <sup>2</sup> Epaphroditus, my brother, and companion in labour, and <sup>2</sup> fellow-soldier, <sup>2</sup> but your messenger, and <sup>2</sup> he that ministered to my wants.

26 <sup>2</sup> For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto A.D. 64. death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and <sup>1</sup> hold such in reputation:

<sup>7</sup> Or, honour such.

30 Because for the work of Christ he was nigh unto death, not regarding his life, <sup>4</sup> to supply your lack of service toward me.

### CHAPTER III.

1 *He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and His righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.*

**F**INALLY, my brethren, <sup>2</sup> rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it* is safe.

<sup>2</sup> Beware of dogs, beware of <sup>2</sup> evil workers, <sup>2</sup> beware of the concision.

you in some sort . . . that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

<sup>2</sup> Cor. vii. 4, "Great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation." Col. i. 23, "I Paul am made a minister; who now rejoice in my sufferings for you."

<sup>2</sup> Rom. xvi. 21, "Timotheus my work-fellow, and Lucius . . . salute you." 1 Thess. iii. 1, "We . . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

<sup>1</sup> ["like-minded," Gr. *ισόψυχον*.] Psa. lv. 13, "a man, mine equal," [Gr. *ισόψυχε*, Septuagint. David in this psalm is supposed to be speaking of Aithophel.]

<sup>2</sup> 1 Cor. x. 24, 33, on <sup>2</sup> verse 4. xiii. 4, *ibid.* 2 Tim. iv. 10, "Demas hath forsaken me, having loved this present world." 16, [Before the Roman emperor:] "At my first answer no man stood with me, but all men forsook me."

<sup>1</sup> 1 Cor. iv. 17, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Tim. i. 2, "— Timothy, my own son in the faith." 2 Tim. i. 2, "— Timothy, my dearly beloved son."

<sup>2</sup> Phil. i. 25, "I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." Philem. 22, "I trust that through your prayers I shall be given unto you."

<sup>2</sup> Phil. iv. 18, "I am full, having received of Epaphroditus the things which were sent from you."

<sup>2</sup> Philem. 2, "Archippus our fellow-soldier."

<sup>2</sup> 2 Cor. viii. 23, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ."

<sup>2</sup> 2 Cor. xi. 9, "When I was present with you, and

wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied." [Philippi was a city of Macedonia.] Phil. iv. 18, on <sup>2</sup> above.

<sup>1</sup> Phil. i. 8, "God is my record, how greatly I long after you all in the bowels of Jesus Christ."

<sup>1</sup> 1 Cor. xvi. 18, on the reference below. 1 Thess. v. 12, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

<sup>1</sup> 1 Cor. xvi. 17, "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18, For they have refreshed my spirit and yours: therefore acknowledge ye them that are such." Phil. iv. 10, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity."

CHAP. III.—<sup>2</sup> ["Rejoice," Gr. *χαίετε*.] 2 Cor. xiii. 11, "Finally, brethren, farewell," [Gr. *χαίτερε*.] Phil. iv. 4, "Rejoice in the Lord always: and again I say, Rejoice." 1 Thess. v. 16, "Rejoice evermore."

<sup>2</sup> Isa. lvi. 10, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Gal. v. 15, "If ye bite and devour one another, take heed that ye be not consumed one of another."

<sup>2</sup> 2 Cor. xi. 13, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

<sup>2</sup> Rom. ii. 28, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29, but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of



A.D. 64. 3 For we are 'the circumcision, ' which worship God in the spirit, and 'rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though 'I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 'Circumcised the eighth day, ' of the stock of Israel, ' of the tribe of Benjamin, ' an Hebrew of the Hebrews ; as touching the law, ' a Pharisee ;

6 \* Concerning zeal, ' persecuting the church ;

God." Gal. v. 2, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

\* Deut. x. 16, [Exhortation to obedience :] "Circumcise . . . the foreskin of your heart." xxx. 6, "The LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." Jer. iv. 4, [Exhortation to repentance :] "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem : lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings." Rom. ii. 29, on the reference above. iv. 11, [Of Abraham :] "He received the sign of circumcision, a seal of the righteousness of the faith which he *had yet* being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also : and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he *had being yet* uncircumcised." Col. ii. 11, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

\* John iv. 23, [To the woman of Sychar, Jesus said :] "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him. God is a Spirit : and they that worship Him must worship Him in spirit and in truth." Rom. vii. 6, "Now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter."

\* Gal. yi. 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

\* 2 Cor. xi. 18, [Against false apostles :] "Seeing that many glory after the flesh, I will glory also. 21, Whereinsoever any is bold, (I speak foolishly,) I am bold also. 22, Are they Hebrews ? so am I. Are they Israelites ? so am I. Are they the seed of Abraham ? so am I."

\* Gen. xvii. 12, [God's covenant with Abraham :] "He that is eight days old shall be circumcised among you."

\* 2 Cor. xi. 22, on <sup>a</sup> above.

\* Rom. xi. 1, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

\* 2 Cor. xi. 22, on <sup>a</sup> above.

\* Acts xliii. 6, [The apostle before the council :] "I am a Pharisee, the son of a Pharisee." xxvi. 4, [In the presence of Agrippa :] "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee."

\* Acts xxii. 3, [The apostle at Jerusalem :] "I am verily a man which am a Jew . . . brought up in this city

' touching the righteousness which is in A.D. 64. the law, ' blameless.

7 But 'what things were gain to me, those I count loss for Christ.

8 Yea doubtless, and I count all things *but* loss 'for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in Him, not having ' mine own righteousness, which is of the law, but ' that which

at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." Gal. i. 13, "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it : and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

\* Acts viii. 3, [Of the apostle before his conversion :] "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." ix. 1, "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

\* Rom. x. 5, on <sup>a</sup> below.

\* Luke i. 6, [Of Zacharias and Elisabeth :] "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

\* Matt. xiii. 44, "The kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

\* Isa. liii. 11, "By His knowledge shall My righteous Servant justify many ; for He shall bear their iniquities." Jer. ix. 23, "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth : for in these things I delight, saith the LORD." John xvii. 3, [Of those whom the Father hath given to the Son :] "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." 1 Cor. ii. 1, "I . . . when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." Col. ii. 2, [The apostle's great conflict :] "— that their hearts might be comforted . . . to the acknowledgment of the mystery of God, and of the Father, and of Christ ; in whom are hid all the treasures of wisdom and knowledge."

\* Rom. x. 3, [Of Israel :] "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 5, For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

\* Rom. i. 17, "Therein [that is, in the gospel] is the righteousness of God revealed from faith to faith : as it

A.D. 64. is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know Him, and the power of His resurrection, and "the fellowship of His sufferings; being made conformable unto His death;

11 If by any means I might "attain unto the resurrection of the dead.

12 Not as though I had already "attained, either were already "perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have appre-

is written, The just shall live by faith." iii. 21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." ix. 30, "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." x. 3, on "above. 6, 8, "The righteousness which is of faith. . . what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

"Rom. vi. 3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized unto His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." viii. 17, [Of God's adopted ones:] "—if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 2 Cor. iv. 10, [Of the apostle's persecutions:] "—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Tim. ii. 11, [Of Christ Jesus:] "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him." 1 Pet. iv. 13, [Of fiery trial:] "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

"Acts xxvi. 6, [The apostle before king Agrippa:] "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come."

"1 Tim. vi. 12, ["attained," Gr. ἔλαβον.] "Lay hold on [Gr. ἐπιλαβού] eternal life."

"Heb. xii. 22, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven. . . and to the spirits of just men made perfect."

hended: but *this* one thing I do, "forgetting those things which are behind, and reaching forth unto those things which are before, 14 "I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be "perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, "let us walk "by the same rule, "let us mind the same thing.

17 Brethren, "be followers together of me, and

"Psa. xlv. 10, [The duty of the church:] "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." Luke ix. 61, "Another also said, Lord, I will follow Thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." 2 Cor. v. 16, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

"1 Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. . . Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly." Heb. vi. 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

"2 Tim. iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Heb. xii. 1, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

"Heb. iii. 1, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

"["perfect," Gr. τέλει.] 1 Cor. ii. 6, "We speak wisdom among them that are perfect." xiv. 20, "In understanding be men," [Gr. τέλει.—marg. Gr. perfect, or of a ripe age.]

"Gal. v. 10, "I have confidence in you through the Lord, that ye will be none otherwise minded," [than in obeying the truth.]

"Rom. xii. 16, "Be of the same mind one toward another." xv. 5, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

"Gal. vi. 16, [Of the new creature:] "As many as walk according to this rule, peace be on them, and mercy."

"Phil. ii. 2, "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

"1 Cor. iv. 16, "I beseech you be ye followers of me." xi. 1, "Be ye followers of me, even as I also am of

A.D. 64. mark them which walk so as 'ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 "Whose end is destruction, <sup>1</sup>whose God is their belly, and <sup>2</sup>whose glory is in their shame, <sup>3</sup>who mind earthly things.)

20 For <sup>1</sup>our conversation is in heaven; <sup>2</sup>from whence also we <sup>3</sup>look for the Saviour, the Lord Jesus Christ:

21 "Who shall change our vile body, that it may be fashioned like unto His glorious body, <sup>4</sup>ac-

cording to the working whereby He is able A.D. 64. <sup>5</sup>even to subdue all things unto Himself.

## CHAPTER IV.

1 From particular admonitions <sup>1</sup>he proceedeth to general exhortations, <sup>10</sup>showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. <sup>19</sup>And so he concludeth with prayer and salutations.

1 THEREFORE, my brethren dearly beloved and <sup>1</sup>longed for, <sup>2</sup>my joy and crown, so <sup>3</sup>stand fast in the Lord, <sup>4</sup>my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, <sup>4</sup>that they be of the same mind in the Lord.

Christ." Phil. iv. 9, "Those things, which ye have both learned, and received, and heard, and seen in me, do."

1 Thess. i. 6, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord . . . in Macedonia and Achaia."

<sup>1</sup>1 Pet. v. 3, [Exhorting the elders:] "—being ensamples to the flock."

"Gal. i. 7, "There be some that trouble you, and would pervert the gospel of Christ." ii. 21, "If righteousness come by the law, then Christ is dead in vain." vi. 12, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Phil. i. 15, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely . . . but the other of love."

"2 Cor. xi. 15, on <sup>2</sup>below. 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"Rom. xvi. 17, [Of those who cause divisions and offences:] "They that are such serve not our Lord Jesus Christ, but their own belly." 1 Tim. vi. 5, [Of new-fangled teachers:] "—men of corrupt minds, and destitute of the truth, supposing that gain is godliness." Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision . . . teaching things which they ought not, for filthy lucre's sake."

"<sup>2</sup>Hos. iv. 7, [Of God's priests:] "As they were increased, so they sinned against Me: *therefore* will I change their glory into shame. They eat up the sin of My people, and they set their heart on their iniquity." 2 Corinthians xi. 12, "What I do, [that is, preaching the gospel without charge,] that I will do, that . . . wherein they glory they may be found even as we. 13, For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: 15, whose end shall be according to their works." Gal. vi. 13, "They themselves who are circumcised . . . desire to have you circumcised, that they may glory in your flesh."

"Rom. viii. 5, "They that are after the flesh do mind the things of the flesh."

"Eph. ii. 4, 6, [Of those quickened with Christ:] "God . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus. 19, Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Col. iii. 1, "If ye then be risen with Christ,

seek those things which are above, where Christ sitteth on the right hand of God . . . For ye are dead, and your life is hid with Christ in God."

"Acts i. 10, "Two men stood by them [that is, the apostles] in white apparel; which also said . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"1 Cor. i. 7, "—waiting for the coming of our Lord Jesus Christ." 1 Thess. i. 9, "They themselves show . . . how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Tit. ii. 13, "—looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"1 Cor. xv. 43, [Of the resurrection of the body:] "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. 48, As is the earthy, such are they also that are earthy: and as is the Heavenly, [that is, the Lord from heaven,] such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Eph. i. 18, [The apostle's prayer:] "—that ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ."

"1 Cor. xv. 26, "The last enemy that shall be destroyed is death. For He [that is, God] hath put all things under His [the Son's] feet."

CHAP. IV.—Phil. i. 8, "God is my record, how greatly I long after you all in the bowels of Jesus Christ."

"2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." Phil. ii. 16, "—holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." 1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

"Phil. i. 27, "Let your conversation be as it becometh the gospel of Christ: that I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

"Phil. ii. 2, "Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind." iii. 16, "Let us walk by the same rule, let us mind the same thing."



A.D. 64. 3 And I entreat thee also, true yoke-fellow, help those women which 'laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 'Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. <sup>A</sup>The Lord is at hand.

6 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And <sup>a</sup>the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true,

<sup>a</sup>Rom. xvi. 3, "Greet Priscilla and Aquila my helpers in Christ Jesus." Phil. i. 27, on <sup>a</sup> above.

<sup>f</sup>Exod. xxxii. 31, [When the people had made the golden calf, &c.:] "Moses returned to the LORD, and said . . . If thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the LORD said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Psal. lxxix. 28, [Of David's adversaries:] "Let them be blotted out of the book of the living, and not be written with the righteous." Dan. xii. 1, "Thy people shall be delivered, every one that shall be found written in the book." Luke x. 20, [To the seventy returned from their mission:] "Rejoice, because your names are written in heaven." Rev. iii. 1, 5, [Of him that overcometh:] "Unto the angel of the church in Sardis write . . . I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." xiii. 8, "All that dwell upon the earth shall worship him, [that is, the beast with the name of blasphemy,] whose names are not written in the book of life of the Lamb slain from the foundation of the world." xx. 12, [Of the general resurrection:] "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." xxi. 27, "There shall in no wise enter into it [that is, into the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

<sup>e</sup>Rom. xii. 12, "—rejoicing in hope." Phil. iii. 1, "Rejoice in the Lord." 1 Thess. v. 16, "Rejoice evermore." 1 Pet. iv. 13, [In fiery trial:] "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

<sup>a</sup>Heb. x. 25, "—exhorting one another: and so much the more, as ye see the day approaching." James v. 8, "The coming of the Lord draweth nigh . . . Behold, the Judge standeth before the door." 1 Pet. iv. 7, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." 2 Peter iii. 8, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." See 2 Thess. ii. 1, "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in

whatsoever things are <sup>1</sup>honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, <sup>1</sup>whatsoever things are of good report; if <sup>1</sup>there be any virtue, and if <sup>1</sup>there be any praise, think on these things. <sup>1</sup>Or, venerable.

9 <sup>m</sup>Those things, which ye have both learned, and received, and heard, and seen in me, do: and <sup>a</sup>the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at the last <sup>o</sup>your care of me <sup>2</sup>hath flourished again; wherein ye were also careful, but ye lacked opportunity. <sup>2</sup>Or, is reviewed.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, <sup>2</sup>therewith to be content.

12 <sup>2</sup>I know both how to be abased, and I know

mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

<sup>f</sup>Psal. lv. 22, "Cast thy burden upon the LORD, and He shall sustain thee: He shall never suffer the righteous to be moved." Prov. xvi. 3, "Commit thy works unto the LORD, and thy thoughts shall be established." Matt. vi. 25, and Luke xii. 22, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." 1 Pet. v. 7, "—casting all your care upon Him; for He careth for you."

<sup>a</sup>John xiv. 27, [To the eleven at Christ's last supper:] "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Romans v. 1, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Col. iii. 15, "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

<sup>1</sup>1 Thess. v. 22, "Abstain from all appearance of evil."

<sup>m</sup>Phil. iii. 17, "Brethren, be followers together of me, and mark them that walk so as ye have us for an ensample."

<sup>a</sup>Rom. xv. 33, "Now the God of peace be with you all. Amen." xvi. 20, "The God of peace shall bruise Satan under your feet shortly." 1 Cor. xiv. 33, "God is not the author of confusion, but of peace, as in all churches of the saints." 2 Cor. xiii. 11, "Live in peace; and the God of love and peace shall be with you." 1 Thess. v. 23, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Heb. xiii. 20, "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

<sup>2</sup>2 Cor. xi. 8, "I robbed other churches, taking wages of them, to do you service. 9, And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied."

<sup>2</sup>1 Timothy vi. 6, 8, "Godliness with contentment is great gain . . . Having food and raiment let us be therewith content."

<sup>1</sup>1 Cor. iv. 11, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world,

A.D. 64. how to abound : everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things 'through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that 'ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, 'no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica, ye sent once and again unto my necessity.

17 Not because I desire a gift : but I desire <sup>3</sup> fruit that may abound to your account.

<sup>3</sup> Or, I have received all.

18 But <sup>3</sup> I have all, and abound : I am

full, having received \* of Epaphroditus A.D. 64. the things which were sent from you, \* an odour of a sweet smell, \* a sacrifice acceptable, well-pleasing to God.

19 But my God \* shall supply all your need \* according to His riches in glory by Christ Jesus.

20 \* Now unto God and our Father be glory forever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren \* which are with me greet you.

22 All the saints salute you, \* chiefly they that are of Cesar's household.

23 \* The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

## THE EPISTLE OF PAUL THE APOSTLE

TO THE

## COLOSSIANS.

### CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

and are the offscouring of all things unto this day."

2 Cor. vi. 4, 10, " Approving ourselves as the ministers of God . . as poor, and yet making many rich ; as having nothing, and yet possessing all things." xi. 27, [Of the apostle himself:] " — in hunger and thirst, in fastings often, in cold and nakedness."

\* John xv. 5, [To the eleven at Christ's last supper:] " I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." 2 Cor. xii. 9, [On the apostle beseeching the Lord, that " the thorn in the flesh " might be taken from him:] " He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

\* Phil. i. 7, " Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."

\* 2 Cor. xi. 8, 9, on \* above.

\* Rom. xv. 26, " It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 28, When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." Titus iii. 14, " Let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

\* Phil. ii. 25, " — Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants."

\* Heb. xiii. 16, " To do good and to communicate forget not: for with such sacrifices God is well pleased."

\* 2 Cor. ix. 12, [Of almsgiving:] " The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

PAUL, \* an apostle of Jesus Christ by A.D. 64. the will of God, and Timotheus our brother,

2 To the saints \* and faithful brethren in Christ which are at Colosse: \* Grace be unto you, and

\* Psa. xxiii. 1, " The LORD is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life." 2 Cor. ix. 8, " God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

\* Eph. i. 6, " He [that is, the Father] hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." iii. 16, [The apostle's prayer to the Father:] " — that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith," &c.

\* Rom. xvi. 27, " To God only wise, be glory through Jesus Christ, forever." Gal. i. 4, " — God and our Father: to whom be glory forever and ever."

\* Gal. i. 1, " Paul, an apostle . . and all the brethren which are with me, unto the churches of Galatia."

\* Phil. i. 13, " My bonds in Christ are manifest in all the palace," [marg. or, Cesar's court.]

\* Rom. xvi. 24, id.

CHAP. I. — " Paul—God." Eph. i. 1, id.

\* 1 Cor. iv. 17, " Timotheus . . faithful in the Lord."

Eph. vi. 21, " Tychicus, a beloved brother and faithful minister in the Lord."

\* Gal. i. 3, id.

A.D. 64. peace, from God our Father and the Lord Jesus Christ.

3 "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you; since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear

fellow-servant, who is for you a faithful minister of Christ; A.D. 64.

8 Who also declared unto us your love in the Spirit.

9 "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness;

1 Col. iv. 12, "Epaphras, who is one of you, a servant of Christ, always labouring fervently for you in prayers." Philem. 23, "Epaphras, my fellow-prisoner in Christ Jesus."

2 Cor. xi. 23, "Are they [that is, the false apostles] ministers of Christ? (I speak as a fool) I am more; in labours more abundant," &c. 1 Tim. iv. 6, "If thou put the brethren in remembrance of these things, [of men departing from the faith, &c.] thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

Rom. xv. 30, "I beseech you, brethren . . . for the love of the Spirit, that ye strive together with me in your prayers to God for me."

2 Verses 3, 4. Eph. i. 15, 16, on <sup>a</sup> above.

1 Cor. i. 5, on <sup>a</sup> above.

Rom. xii. 2, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Eph. v. 8, 10, "Walk as children of light . . . proving what is acceptable unto the Lord. 17, Be ye not unwise, but understanding what the will of the Lord is."

Eph. i. 8, "He [that is, the Father] hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will."

Eph. iv. 1, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, 2, with all lowliness and meekness, with long-suffering, forbearing one another in love." Phil. i. 27, "Let your conversation be as it becometh the gospel." 1 Thess. ii. 11, "Ye know how we exhorted and comforted and charged every one of you, 12, that ye would walk worthy of God, who hath called you unto His kingdom and glory."

1 Thess. iv. 1, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

John xv. 16, on <sup>a</sup> above. Phil. i. 11, *ibid.* 2 Cor. ix. 8, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Tit. iii. 1, "Put them in mind . . . to be ready to every good work." Heb. xiii. 20, "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

Eph. iii. 16, [The apostle's prayer to the Father:] "—that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." vi. 10, "My brethren, be strong in the Lord, and in the power of His might."

Eph. iv. 2, on <sup>a</sup> above.

Acts v. 41, [Of the apostles, after being imprisoned



A.D. 64. 12 <sup>a</sup> Giving thanks unto the Father, which hath made us meet to be partakers of <sup>a</sup> the inheritance of the saints in light :

13 Who hath delivered us from <sup>a</sup> the power of darkness, <sup>b</sup> and hath translated us into the kingdom of <sup>c</sup> His dear Son :

14 <sup>a</sup> In whom we have redemption through His blood, even the forgiveness of sins :

15 Who is <sup>a</sup> the image of the invisible God, <sup>a</sup> the First-born of every creature :

16 For <sup>a</sup> by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or <sup>a</sup> dominions,

or principalities, or powers : all things were created <sup>a</sup> by Him, and for Him :

17 <sup>a</sup> And He is before all things, and by Him all things consist.

18 And <sup>a</sup> He is the Head of the body, the church : who is the beginning, <sup>a</sup> the first-born from the dead ; that <sup>a</sup> in all things He might have the pre-eminence.

19 For it pleased the Father that <sup>a</sup> in Him should all fulness dwell ;

20 And, <sup>a</sup> having <sup>a</sup> made peace through the blood of His cross, <sup>a</sup> by Him to reconcile <sup>a</sup> all things unto Himself ; by Him, *I say*, whether *they be* things in earth, or things in heaven.

and beaten for preaching Christ :] " They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." Rom. v. 3, " We glory in tribulations also : knowing that tribulation worketh patience."

<sup>a</sup> Eph. v. 18, 20, " Be filled with the Spirit . . giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." Col. iii. 15, " Be ye thankful."

<sup>a</sup> Acts xxvi. 17, [The Lord's purpose in sending Paul to the Gentiles :] " Now I send thee . . that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in Me." Eph. i. 11, " In whom also [that is, Christ] we have obtained an inheritance."

<sup>a</sup> Eph. vi. 12, " We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Heb. ii. 14, " As the children are partakers of flesh and blood, He also Himself [that is, the Captain of our salvation] likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil." 1 Pet. ii. 9, " Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light : which in time past were not a people, but are now the people of God."

<sup>a</sup> 1 Thess. ii. 12, on <sup>a</sup> above. 2 Pet. i. 10, " Give diligence to make your calling and election sure : for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

<sup>a</sup> Eph. i. 7, id. ; [said of Christ, as " the Beloved." ]  
<sup>a</sup> 2 Cor. iv. 4, " Christ . . is the image of God." Heb. i. 3, [Of the Son of God :] " — being the brightness of His glory, and the express image of His Person."

<sup>a</sup> Rev. iii. 14, [Of Jesus Christ :] " the Beginning of the creation of God."

<sup>a</sup> John i. 3, [Of the Word :] " All things were made by Him ; and without Him was not anything made that was made." 1 Cor. viii. 6, " To us *there is but* . . one Lord Jesus Christ, by whom are all things, and we by Him." Eph. iii. 9, " God . . created all things by Jesus Christ." Heb. i. 1, " God . . hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds."

<sup>a</sup> Rom. viii. 38, " I am persuaded, that neither . . angels, nor principalities, nor powers . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Eph. i. 17, 20, " The God of our Lord Jesus Christ . . set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion." Col. ii. 8, 10, " Christ . . is

the Head of all principality and power . . 15, Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." [that is, the cross.] 1 Pet. iii. 22, " — angels and authorities and powers being made subject unto Him."

<sup>a</sup> Rom. xi. 36, [Of God :] " Of Him, and through Him, and to Him, are all things : to whom be glory forever. Amen." Heb. ii. 10, [Of God :] " — Him, for whom are all things, and by whom are all things."

<sup>a</sup> John i. 1, " In the beginning was the Word, and the Word was with God, and the Word was God." 3, on <sup>a</sup> above. xvii. 5, [Jesus prayeth just before His betrayal :] " Now, O Father, glorify Thou Me with thine Own Self with the glory which I had with Thee before the world was." 1 Cor. viii. 6, on <sup>a</sup> above.

<sup>a</sup> 1 Cor. xi. 3, " I would have you know, that the Head of every man is Christ." Eph. i. 9, " — having made known to us the mystery of His will, 10, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth. 17, 22, The God of our Lord Jesus Christ . . gave Him to be the Head over all things to the church, which is His body." iv. 15, " — Him . . which is the Head, even Christ." v. 23, " Christ is the Head of the Church."

<sup>a</sup> Acts xxvi. 22, [Paul before Agrippa :] " I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : that Christ . . should be the First that should rise from the dead." 1 Cor. xv. 20, " Now is Christ risen from the dead, and become the first-fruits of them that slept . . For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at His coming." Rev. i. 5, " Jesus Christ . . the first-begotten of the dead, and the Prince of the kings of the earth."

<sup>a</sup> John i. 14, " The Word was made flesh . . full of grace and truth. 16, And of His fulness have all we received, and grace for grace." iii. 34, [Of Him whom God hath sent, that is, Christ :] " God giveth not the Spirit by measure unto Him." Col. ii. 9, " In Him dwelleth all the fulness of the Godhead bodily." iii. 11, [Of the new man :] " Christ is all."

<sup>a</sup> Eph. ii. 13, " Christ . . is our peace, who hath made both [the Jew and the Gentile] one, and hath broken down the middle wall of partition between us ; 15, having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; for to make in Himself of twain one new man, so making peace ; 16, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

<sup>a</sup> 2 Cor. v. 18, " All things are of God, who hath reconciled us to Himself by Jesus Christ."

<sup>a</sup> Eph. i. 10, on <sup>a</sup> above.

A.D. 64.

21 And you, <sup>a</sup> that were sometime alienated and enemies <sup>b</sup> in your mind <sup>c</sup> by wicked works, yet now hath He reconciled

22 'In the body of His flesh through death, <sup>d</sup> to present you holy and unblamable and unprovoked in His sight:

23 If ye continue in the faith <sup>e</sup> grounded and settled, and be <sup>f</sup> not moved away from the hope of the gospel, which ye have heard, <sup>g</sup> and which was preached <sup>h</sup> to every creature which is under heaven; <sup>i</sup> whereof I Paul am made a minister;

<sup>a</sup> Eph. ii. 1, "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. 11, Remember, that ye being in time past Gentiles in the flesh . . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. 19, Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." iv. 18, [Of the Gentiles:] "— having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

<sup>b</sup> Tit. i. 15, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

<sup>c</sup> Eph. ii. 15, 16, on <sup>a</sup> above.

<sup>d</sup> Luke i. 74, [God's promise to Abraham, from the prayer of Zacharias:] "— that He would grant unto us, that we . . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Eph. i. 4, [God's purpose in choosing His people:] "— that we should be holy and without blame before Him in love." v. 25, "Christ also loved the church, and gave Himself for it; 27, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Thess. iv. 7, "God hath not called us unto uncleanness, but unto holiness." Tit. ii. 13, "Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Jude 24, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy . . ."

<sup>e</sup> Eph. iii. 17, [The apostle's prayer:] "— that Christ may dwell in your hearts by faith . . . ye being rooted and grounded in love." Col. ii. 6, "As ye have . . . received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith."

<sup>f</sup> John xv. 6, "If a man abide not in Me, [that is, Christ, the true vine,] he is cast forth as a branch, and is withered."

<sup>g</sup> Rom. x. 18, on <sup>a</sup> verse 6.

<sup>h</sup> Verse 6.

<sup>i</sup> Verse 25. Acts i. 17, [Of Judas, Peter said:] "He was numbered with us, and had obtained part of this ministry." 2 Cor. iii. 5, "God . . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." iv. 1, "Seeing we have this ministry, [that is, of the gospel,] as we have received mercy, we faint

A.D. 64.

24 'Who now rejoice in my sufferings <sup>a</sup> for you, and fill up <sup>b</sup> that which is behind of the afflictions of Christ in my flesh for <sup>c</sup> His body's sake, which is the church:

25 Whereof I am made a minister, according to <sup>d</sup> "the dispensation of God which is given to me for you, <sup>e</sup> to fulfil the word of God;

26 Even <sup>f</sup> the mystery which hath been hid from ages and from generations, <sup>g</sup> but now is made manifest to His saints:

<sup>a</sup> Or, fully to preach [πληρωσαι] the word of God. Rom. xv. 19, "— I have fully preached [πληρωσάμενος] the gospel of Christ."

not." v. 18, "God . . . hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Eph. iii. 7, "I was made a minister, [that is, of the gospel,] according to the gift of the grace of God given unto me by the effectual working of His power." 1 Tim. ii. 7, "I am ordained a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity."

<sup>b</sup> Rom. v. 3, on <sup>a</sup> verse 11. 2 Cor. vii. 4, "I am filled with comfort, I am exceeding joyful in all our tribulations."

<sup>c</sup> Eph. iii. 1, "I Paul the prisoner of Jesus Christ for you Gentiles, 2, if ye have heard of the dispensation of the grace of God which is given me to you-ward." 13, "I desire that ye faint not at my tribulations for you, which is your glory."

<sup>d</sup> 2 Cor. i. 5, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6, And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." Phil. iii. 8, "I have suffered the loss of all things, 10, that I may know . . . the fellowship of His sufferings, being made conformable unto His death." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." ii. 10, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

<sup>e</sup> Eph. i. 22, "The church . . . is His [that is, Christ's] body."

<sup>f</sup> Verse 23. 1 Cor. ix. 17, "— a dispensation of the gospel is committed unto me." Gal. ii. 7, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." Eph. iii. 2, on <sup>a</sup> above.

<sup>g</sup> Rom. xvi. 25, "The mystery, which was kept secret since the world began . . . now is made manifest." 1 Cor. ii. 7, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Eph. iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God."

<sup>h</sup> Matt. xiii. 11, [A reason why Jesus spake to the disciples in parables:] "It is given unto you to know the mysteries of the kingdom of heaven." 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling . . . according to His own purpose and grace, which was given us in Christ Jesus before the world began,

A. D. 64. 27 <sup>o</sup>To whom God would make known what is <sup>a</sup>the riches of the glory of this mystery among the Gentiles; which is Christ <sup>b</sup>in you, 'the hope of glory:'.  
8 Or, among you.

28 Whom we preach, <sup>a</sup>warning every man, and teaching every man in all wisdom; <sup>b</sup>that we may present every man perfect in Christ Jesus:

29 <sup>a</sup>Whereunto I also labour, "striving 'accord- ing to His working, which worketh in me mightily.

### CHAPTER II.

1 *He still exhorteth them to be constant in Christ, 8 to be aware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.*

**F**OR I would that ye knew what great <sup>1a</sup>con- flict I have for you, and for them at Laodi- cea, and for as many as have not seen my face in the flesh;

1 Or, fear, or, care.

but is now made manifest by the appearing of our Sa- viour Jesus Christ."

<sup>o</sup> 2 Cor. ii. 14, "Now thanks be unto God, which al- ways . . maketh manifest the savour of His knowledge by us in every place."

<sup>a</sup> Rom. ix. 23, "— the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles." Eph. i. 7, "We have redemption through His blood, [that is, the blood of the Beloved,] the forgiveness of sins, according to the riches of His [the Father's] grace; 8, wherein He hath abounded toward us in all wisdom and prudence." iii. 8, on <sup>a</sup> above.

<sup>1</sup> Tim. i. 1, "Our . . Lord Jesus Christ, *which is our hope.*"

<sup>1</sup> Acts xx. 20, [Paul to the elders of the church of Ephesus:] "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. 27, I have not shunned to declare unto you all the counsel of God. 31, Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

<sup>1</sup> Verse 22. 2 Cor. xi. 2, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Eph. v. 27, on <sup>a</sup> above.

<sup>1</sup> 1 Cor. xv. 10, "I laboured more abundantly than they all, [that is, than the other apostles:] yet not I, but the grace of God which was with me."

<sup>a</sup> Col. ii. 1, which see.

<sup>o</sup> Eph. i. 13, 19, [The apostle praying the Father:] "— that ye may know . . what is the exceeding great- ness of His power to us-ward who believe, according to the working of His mighty power." iii. 7, on <sup>a</sup> above. 20, "— Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

CHAP. II.—<sup>a</sup> Col. i. 29, which see. Phil. i. 29, "Unto you it is given in the behalf of Christ . . to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." 1 Thess. ii. 2, "After that we had suffered before, and were shamefully en- treated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention."

<sup>o</sup> 2 Cor. i. 6, on <sup>a</sup> above.

<sup>a</sup> Col. iii. 14, "Charity . . is the bond of perfectness."

<sup>a</sup> Phil. iii. 8, "I count all things but loss for the ex-

2 <sup>b</sup>That their hearts might be comfort- ed, <sup>a</sup>being knit together in love, and unto all riches of the full assurance of understanding, <sup>a</sup>to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 <sup>a</sup>"In whom are hid all the treasures of wisdom and knowledge. 2 Or, Where- in.

4 And this I say, <sup>a</sup>lest any man should beguile you with enticing words.

5 For <sup>a</sup>though I be absent in the flesh, yet am I with you in the spirit, joying and beholding <sup>a</sup>your order, and the <sup>a</sup>'steadfastness of your faith in Christ.

6 <sup>a</sup>As ye have therefore received Christ Jesus the Lord, so walk ye in Him:

7 <sup>a</sup>Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

cency of the knowledge of Christ Jesus my Lord." Col. i. 9, "We . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

<sup>1</sup> Cor. i. 24, "— unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." ii. 6, "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, *even the hidden wisdom*, which God ordained before the world unto our glory." Eph. i. 8, on <sup>a</sup> above. Col. i. 9, on the last reference.

<sup>1</sup> Verses 8, 18. Rom. xvi. 18, [Of them who cause divisions and offences:] "They that are such serve not our Lord Jesus Christ, but . . by good words and fair speeches deceive the hearts of the simple." 2 Cor. xi. 13, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Eph. iv. 14, "— he no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." v. 6, "Let no man deceive you with vain words."

<sup>o</sup> 1 Cor. v. 3, "I verily, as absent in body, but present in spirit, have judged already, as though I were present."

1 Thess. ii. 17, "We, brethren, being taken from you for a short time in presence, not in heart."

<sup>1</sup> 1 Cor. xiv. 40, "Let all things be done decently and in order."

<sup>1</sup> Pet. v. 8, "Your adversary the devil, as a roaring lion, goeth about . . whom resist steadfast in the faith."

<sup>1</sup> 1 Thess. iv. 1, "We . . beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." Jude 3, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

<sup>1</sup> Eph. ii. 21, [Of God's household:] "All the build- ing fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." iii. 17, [The apostle's desire:] "— that Christ may dwell in your hearts by faith . . ye being rooted and grounded in love." Colossians i. 21, "You . . hath He [Christ] re- conciled, 22, to present you holy and unblamable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."



A.D. 64. 8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

3 Or, elements. 9 For in Him dwelleth all the fulness of the Godhead bodily.

10 "And ye are complete in Him, which is the Head of all principality and power:

11 In whom also ye are 'circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

"Verse 18. Jer. xxix. 8, "Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My Name: I have not sent them, saith the LORD." Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Eph. v. 6, on above. Heb. xiii. 9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

"Verse 22. Matt. xv. 1, "Then came to Jesus scribes and Pharisees... saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 9, In vain do they worship Me, teaching for doctrines the commandments of men." Gal. i. 13, [Of the apostle before his conversion:] "I... profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

"Verse 20. Gal. iv. 3, 9, "We, when we were children, were in bondage under the elements, [marg. or, rudiments] of the world: but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, [marg. or, rudiments,] whereunto ye desire again to be in bondage."

"John i. 14, "The Word was... full of grace and truth." Col. i. 19, "It pleased the Father that in Him [that is, the Son] should all fulness dwell."

"John i. 16, "Of His [that is, the Word's] fulness have we all received, and grace for grace."

"Eph. i. 19, 20, "The God of our Lord Jesus Christ... set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion." 1 Pet. iii. 21, "Jesus Christ... is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

"Col. i. 16, [Of the Son:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

"Deut. x. 16, "Circumcise... the foreskin of your heart." xxx. 6, [God's promise to the repentant:] "The LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." Jer. iv. 4, [Exhortation to repentance:] "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil

12 "Buried with Him in baptism, where- A.D. 64. in also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

13 "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;

14 "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

15 And having spoiled principalities and

of your doings." Rom. ii. 29, "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Philippians iii. 3, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

"Rom. vi. 4, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: 6, knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Eph. iv. 22, "— put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Col. iii. 8, "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9, Lie not one to another, seeing that ye have put off the old man with his deeds."

"Rom. vi. 4, on the reference above.

"Col. iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Ephesians i. 19, on page 476. iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power."

"Acts ii. 24, [Peter, with the eleven, preaching Jesus on the day of Pentecost:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it."

"Eph. ii. 1, "You hath He [that is, the Father] quickened, who were dead in trespasses and sins. 5, Even when we were dead in sins, [He] hath quickened us together with Christ... 6, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus... 11, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands."

"Eph. ii. 14, "He is our peace, 15, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain [that is, of Jews and Gentiles] one new man, so making peace; 16, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

"Gen. iii. 14, "The LORD God said unto the serpent... I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Psa. lxxviii. 18, [God's care for His church:] "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men:" [applied to Christ] Eph. iv. 8. Isa. liii. 12, [The good success of the passion of Christ:] "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because

A. D. 64. \* powers, He made a show of them openly, triumphing over them <sup>4</sup> in it.

16 Let no man therefore <sup>2</sup> judge you <sup>3</sup> in <sup>4</sup> meat, or in drink, or <sup>5</sup> in respect of an holy-day, or of the new moon, or of the sabbath days :

17 <sup>6</sup> Which are a shadow of things to come; but the body is of Christ.

18 <sup>7</sup> Let no man <sup>8</sup> beguile you of your reward <sup>9</sup> in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding <sup>10</sup> the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

He hath poured out His soul unto death : and He was numbered with the transgressors ; and He bare the sin of many, and made intercession for the transgressors." Matthew xii. 28, and Luke xi. 22, [To the Pharisees, charging Jesus with casting out devils by Beelzebub :] "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house." Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven." John xii. 31, [On foretelling His death, Jesus said :] "Now is the judgment of this world : now shall the prince of this world be cast out." xvi. 8, 11, "When He [that is, the Comforter] is come, He will reprove the world . . of judgment, because the prince of this world is judged." Hebrews ii. 14, "As the children are partakers of flesh and blood, He also Himself [that is, the Captain of their salvation] likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil."

\* Eph. vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

\* Rom. xiv. 2, "One believeth that he may eat all things : another, who is weak, eateth herbs. 3, Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. 10, But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for we shall all stand before the judgment seat of Christ. 13, Let us not therefore judge one another any more ; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

\* Rom. xiv. 2, on the last reference. 17, "The kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost." 1 Cor. viii. 8, "Meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse."

\* Rom. xiv. 5, "One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind." Gal. iv. 10, "Ye observe days, and months, and times, and years." [read the argument.]

\* Heb. viii. 4, "There are priests that offer gifts according to the law : who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle :

20 Wherefore if ye be <sup>1</sup> dead with Christ from <sup>2</sup> the rudiments of the world, <sup>3</sup> why, as though living in the world, are ye subject to ordinances,

21 (<sup>4</sup> Touch not ; taste not ; handle not ; 22 Which all are to perish with the using ; ) <sup>5</sup> after the commandments and doctrines of men ?

23 <sup>6</sup> Which things have indeed a show of wisdom in <sup>7</sup> will-worship, and humility, and <sup>8</sup> neglecting of the body ; not in any honour to the satisfying of the flesh.

### CHAPTER III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." ix. 8, "The first tabernacle . . was a figure for the time then present." x. 1, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

\* Verse 4. \* Ezek. xiii. 3, "Thus saith the Lord God ; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" 1 Tim. i. 6, "Some having swerved [that is, from the right use and end of the law] have turned aside unto vain jangling ; desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm."

\* Eph. iv. 15, "— Him . . which is the Head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

\* Rom. vi. 3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death ? Therefore we are buried with Him by baptism into death. 5, If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." vii. 4, "My brethren, ye also are become dead to the law by the body of Christ . . that we should bring forth fruit unto God. 6, Now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter." Gal. ii. 19, "I through the law am dead to the law, that I might live unto God." Eph. ii. 15, on "above."

\* Verse 8. \* Gal. iv. 3, 9, on "verse 8."

\* 1 Tim. iv. 1, 3, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

\* Isaiah xxix. 13, "The Lord said . . This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." Matt. xv. 9, on "verse 8." Tit. i. 14, "— not giving heed to Jewish fables, and commandments of men, that turn from the truth."

\* 1 Tim. iv. 8, "Bodily exercise profiteth little." \* Verse 8.

4 Or, in Himself.

5 Or, for eating and drinking.

6 Or, in part.

7 Or, judge against you.

8 Or, being a voluntary in humility, verse 22.

A. D. 64.

9 Or, elements.

10 Or, punishing, or, not sparing.

A.D. 64. IF ye then <sup>a</sup> be risen with Christ, seek those things which are above, where <sup>b</sup> Christ sitteth on the right hand of God.

2 Set your <sup>1</sup>affection on things above, not on <sup>1</sup>Or, mind. things on the earth.

3 <sup>c</sup>For ye are dead, <sup>d</sup>and your life is hid with Christ in God.

4 <sup>e</sup>When Christ, *who is* <sup>f</sup>our life, shall appear, then shall ye also appear with Him <sup>g</sup>in glory.

5 <sup>h</sup>Mortify therefore <sup>i</sup>your members which are upon the earth; <sup>j</sup>fornication, uncleanness, inordinate affection, <sup>k</sup>evil concupiscence, and covetousness, <sup>l</sup>which is idolatry:

CHAP. III.—<sup>m</sup>Rom. vi. 5, on <sup>n</sup>above. Eph. ii. 6, on <sup>n</sup>above. Col. ii. 12, “—buried with Him [that is, Christ] in baptism, wherein also ye are risen with Him through the faith of the operation of God.”

<sup>1</sup>Rom. viii. 34, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God.” Eph. i. 17, 20, “The God of our Lord Jesus Christ . . . set Him at His Own right hand in the heavenly places.”

<sup>2</sup>Rom. vi. 2, “How shall we that are dead to sin, live any longer therein?” Gal. ii. 20, “I am crucified with Christ: nevertheless I live; y yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.” Col. ii. 20, which see.

<sup>3</sup>2 Cor. v. 7, “We walk by faith, not by sight.” Col. i. 5, “—the hope which is laid up for you in heaven.”

<sup>4</sup>1 John iii. 2, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.”

<sup>5</sup>John xi. 25, “Jesus said . . . I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.” xiv. 6, “Jesus saith . . . I am the way, the truth, and the life: no man cometh unto the Father, but by Me.”

<sup>6</sup>1 Cor. xv. 43, [The resurrection of the body:] “It is sown in dishonour; it is raised in glory.” Phil. iii. 20, “The Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”

<sup>7</sup>Rom. viii. 13, “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Gal. v. 24, “They that are Christ’s have crucified the flesh with the affections and lusts.”

<sup>8</sup>Rom. vi. 13, “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

<sup>9</sup>Eph. v. 3, “Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4, neither filthiness, nor foolish talking, nor jesting, which are not convenient.”

<sup>10</sup>1 Thess. iv. 3, “This is the will of God, *even* your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God.”

<sup>11</sup>Eph. v. 5, “This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.”

<sup>12</sup>Rom. i. 18, “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of

6 <sup>13</sup>For which things’ sake the wrath <sup>14</sup>A.D. 64. of God cometh on <sup>15</sup>the children of disobedience:

7 <sup>16</sup>In the which ye also walked some time, when ye lived in them.

8 <sup>17</sup>But now ye also put off all these; anger, wrath, malice, blasphemy, <sup>18</sup>filthy communication out of your mouth.

9 <sup>19</sup>Lie not one to another, <sup>20</sup>seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which <sup>21</sup>is renewed in knowledge <sup>22</sup>after the image of Him that <sup>23</sup>created him:

men, who hold the truth in unrighteousness.” Eph. v. 6, “Because of these things [that is, fornication, uncleanness, &c.] cometh the wrath of God upon the children of disobedience.” Rev. xxii. 15, “Without [the holy city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

<sup>24</sup>Eph. ii. 2, “In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”

<sup>25</sup>Rom. vi. 19, “As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.” vii. 5, “When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” 1 Cor. vi. 11, “Such [that is, fornicators, &c.] were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.” Eph. ii. 2, on the last reference. Tit. iii. 3, “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.”

<sup>26</sup>Eph. iv. 22, “—put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23, and be renewed in the spirit of your mind; 24, and that ye put on the new man, which after God is created in righteousness and true holiness.” 1 Pet. ii. 1, “Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.” Heb. xii. 1, “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.” James i. 21, “Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

<sup>27</sup>Eph. iv. 29, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” v. 4, on <sup>28</sup>above.

<sup>29</sup>“Lie—another.” Lev. xix. 11, id. Eph. iv. 25, “Putting away lying, speak every man truth with his neighbour: for we are members one of another.”

<sup>30</sup>Eph. iv. 22, 24, on <sup>31</sup>above.

<sup>32</sup>Rom. xii. 2, “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

<sup>33</sup>Eph. iv. 23, 24, on <sup>34</sup>above.

<sup>35</sup>Eph. ii. 10, “We are His workmanship, created in



A.D. 64. 11 Where there is neither <sup>a</sup> Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: <sup>b</sup> but Christ is all, and in all.

12 <sup>a</sup> Put on therefore, <sup>a</sup> as the elect of God, holy and beloved, <sup>b</sup> bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 <sup>a</sup> Forbearing one another, and forgiving one another, if any man have a <sup>a</sup> quarrel against any:

<sup>a</sup> Or, complain. even as Christ forgave you, so also do ye.

14 <sup>a</sup> And above all these things <sup>a</sup> put on charity, which is the <sup>a</sup> bond of perfectness.

Christ Jesus unto good works, which God hath before ordained that we should walk in them."

<sup>a</sup> Rom. x. 12, "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him." 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." v. 6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Eph. vi. 8, "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

<sup>a</sup> Eph. i. 22, "The church . . . is His [that is, Christ's] body, the fulness of Him that filleth all in all."

<sup>a</sup> Eph. iv. 24, on <sup>a</sup> above.

<sup>a</sup> 1 Thess. i. 2, 4, "We give thanks to God always for you all . . . knowing, brethren beloved, your election of God." 1 Pet. i. 1, "— the strangers scattered throughout Pontus, &c., elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 2 Pet. i. 10, "Brethren, give diligence to make your calling and election sure: for if ye do these things, [that is, if you add to your faith virtue, &c.,] ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

<sup>a</sup> Gal. v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Eph. iv. 1, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, 2, with all lowliness and meekness, with long-suffering, forbearing one another in love; 3, endeavouring to keep the unity of the Spirit in the bond of peace." 32, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Phil. ii. 1, "If there be therefore any consolation in Christ . . . if any bowels and mercies, fulfil ye my joy, that ye be likeminded."

<sup>a</sup> Mark xi. 25, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Eph. iv. 2, 32, on the last reference.

<sup>a</sup> 1 Pet. iv. 8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

<sup>a</sup> John xiii. 34, [To the twelve:] "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Rom. xiii. 8, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." 1 Cor. xiii. [1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof,

15 And let <sup>a</sup> the peace of God rule A.D. 64. in your hearts, <sup>a</sup> to the which also ye are called <sup>a</sup> in one body; <sup>a</sup> and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another <sup>a</sup> in psalms and hymns and spiritual songs, singing <sup>a</sup> with grace in your hearts to the Lord.

17 And <sup>a</sup> whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, <sup>a</sup> giving thanks to God and the Father by Him.

18 <sup>a</sup> Wives, submit yourselves unto your

and 13 prelation before hope and faith.] Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Col. ii. 2, [The apostle's "great conflict:"] "— that their hearts might be comforted, being knit together in love." 1 Thess. iv. 9, "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Tim. i. 5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 John iii. 23, "This is His [that is, God's] commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." iv. 21, "This commandment have we from Him, that he who loveth God love his brother also."

<sup>a</sup> Eph. iv. 3, on <sup>a</sup> above.

<sup>a</sup> Rom. xiv. 17, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost." Phil. iv. 7, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

<sup>a</sup> 1 Cor. vii. 15, "God hath called us to peace."

<sup>a</sup> Eph. ii. 16, [Purpose of Christ's death to Jews and Gentiles:] "— that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." iv. 4, "There is one body."

<sup>a</sup> Verse 17. Col. ii. 7, "— abounding therein [that is, in the faith] with thanksgiving."

<sup>a</sup> 1 Cor. xiv. 26, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, &c. Let all things be done unto edifying." Eph. v. 18, "Be filled with the Spirit; 19, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20, giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ."

<sup>a</sup> Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

<sup>a</sup> 1 Cor. x. 31, "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God."

<sup>a</sup> Rom. i. 8, [For their faith:] "I thank my God through Jesus Christ for you all." Ephesians v. 20, on <sup>a</sup> above. Col. i. 11, [The apostle's desire:] "— that ye might walk worthy of the Lord . . . giving thanks unto the Father." ii. 7, on <sup>a</sup> above. 1 Thess. v. 17, 18, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." Heb. xiii. 15, "By Him [that is, Jesus] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name."

<sup>a</sup> Eph. v. 22, "Wives, submit yourselves unto your own husbands, as unto the Lord." Tit. ii. 3, "Speak thou the things which become sound doctrine: that . .

A.D. 64. own husbands, 'as it is fit in the Lord.

19 'Husbands, love *your* wives, and be not 'bitter against them.

20 'Children, obey *your* parents 'in all things: for this is well-pleasing unto the Lord.

21 'Fathers, provoke not your children to anger, lest they be discouraged.

22 'Servants, obey 'in all things *your* masters 'according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 'And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 'Knowing that of the Lord ye shall receive the reward of the inheritance: 'for ye serve the Lord Christ.

the aged women . . may teach the young women to be 5, obedient to their own husbands, that the word of God be not blasphemed." 1 Pet. iii. 1, "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation *coupled* with fear."

'Eph. v. 3, "as becometh saints," on \* verse 5.

'Eph. v. 25, "Husbands, love *your* wives, even as Christ also loved the church, and gave Himself for it. 28, So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 33, Let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband." 1 Pet. iii. 7, "Ye husbands, dwell with *them* [that is, their wives] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

'Eph. iv. 31, "Let all bitterness, and wrath, and anger . . be put away from you."

'Eph. vi. 1, "Children, obey your parents in the Lord: for this is right."

'Eph. v. 24, "Let the wives be [subject] to their own husbands in everything." Tit. ii. 9, on \* below.

'Eph. vi. 4, "Ye fathers, provoke not your children to wrath."

\* 22-24. Eph. vi. 5-8, id. 1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the Name of God and *His* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit." Tit. ii. 9, "Exhort servants to be obedient unto their own masters, and to please *them* well in all things; not answering again; 10, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." 1 Peter ii. 18, "Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

\* Verse 20.

\* Philem. 16, [Of Onesimus, a runaway servant, converted] "— receive him . . not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

\* Eph. vi. 6, 7, included under \* above.

\* Eph. vi. 8, *ibid*.

25 But he that doeth wrong shall A.D. 64. receive for the wrong which he hath done: and 'there is no respect of persons.

## CHAPTER IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

**M**ASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 'Continue in prayer, and watch in the same 'with thanksgiving;

3 'Withal praying also for us, that God would 'open unto us a door of utterance, to speak 'the mystery of Christ, 'for which I am also in bonds:

\* 1 Cor. vii. 22, "He that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant."

\* Romans ii. 11, [Of judging men at the last day:] "There is no respect of persons with God." Eph. vi. 9, [On the duties between masters and servants:] "Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him." 1 Pet. i. 17, "The Father . . without respect of persons judgeth according to every man's work." See Deut. x. 16, "Circumcise . . the foreskin of your heart, and be no more stiff-necked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward."

CHAP. IV.—'Eph. vi. 9, on the last reference.

\* Luke xviii. 1, "— men ought always to pray, and not to faint:" [illustrated by a parable of the importunate widow.] Rom. xii. 12, "— continuing instant in prayer."

\* Ephesians vi. 18, "— praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20, for which I am an ambassador in bonds." 1 Thess. v. 17, 18, on \* above.

\* Col. ii. 7, "— abounding therein [that is, in the faith] with thanksgiving." iii. 15, "Be ye thankful."

\* Eph. vi. 19, on \* above. 2 Thess. iii. 1, "Brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it* is with you."

\* 1 Cor. xvi. 8, "At Ephesus . . a great door and effectual is opened unto me." 2 Cor. ii. 12, "I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord."

\* Matt. xiii. 11, [To the disciples asking why He spake in parables, Jesus said:] "It is given unto you to know the mysteries of the kingdom of heaven." 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. — Moreover it is required in stewards, that a man be found faithful." Eph. vi. 19, on \* above. Col. i. 25, "I am made a minister . . to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints." ii. 2, "— being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

\* Eph. vi. 20, on \* above. Phil. i. 7, "Both in my

A.D. 64. 4 That I may make it manifest, as I ought to speak.

5 <sup>a</sup> Walk in wisdom toward them that are without, 'redeeming the time.

6 Let your speech be always <sup>a</sup> with grace, 'seasoned with salt, "that ye may know how ye ought to answer every man.

7 "All my state shall Tychicus declare unto you, *who is a beloved brother*, and a faithful minister and fellow-servant in the Lord:

8 "Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With <sup>a</sup> Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which are *done* here.

10 "Aristarchus my fellow-prisoner saluteth you, and "Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are *my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."

<sup>a</sup> Eph. v. 15, "See then that ye walk circumspectly, not as fools, but as wise, 16, redeeming the time, because the days are evil." 1 Thess. iv. 10, 12, "We beseech you, brethren . . . that ye may walk honestly toward them that are without."

<sup>a</sup> Eph. v. 16, on the last reference.

<sup>a</sup> Eccles. x. 12, "The words of a wise man's mouth are gracious." Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom . . . singing with grace in your hearts to the Lord."

<sup>a</sup> Mark ix. 50, "Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves."

<sup>a</sup> 1 Pet. iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience."

<sup>a</sup> Eph. vi. 21, 22, id.

<sup>a</sup> Eph. vi. 22, on the last reference.

<sup>a</sup> Philem. 10, "—my son Onesimus, whom I have begotten in my bonds."

<sup>a</sup> Acts xix. 29, [On the preaching of Paul, at Ephesus:] "The whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre." xx. 4, "There accompanied him [that is, Paul] into Asia . . . of the Thessalonians, Aristarchus." xxvii. 2, [Paul shipping toward Rome:] "Aristarchus, a Macedonian of Thessalonica, being with us." Philemon 23, "There salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24, Marcus, Aristarchus, Demas, Lucas, my fellow-labourers."

<sup>a</sup> Acts xv. 37, [To visit the brethren:] "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus." 2 Tim. iv. 11, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."

12 "Epaphras, who is *one* of you, a servant of Christ, saluteth you, always

<sup>a</sup> 'labouring fervently for you in prayers, that ye may stand "perfect and <sup>a</sup> complete in all the will of God.

<sup>1</sup> Or, strictly.  
<sup>2</sup> Or, Allied.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 "Luke, the beloved physician, and "Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and "the church which is in his house.

16 And when <sup>a</sup> this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to "Archippus, Take heed to "the ministry which thou hast received in the Lord, that thou fulfil it.

18 <sup>a</sup> The salutation by the hand of me Paul. "Remember my bonds. <sup>a</sup> Grace be with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

<sup>a</sup> Col. i. 7, "Epaphras our dear fellow-servant . . . is for you a faithful minister of Christ; who also declared unto us your love in the Spirit." Philemon 23, on <sup>a</sup> above.

<sup>a</sup> Romans xv. 30, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

<sup>a</sup> Matt. v. 48, [With respect to love and mercy:] "Be ye . . . perfect, even as your Father which is in heaven is perfect." 1 Cor. ii. 6, "We speak wisdom among them that are perfect." xiv. 20, "In understanding be men," [marg. Gr. *perfect*, or of a ripe age.] Phil. iii. 13, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." Heb. v. 14, "Strong meat belongeth to them that are of full age, [marg. or, *perfect*,] even those who by reason of use have their senses exercised to discern both good and evil."

<sup>a</sup> 2 Tim. iv. 11, on <sup>a</sup> above.

<sup>a</sup> 2 Tim. iv. 10, "Demas hath forsaken me, having loved this present world." Philem. 24, on <sup>a</sup> above.

<sup>a</sup> Romans xvi. 5, "Greet the church that is in their house," [that is, the house of Priscilla and Aquila.] 1 Cor. xvi. 19, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

<sup>a</sup> 1 Thess. v. 27, "I charge you by the Lord that this epistle be read unto all the holy brethren."

<sup>a</sup> Philem. 2, "Archippus our fellow-soldier."

<sup>a</sup> 1 Tim. iv. 6, "If thou put the brethren in remembrance of these things, [that there shall be a departure from the faith, &c.,] thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

<sup>a</sup> 1 Cor. xvi. 21, "The salutation of me Paul with mine own hand." 2 Thess. iii. 17, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write."

<sup>a</sup> Heb. xiii. 3, "Remember them that are in bonds, as bound with them."

<sup>a</sup> Heb. xiii. 25, "Grace be with you all. Amen."



# THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

## THESSALONIANS.

### CHAPTER I.

<sup>1</sup> *The Thessalonians are given to understand both how mindful of them saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

A.D. 54. **PAUL**, and <sup>a</sup> Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: <sup>b</sup> Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 <sup>c</sup> We give thanks to God always for you all, making mention of you in our prayers;

CHAP. I.—<sup>a</sup> 2 Thess. i. 1, id. 2 Cor. i. 19, "The Son of God, Jesus Christ . . . was preached among you by us, even by me and Silvanus and Timotheus." 1 Pet. v. 12, "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly."

<sup>b</sup> Eph. i. 2, id.

<sup>c</sup> Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Eph. i. 15, "I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Philem. 4, "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

<sup>d</sup> 1 Thess. ii. 13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."

<sup>e</sup> John vi. 27, "[Those who sought Christ, not for His miracles, but for the loaves and fishes, said unto Him:] "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." Gal. v. 6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." 1 Thess. iii. 6, "Timotheus came from you unto us, and brought us good tidings of your faith and charity." 2 Thess. i. 3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4, so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. 11, We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power." James ii. 17, "Faith, if it hath not works, is dead, being alone."

<sup>f</sup> Rom. xvi. 6, "Greet Mary, who bestowed much labour on us." Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

3 <sup>d</sup> Remembering without ceasing <sup>e</sup> your work of faith, <sup>f</sup> and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren <sup>1</sup> beloved, <sup>2</sup> your election of God. <sup>1</sup> Or, beloved of God, your election.

5 For <sup>a</sup> our gospel came not unto you in word only, but also in power, and <sup>b</sup> in the Holy Ghost, <sup>c</sup> and in much assurance; as <sup>d</sup> ye know what manner of men we were among you for your sake.

6 And <sup>e</sup> ye became followers of us, and of the Lord, having received the word in much affliction, <sup>f</sup> with joy of the Holy Ghost:

<sup>a</sup> Col. iii. 12, "Put on . . . as the elect of God, holy and beloved, bowels of mercies," &c. 2 Thess. ii. 13, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

<sup>b</sup> Mark xvi. 20, "[Of the apostles, after Christ's ascension:] "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." 1 Cor. ii. 4, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." iv. 20, "The kingdom of God is not in word, but in power."

<sup>c</sup> 2 Cor. vi. 4, "— approving ourselves as the ministers of God, 6, by the Holy Ghost . . . by the word of truth, by the power of God."

<sup>d</sup> Col. ii. 2, "[The apostle's conflict:] "— that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." Heb. ii. 3, "Great salvation . . . at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will."

<sup>e</sup> 1 Thess. ii. 1, 5, 10, 11, which see. 2 Thess. iii. 7, "Yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you."

<sup>f</sup> 1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me." xi. 1, "Be ye followers of me, even as I also am of Christ." Phil. iii. 17, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." 1 Thess. ii. 14, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews." 2 Thess. iii. 8, "We . . . wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us."

<sup>a</sup> Acts v. 41, "[Of the apostles, having been imprisoned and beaten for preaching Christ:] "They de-

A.D. 54. 7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for His Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

#### CHAPTER II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.

parted from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." Heb. x. 34, "Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

\* Rom. x. 18, [Of the preachers of the gospel:] "Their sound went into all the earth, and their words unto the ends of the world."

\* Rom. i. 8, on \* above. 2 Thess. i. 4, on \* above.

\* 1 Cor. xii. 1, which see.

\* 1 Cor. xii. 2, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." Gal. iv. 8, "When ye knew not God, ye did service unto them which by nature are no gods."

\* Rom. ii. 6, "God . . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Phil. iii. 20, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Tit. ii. 13, "— looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us." 2 Pet. iii. 12, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Rev. i. 7, "Behold, He cometh with clouds; and every eye shall see Him."

\* Acts i. 10, [To the apostles, beholding the ascension of Christ:] "Two men stood by them in white apparel; which said . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels."

\* Acts ii. 24, [Peter, with the eleven, preaching Christ on the day of Pentecost:] "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it"

\* Matt. iii. 7, [John the Baptist reprehending the Pharisees and Sadducees:] "He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Rom. v. 9, "Being now justified by His blood, we shall be saved from wrath through Him." 1 Thess. v. 9, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us."

CHAP. II.—1 Thess. i. 5, 9, which see.

\* Acts xvi. 22, [Paul and Silas at Philippi:] "The

18 A reason is rendered both why saint Paul was so long absent from them, and also why he was so desirous to see them.

FOR \*yourselves, brethren, know our entrance in unto you, that it was not in vain: A.D. 54.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering

multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

\* 1 Thess. i. 5, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

\* Acts xvii. 2, [To the Jews of Thessalonica:] "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

\* Phil. i. 29, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." Col. ii. 1, "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh."

\* Verse 5. 2 Cor. vii. 2, "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Pet. i. 16, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty," [that is, His transfiguration.]

\* 1 Cor. vii. 25, "Concerning virgins . . . I give my judgment, as one that hath obtained mercy of the Lord to be faithful." 1 Tim. i. 11, "The glorious gospel of the blessed God . . . was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."

\* 1 Cor. ix. 17, "— a dispensation of the gospel is committed unto me." Gal. ii. 7, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." Tit. i. 3, "God . . . hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour."

\* Gal. i. 10, [In preaching the gospel:] "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

\* Prov. xvii. 3, "The refining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." Rom. viii. 27, "He that searcheth the hearts knoweth what is the mind of the Spirit."

\* Acts xx. 33, [Paul to the elders of Ephesus:] "I

A.D. 54. words, as ye know, nor a cloak of covetousness; <sup>1</sup> God is witness :

6 <sup>a</sup> Nor of men sought we glory, neither of you, nor yet of others, when <sup>b</sup> we might have <sup>c</sup> been <sup>d</sup> burdensome, <sup>e</sup> as the apostles of Christ.

7 But <sup>f</sup> we were gentle among you, even as a nurse cherisheth her children :

8 So being affectionately desirous of you, we were willing <sup>g</sup> to have imparted unto you, not the gospel of God only, but also <sup>h</sup> our own souls, because ye were dear unto us.

have coveted no man's silver, or gold, or apparel." 2 Cor. ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." iv. 1, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." vii. 2, on <sup>i</sup> above. xii. 17, "Did I make a gain of you by any of them whom I sent unto you?"

<sup>a</sup> Rom. i. 9, id., [of the apostle's unceasing prayers.]

<sup>b</sup> John v. 41, [To the Jews, which believed not, Jesus said:] "I receive not honour from men. 44, How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" xii. 42, "Among the chief rulers also many believed on Him, [that is, Jesus;] but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

<sup>c</sup> 1 Cor. ix. 4, "Have we not power to eat and to drink? 6, Or I . . . and Barnabas, have not we power to forbear working? 12, If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 18, What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." 2 Cor. x. 1, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: 2, but I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 10, His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 11, Let such an one think this, that, such as we are in word by letters when we are absent, such *will* we be also in deed when we are present." xiii. 10, "I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." 2 Thess. iii. 8, "We . . . wrought with labour and travail night and day, that we might not be chargeable to any of you: 9, not because we have not power, but to make ourselves an ensample unto you to follow us." Philem. 8, [Beseeching Philemon to receive back Onesimus, a runaway servant:] "Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

<sup>d</sup> 2 Cor. xi. 9, "When I was present with you, and wanted, I was chargeable to no man . . . and in all things

9 For ye remember, brethren, our A.D. 54. labour and travail: for <sup>e</sup>labouring night and day, <sup>f</sup> because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 <sup>g</sup> Ye are witnesses, and God also, <sup>h</sup> how holily and justly and unblamably we behaved ourselves among you that believe :

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 <sup>i</sup> That ye would walk worthy of God,

I have kept myself from being burdensome unto you, and so will I keep myself." xii. 13, "What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. 14, Behold, the third time I am ready to come to you; and I will not be burdensome to you." 2 Thess. iii. 8, on the reference above.

<sup>j</sup> 1 Cor. ix. 1, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2, If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 5, Have we not power to lead about a sister, a wife, as well as other apostles, and as . . . Cephas?"

<sup>k</sup> 1 Cor. ii. 3, "I was with you in weakness, and in fear, and in much trembling." ix. 22, "To the weak became I as weak, that I might gain the weak." 2 Cor. xiii. 4, "Though He [Christ] was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you." 2 Tim. ii. 24, "The servant of the Lord must not strive; but be gentle unto all men . . . patient, in meekness instructing those that oppose themselves."

<sup>l</sup> Rom. i. 11, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." xv. 29, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ."

<sup>m</sup> 2 Cor. xii. 15, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

<sup>n</sup> Acts xx. 34, [Paul to the elders of Ephesus:] "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 1 Cor. iv. 11, "Even unto this present hour we . . . labour, working with our own hands." 2 Cor. xi. 9, on <sup>o</sup> above. 2 Thess. iii. 8, on <sup>p</sup> above.

<sup>q</sup> 2 Cor. xii. 13, 14, on <sup>r</sup> above.

<sup>s</sup> 1 Thess. i. 5, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

<sup>t</sup> 2 Cor. vii. 2, on <sup>u</sup> above. 2 Thess. iii. 7, "Yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you."

<sup>v</sup> Eph. iv. 1, [Exhorting to unity:] "I . . . beseech you, that ye walk worthy of the vocation wherewith ye are called." Phil. i. 27, [Exhorting to unity:] "Let your conversation be as it becometh the gospel of Christ." Col. i. 9, "We . . . do not cease to pray for you, 10, that ye would walk worthy of the Lord unto all pleasing, being fruitful in every good work." 1 Thess. iv. 1, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."



A.D. 54. \* who hath called you unto His kingdom and glory.

13 For this cause also thank we God \* without ceasing, because, when ye received the word of God which ye heard of us, ye received it <sup>b</sup> not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe :

14 For ye, brethren, became followers <sup>c</sup> of the churches of God which in Judea are in Christ Jesus ; for <sup>d</sup> ye also have suffered like things of

your own countrymen, \* even as they <sup>e</sup> have of the Jews : A.D. 54.

15 <sup>f</sup> Who both killed the Lord Jesus, and <sup>g</sup> their own prophets, and have <sup>h</sup> persecuted us ; and they pleased not God, <sup>i</sup> and are contrary <sup>g<sup>tr</sup>, chased us out</sup> to all men :

16 <sup>j</sup> Forbidding us to speak to the Gentiles that they might be saved, <sup>k</sup> to fill up their sins alway : <sup>l</sup> for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for

<sup>a</sup> 1 Cor. i. 9, " God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." 1 Thess. v. 24, " Faithful is He that calleth you." 2 Thess. ii. 13, " God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Tim. i. 8, " God . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus."

<sup>b</sup> 1 Thess. i. 2, " We give thanks to God always for you all . . remembering without ceasing your work of faith," &c.

<sup>c</sup> Matt. x. 40, [Christ's charge to the twelve :] " He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Gal. iv. 13, [When the apostle first preached the gospel to them :] " Ye . . received me as an angel of God, *even* as Christ Jesus." 2 Pet. iii. 1, " I stir up your pure minds by way of remembrance : that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

<sup>d</sup> Gal. i. 22, " — the churches of Judea which were in Christ."

<sup>e</sup> Acts xvii. 5, [Of Paul and Silas, at Thessalonica, A.D. 53 :] " The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 16, And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither* went into the synagogue of the Jews. 13, But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up the people."

<sup>f</sup> Heb. x. 33, " Ye were made a gazing-stock both by reproaches and afflictions ; and . . ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods."

<sup>g</sup> Acts ii. 23, [Peter, with the eleven, on the day of Pentecost preaching Jesus of Nazareth :] " Him . . ye have taken, and by wicked hands have crucified and slain." iii. 14, [Peter, with John, preaching Jesus to the Jews :] " Ye . . killed the Prince of life." v. 30, [Peter, with the other apostles, before the Jewish council :] " The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." vii. 52, [Stephen's defence :] " Which of the prophets have not your fathers persecuted ? and they have slain them which showed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers."

<sup>h</sup> Matt. v. 11, [Jesus said :] " Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake . .

for so persecuted they the prophets which were before you." xxiii. 34, [Jesus said to the scribes and Pharisees :] " Behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city. 37, O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee !" Luke xiii. 33, [Jesus said :] " It cannot be that a prophet perish out of Jerusalem." 34, same as verse 37 above. Acts vii. 52, on <sup>i</sup> above.

<sup>j</sup> Esth. iii. 8, " Haman said unto king Ahasuerus, There is a certain people [that is, the Jews] scattered abroad and dispersed among the people in all the provinces of thy kingdom ; and their laws are diverse from all people."

<sup>k</sup> Luke xi. 52, [Jesus said :] " Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered." Acts xiii. 50, [Paul, at Antioch, having declared to the gainsaying and blaspheming Jews, that he would turn to the Gentiles, &c. :] " The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." xiv. 5, [On Paul and Barnabas speaking boldly in the Lord in Iconium :] " When there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe. 19, And there came *thither* [that is, to Lystra] certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." xvii. 5, 13, on <sup>l</sup> above. xviii. 12, [Paul having preached to the Gentiles at Corinth :] " The Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, *This fellow* persuadeth men to worship God contrary to the law." xix. 9, [After Paul had preached for three months to the Jews at Ephesus :] " When divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." xxii. 21, [Paul declaring to the Jews of Jerusalem his call by the Lord :] " And he said unto me, Depart : for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live."

<sup>l</sup> Gen. xv. 16, " The iniquity of the Amorites is not yet full." Matt. xxiii. 32, [To the scribes and Pharisees, Jesus said :] " Fill ye up then the measure of your fathers."

<sup>m</sup> Matt. xxiv. 6, [Christ foretelling how great calamities shall go before the destruction of Jerusalem :] " All these things must come to pass, but the end is not yet. 14, And this gospel of the kingdom shall be preached in

A.D. 54. a short time "in presence, not in heart, endeavoured the more abundantly "to see your face with great desire.

18 Wherefore we would have come unto you, even I<sup>o</sup> Paul, once and again; but "Satan hindered us.

19 For "what is our hope, or joy, or "crown of "rejoicing? Are not even ye in the presence of our Lord Jesus Christ "at His coming?

20 For ye are our glory and joy.

### CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE "when we could no longer forbear, "we thought it good to be left at Athens alone;

all the world for a witness unto all nations; and then shall the end come."

"1 Cor. v. 3, "I verily . . absent in body, but present in spirit." Col. ii. 5, "Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

"1 Thess. iii. 10, "— night and day praying exceedingly that we might see your face."

"Rom. i. 13, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles." xv. 22, "For which cause also [that is, from his having preached the gospel in other parts] I have been much hindered from coming to you."

"2 Cor. i. 14, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." Phil. ii. 15, "Ye shine as lights in the world; 16, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." iv. 1, "My brethren dearly beloved and longed for, my joy and crown . . stand fast in the Lord, my dearly beloved."

"Prov. xvi. 31, "The hoary head is a crown of glory, if it be found in the way of righteousness."

"1 Cor. xv. 22, [Of the resurrection:] "In Christ shall all be made alive. But every man in his own order: Christ the First-fruits; afterward they that are Christ's at His coming." 1 Thess. iii. 13, which see. Rev. i. 7, [Of Jesus Christ:] "Behold, He cometh with clouds; and every eye shall see Him." xxii. 12, "Behold, I come quickly; and My reward is with Me."

CHAP. III.— Verse 5.

"Acts xvii. 15, [A. D. 53:] "They that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed. Now . . Paul waited for them at Athens."

"Rom. xvi. 21, "Timotheus my work-fellow, and Lucius . . salute you." 1 Cor. xvi. 10, [Of Timotheus:] "He worketh the work of the Lord, as I also do." 2 Cor. i. 19, "The Son of God, Jesus Christ . . was preached among you by us, even by me and Silvanus and Timotheus."

"Eph. iii. 13, "I desire that ye faint not at my tribulations for you, which is your glory."

"Acts ix. 15, [Of Paul:] "The Lord said . . I will

2 And sent "Timotheus, our brother, A.D. 54. and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 "That no man should be moved by these afflictions: for yourselves know that "we are appointed thereunto.

4 "For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, "when I could no longer forbear, I sent to know your faith, "lest by some means the tempter have tempted you, and "our labour be in vain.

6 "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, "as we also to see you:

7 Therefore, brethren, "we were comforted over

show him how great things he must suffer for My Name's sake." xiv. 22, "We must through much tribulation enter into the kingdom of God." xx. 23, [Paul to the elders of the church of Ephesus:] "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24, But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." xxi. 10, [At Cesarea:] "A certain prophet, named Agabus . . took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." 1 Cor. iv. 9, "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution." 1 Pet. ii. 20, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

"Acts xx. 24, on the last reference.

"Verse 1.

"1 Cor. vii. 5, [Of the husband and wife:] "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." 2 Cor. xi. 3, [Against the false apostles:] "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

"Gal. ii. 2, [At Jerusalem:] "I . . communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." iv. 11, "I am afraid of you, lest I have bestowed upon you labour in vain." Phil. ii. 16, on "above.

"Acts xvii. 1, 5, [A. D. 54:] "Paul departed from Athens, and came to Corinth; and when Silas and Timotheus were come from Macedonia, Paul . . testified to the Jews that Jesus was Christ."

"Phil. i. 8, "God is my record, how greatly I long after you all in the bowels of Jesus Christ."

"2 Cor. i. 3, "God, even the Father of our Lord Jesus Christ . . comforteth us in all our tribulation, that

A.D. 54. you in all our affliction and distress by  
your faith :

8 For now we live, if ye "stand fast in the Lord.

9 "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 "Night and day "praying exceedingly "that we might see your face, "and might perfect that which is lacking in your faith ?

11 Now God Himself and our Father, and our Lord Jesus Christ, "direct our way unto  
1 Or, guide. you.

12 And the Lord "make you to increase and abound in love "one toward another, and toward all men, even as we do toward you :

13 To the end He may "establish your hearts unblamable in holiness before God, even our

Father, at the coming of our Lord Jesus Christ "with all His saints. A.D. 54.

## CHAPTER IV.

1 *He exhorteth them to go on, forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business : 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then we "beseech you, brethren, and "exhort you by the Lord Jesus, "that as ye have received of us "how ye ought to walk "and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is "the will of God, even "your sanctification, / that ye should abstain from fornication :

"1 Cor. i. 7, "Our Lord Jesus Christ . . shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Phil. i. 9, "This I pray . . that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." 1 Thess. v. 23, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 2 Thess. ii. 16, "Now our Lord Jesus Christ Himself, and God, even our Father . . establish you in every good word and work." 1 John iii. 20, "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

"Zech. xiv. 5, [The coming of Christ:] "The Lord of Me shall come, and all the saints with Thee." Jude 14, "Behold, the Lord cometh with ten thousands of His saints."

CHAP. IV.—"Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ: that . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Colossians ii. 6, "As ye have . . received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

"1 Thessalonians ii. 11, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God."

"Col. i. 9, "We . . do not cease to pray for you, and to desire 10, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

"Rom. xii. 2, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Eph. v. 17, "Be ye not unwise, but understanding what the will of the Lord is."

"Eph. v. 25, 27, "Christ also loved the church, and gave Himself for it . . that it should be holy and without blemish."

"1 Cor. vi. 15, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man

we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." vii. 6, "God, that comforteth those that are east down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 13, We were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all."

"Phil. iv. 1, on "above.

"1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers."

"Acts xxvi. 7, [Paul before Agrippa:] "— our twelve tribes, instantly serving God day and night." 2 Tim. i. 3, "Without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee."

"Rom. i. 9, "Without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." xv. 30, "I beseech you, brethren . . that ye strive together with me in your prayers to God for me; 32, that I may come unto you with joy by the will of God, and may with you be refreshed."

"1 Thess. ii. 17, "We, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire."

"2 Cor. xiii. 9, 11, "This also we wish, even your perfection . . Be perfect." Col. iv. 12, "Epaphras . . a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

"Mark i. 2, "It is written . . Prepare ye the way of the Lord, make His paths straight."

"1 Thess. iv. 9, "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10, And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more."

"1 Thess. iv. 9, on the last reference. v. 15, "Ever follow that which is good, both among yourselves, and to all men." 2 Pet. i. 7, "To godliness [add] brotherly kindness; and to brotherly kindness charity."



A.D. 54. 4 ° That every one of you should know how to possess his vessel in sanctification and honour;

5 ° Not in the lust of concupiscence, ° even as the Gentiles ° which know not God :

6 ° That no man go beyond and ° defraud his brother ° in any matter : because that the Lord ° is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ° but unto holiness.

8 ° He therefore that ° despiseth, de-  
spiseth not man, but God, ° who hath  
also given unto us His Holy Spirit.

A.D. 54.

8 Or, reject-  
eth.

9 But as touching brotherly love ° ye need not that I write unto you : for ° ye yourselves are taught of God ° to love one another.

10 ° And indeed ye do it toward all the brethren which are in all Macedonia : but we beseech you, brethren, ° that ye increase more and more ;

11 And that ye study to be quiet, and ° to do your own business, and ° to work with your own hands, as we commanded you ;

doeth is without the body ; but he that committeth fornication sinneth against his own body." Eph. v. 3, "Fornication, and all uncleanness . . let it not be once named among you, as becometh saints." Col. iii. 5, "Mortify . . your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence," &c.

° Rom. vi. 19, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness." 1 Cor. vi. 15-18, on ° above.

° Col. iii. 5, on ° above. Rom. i. 24, [Of the sins of the Gentiles :] "God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves . . God gave them up unto vile affections."

° Eph. iv. 17, "This I say . . and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

° 1 Cor. xv. 34, "Some have not the knowledge of God : I speak this to your shame." Gal. iv. 8, "When ye knew not God, ye did service unto them which by nature are no gods." Eph. ii. 12, [Of the Gentiles :] "—without God in the world." iv. 18, on the last reference. 2 Thess. i. 8, "—in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

° Lev. xix. 11, "Ye shall not . . deal falsely, neither lie one to another. 13, Thou shalt not defraud thy neighbour." 1 Cor. vi. 7, "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? why do ye not rather suffer yourselves to be defrauded ? Nay, ye do wrong, and defraud, and that your brethren."

° 2 Thess. i. 8, on ° above.

° 1 Cor. i. 2, "—them that are sanctified in Christ Jesus, called to be saints." Heb. xii. 14, "Follow . . holiness, without which no man shall see the Lord." 1 Peter i. 14, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance : but as He which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, [Lev. xi. 44, and xix. 2.] Be ye holy ; for I am holy."

° Luke x. 16, [Christ's charge to the seventy :] "He that despiseth you despiseth Me ; and he that despiseth Me despiseth Him that sent Me."

° 1 Cor. ii. 10, [Of the things prepared for them that love God :] "God hath revealed them unto us by His Spirit : for the Spirit searcheth all things, yea, the deep things of God." vii. 40, [In laying down the duties of marriage :] "I think also that I have the Spirit of God." 1 John iii. 24, "Hereby we know that He [that is, Jesus Christ] abideth in us, by the Spirit which He hath given us."

° 1 Thess. v. 1, which see.

° Jer. xxxi. 33, [The new covenant of Christ :] "I will put My law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know Me, from the least of them unto the greatest of them, saith the LORD." also Heb. viii. 10, 11. John vi. 45, "It is written in the prophets, And they shall be all taught of God," xiv. 26, [To the eleven Jesus said :] "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." 1 John ii. 20, "Ye have an unction from the Holy One, and ye know all things. 27, The anointing which ye have received of Him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him," [that is, the Son.]

° Matt. xxii. 39, "Thou shalt love thy neighbour as thyself," [called by Christ the second great commandment.] John xiii. 34, [Jesus said to the eleven :] "A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." xv. 12, [To the same :] "This is My commandment, That ye love one another, as I have loved you." Eph. v. 2, "Walk in love, as Christ also hath loved us." 1 Peter iv. 8, "Above all things have fervent charity among yourselves : for charity shall cover the multitude of sins." 1 John iii. 11, "This is the message that ye heard from the beginning, that we should love one another. 23, And this is His [that is, God's] commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment." iv. 21, "This commandment have we from Him, [that is, God], That he who loveth God love his brother also."

° 1 Thess. i. 6, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost : so that ye were ensamples to all that believe in Macedonia and Achaia."

° 1 Thess. iii. 12, "The Lord make you to increase and abound in love one toward another, and toward all men."

° 2 Thess. iii. 11, "We hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12, Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 1 Pet. iv. 15, "Let none of you suffer as . . an evil-doer, or as a busybody in other men's matters."

° Acts xx. 35, [Paul to the elders of the church of Ephesus :] "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, If

A.D. 54.

6 Or, of no man.

12 "That ye may walk honestly toward them that are without, and *that* ye may have lack <sup>o</sup> of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, <sup>even</sup> as others <sup>which</sup> have no hope.

14 For "if we believe that Jesus died and rose again, even so <sup>b</sup> them also which sleep in Jesus will God bring with Him.

15 For this we say unto you, <sup>o</sup> by the word of the Lord, that <sup>d</sup> we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For <sup>e</sup> the Lord Himself shall descend from

is more blessed to give than to receive." Eph. iv. 28, "Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth." 2 Thess. iii. 7, "Yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you." 12, on <sup>a</sup> above.

\* Romans xiii. 13, "Let us walk honestly, as in the day." 2 Cor. viii. 21, [In contributing for the poor:] "— providing for honest things, not only in the sight of the Lord, but also in the sight of men." Col. iv. 5, "Walk in wisdom toward them that are without, redeeming the time." 1 Pet. ii. 12, "— having your conversation honest among the Gentiles: that . . they may by *your* good works, which they shall behold, glorify God in the day of visitation."

\* See Lev. xix. 28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: *I am the LORD.*" Deut. xiv. 1, "Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that *are* upon the earth." 2 Sam. xii. 20, [After fasting, &c., for the child born to him by the wife of Uriah when it was alive, and hearing it was dead:] "Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped."

\* Eph. ii. 12, [Of the Gentiles:] "— having no hope, and without God in the world."

\* 1 Cor. xv. 13, "If there be no resurrection of the dead, then is Christ not risen."

\* 1 Cor. xv. 17, "If Christ be not raised . . then they also which are fallen asleep in Christ are perished." 23, [Of the manner of the resurrection:] "Every man in his own order: Christ the First-fruits; afterward they that are Christ's at His coming." 1 Thess. iii. 13, "— the coming of our Lord Jesus Christ with all His saints."

\* 1 Kings xiii. 17, "It was said to me [that is, the man of God] by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He [that is, the old lying prophet of Bethel] said unto him, *I am a prophet also as thou art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house," &c. xx. 35, "A certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee."

\* 1 Cor. xv. 51, [On the day of the resurrection:] "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52, in a moment, in

heaven with a shout, with the voice of <sup>a</sup> A.D. 54. the archangel, and with <sup>the</sup> trump of God: <sup>and</sup> the dead in Christ shall rise first:

17 <sup>a</sup> Then we which are alive *and* remain shall be caught up together with them <sup>in</sup> the clouds, to meet the Lord in the air: and so <sup>b</sup> shall we ever be with the Lord.

18 <sup>c</sup> Wherefore <sup>comfort</sup> one another with these words.

7 Or, exhort.

## CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

**B**UT of <sup>e</sup> the times and the seasons, brethren, <sup>b</sup> ye have no need that I write unto you.

the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

\* Matt. xxiv. 30, [After certain signs of Christ's coming to judgment:] "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth . . see the Son of man coming in the clouds of heaven with power and great glory." And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Acts i. 10, [To the apostles on Mount Olivet:] "Behold, two men stood by them in white apparel; which also said . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels."

\* 1 Cor. xv. 52, on <sup>a</sup> above.

\* 1 Cor. xv. 23, on <sup>a</sup> above. 52, on <sup>d</sup> above.

\* 1 Cor. xv. 51, on <sup>d</sup> above.

\* Acts i. 9, [The apostles witnessing Christ's ascension:] "While they beheld, He was taken up; and a cloud received Him out of their sight." Rev. xii. 12, [Of the two prophets who had been slain on the earth by the beast, and into whom the Spirit of life had entered again:] "They heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud."

\* John xii. 26, [Jesus said:] "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." xiv. 2, [Christ comforting His disciples:] "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also." xvii. 24, [Jesus praying:] "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."

\* 1 Thess. v. 11, "Comfort yourselves together, and edify one another, even as also ye do."

CHAP. V.—Matt. xxiv. 3, [On Christ foretelling the destruction of Jerusalem:] "The disciples came unto Him privately, saying, Tell us, when shall these things be? and what *shall* be the sign of Thy coming, and of the end of the world?" [These three questions are answered by Christ, verses 4–31.] 36, [Of the coming of the Son of man:] "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Acts i. 7, [To the apostles asking the Lord, if He would then restore the kingdom to Israel:] "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His Own power."

\* 1 Thess. iv. 9, which see.

A.D. 54. 2 For yourselves know perfectly that <sup>the</sup> day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then <sup>a</sup> sudden destruction cometh upon them, <sup>as</sup> as travail upon a woman with child; and they shall not escape.

4 <sup>But</sup> ye, brethren, are not in darkness that this day should overtake you as a thief.

5 Ye are all <sup>the</sup> children of light, and the

children of the day: we are not of the <sup>A.D. 54.</sup> night, nor of darkness.

6 <sup>Therefore</sup> let us not sleep, as <sup>do</sup> others; but <sup>let</sup> us watch and be sober.

7 For <sup>they</sup> that sleep sleep in the night; and they that be drunken <sup>are</sup> are drunken in the night.

8 But let us, who are of the day, be sober, <sup>putting</sup> on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For <sup>God</sup> hath not appointed us to wrath,

<sup>2</sup> Peter iii. 10, id. Matt. xxiv. 42, [Jesus said to His disciples:] "Watch . . . for ye know not what hour your Lord doth come. 43, But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Luke xii. 39, 40, id. Matt. xxv. 13, on <sup>a</sup> below. Rev. iii. 1, 3, "Unto the angel of the church in Sardis write . . . If . . . thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth."

<sup>a</sup> Isaiah xlii. 6, [God threatening to destroy Babylon by the Medes:] "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Luke xvii. 26, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35, For as a snare shall it come on all them that dwell on the face of the whole earth. 36, Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

<sup>a</sup> Jer. xiii. 21, [The Lord's threatenings against Judah for her sins:] "What wilt thou say when He shall punish thee? . . . shall not sorrows take thee, as a woman in travail?" Hosea xiii. 12, "The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travelling woman shall come upon him."

<sup>a</sup> Rom. xiii. 12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13, Let us walk honestly, as in the day; not in rioting and drunk-

ness, not in chambering and wantonness, not in strife and envying." 1 John ii. 8, "The darkness is past, and the true light now shineth."

<sup>a</sup> Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

<sup>a</sup> Matt. xxv. 5, [Parable of the ten virgins:] "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. 13, Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

<sup>a</sup> Matt. xxiv. 42, on <sup>a</sup> above. xxv. 13, on the last reference. Romans xiii. 11, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." 12, 13, on <sup>a</sup> above. 1 Pet. v. 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

<sup>a</sup> Luke xxi. 34, 36, on <sup>a</sup> above. Romans xiii. 13, on <sup>a</sup> above. 1 Cor. xv. 34, "Awake to righteousness, and sin not." Eph. v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

<sup>a</sup> Acts ii. 15, [Peter, with the eleven, charged with being full of new wine for speaking with divers languages on the day of Pentecost, said:] "These are not drunken, as ye suppose, seeing it is *but* the third hour of the day."

<sup>a</sup> Isa. lix. 17, "He [that is; God] put on righteousness as a breastplate, and a helmet of salvation upon His head." Eph. vi. 14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness . . . above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

<sup>a</sup> Romans ix. 22, "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: 23, and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory . . .?" 1 Thess. i. 10, "Jesus . . . delivered us from the wrath to come." 1 Pet. ii. 7, "Unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling; and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." Jude 4,



A.D. 54. °but to obtain salvation by our Lord Jesus Christ,

10 °Who died for us, that, whether we wake or sleep, we should live together with Him.

11 °Wherefore °comfort yourselves together, 1 Or, exhort, and edify one another, even as also ye do.

12 And we beseech you, brethren, °to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. °And be at peace among yourselves.

“There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

°2 Thess. ii. 13, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

°Rom. xiv. 8, “Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.” 2 Cor. v. 15, “He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.”

°1 Thess. iv. 18, which see.

°1 Cor. xvi. 17, “I am glad of the coming of Stephanas and Fortunatus and Achaicus . . for they have refreshed my spirit and yours: therefore acknowledge ye them that are such.” Phil. ii. 29, [Of Epaphroditus, Paul's companion in labour:] “Receive him . . in the Lord with all gladness; and hold such in reputation.” 1 Tim. v. 17, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.” Heb. xiii. 7, “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow. 17, Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.”

°Mark ix. 50, “Have . . peace one with another.”

°2 Thess. iii. 11, “We hear that there are some which walk disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.”

°Heb. xii. 12, “Lift up the hands which hang down, and the feeble knees.”

°Rom. xiv. 1, “Him that is weak in the faith receive ye.” xv. 1, “We then that are strong ought to bear the infirmities of the weak.” Gal. vi. 1, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.”

°Gal. v. 22, “The fruit of the Spirit is . . long-suffering.” Eph. iv. 1, “Fruit worthy of the vocation wherewith ye are called . . with long-suffering, forbearing one another in love.” Col. iii. 12, “Put on therefore, as the elect of God, holy and beloved . . long-suffering; forbearing one another, and forgiving one another, if

14 Now we °exhort you, brethren, A.D. 54. °warn them that are °unruly, °comfort the feeble-minded, °support the weak, °be patient toward all men. 2 Or, beseech. 3 Or, disorderly.

15 °See that none render evil for evil unto any man; but ever °follow that which is good, both among yourselves, and to all men.

16 °Rejoice evermore.

17 °Pray without ceasing.

18 °In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 °Quench not the Spirit.

any man have a quarrel against any: even as Christ forgave you, so also do ye.” 2 Tim. iv. 2, “Reprove, rebuke, exhort with all long-suffering.”

°Lev. xix. 18, “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.” Prov. xx. 22, “Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee.” xxiv. 28, “Be not a witness against thy neighbour without cause; and deceive not with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work.” Matt. v. 39, 44, [Jesus said:] “I say unto you, That ye resist not evil . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Rom. xii. 17, “Recompense to no man evil for evil.” 1 Cor. vi. 7, “There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” 1 Pet. iii. 8, “Love as brethren . . not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

°Gal. vi. 10, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” 1 Thess. iii. 12, “The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.”

°2 Cor. vi. 10, [Of the apostle himself:] “— as sorrowful, yet always rejoicing.” Phil. iv. 4, “Rejoice in the Lord always: and again I say, rejoice.”

°Luke xviii. 1, “Men ought always to pray, and not to faint,” [illustrated by Jesus by a parable of the importunate widow.] xxi. 36, [Jesus said:] “Watch ye . . and pray always, that ye may be accounted worthy to escape all these things [that is, the evils threatened against Jerusalem] that shall come to pass, and to stand before the Son of man.” Rom. xii. 12, “— continuing instant in prayer.” Eph. vi. 18, “— praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Col. iv. 2, “Continue in prayer, and watch in the same with thanksgiving; withal praying also for us.” 1 Pet. iv. 7, “Watch unto prayer.”

°Eph. v. 18, 20, “Be filled with the Spirit . . giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ.” Col. iii. 17, “Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.”

°Eph. iv. 30, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” 1 Tim. iv. 14, “Neglect not the gift that is in thee.” 2 Tim. i. 6, “I put thee in remembrance that thou stir up the gift of God, which is in thee.” See 1 Cor.

A. D. 54. 20 <sup>d</sup> Despise not prophesyings.  
 21 <sup>e</sup> Prove all things; <sup>f</sup> hold fast that which is good.  
 22 <sup>g</sup> Abstain from all appearance of evil.  
 23 And <sup>h</sup> the very God of peace <sup>i</sup> sanctify you wholly; and *I pray God* your whole spirit and soul and body <sup>k</sup> be preserved blameless unto the coming of our Lord Jesus Christ.  
 24 <sup>l</sup> Faithful is He that calleth you, who also will do it.

25 Brethren, <sup>m</sup> pray for us. A. D. 54.  
 26 <sup>n</sup> Greet all the brethren with an holy kiss.  
 27 I <sup>o</sup> charge you by the Lord that this epistle be read unto all the holy brethren. <sup>o</sup> Or, adjure.  
 28 <sup>p</sup> The grace of our Lord Jesus Christ be with you. Amen.  
 ¶ The first epistle unto the Thessalonians was written from Athens.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

### CHAPTER I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

A. D. 54. PAUL, <sup>a</sup> and Silvanus, and Timotheus, unto the church of the Thessalonians <sup>b</sup> in God our Father and the Lord Jesus Christ:

xiv. 30, [When the prophets speak, the whole church being come together:] "If anything be revealed to another that sitteth by, let the first hold his peace."

<sup>c</sup> 1 Cor. xiv. 1, "Desire spiritual gifts, but rather that ye may prophesy. 39, Brethren, covet to prophesy."

<sup>d</sup> 1 Cor. ii. 11, "The things of God knoweth no man, but the Spirit of God. 15, He that is spiritual judgeth all things." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

<sup>e</sup> Phil. iv. 8, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

<sup>f</sup> 1 Thess. iv. 12, "— walk honestly toward them that are without."

<sup>g</sup> Phil. iv. 9, "The God of peace shall be with you."

<sup>h</sup> 1 Thess. iii. 12, "The Lord make you to increase and abound in love . . . to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

<sup>i</sup> 1 Cor. i. 7, "Our Lord Jesus Christ . . . shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9, God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

<sup>j</sup> 1 Cor. i. 9, on the last reference. x. 13, "God is faithful, who will not suffer you to be tempted above that ye are able." 2 Thess. iii. 3, "The Lord is faithful, who shall stablish you, and keep you from evil."

<sup>k</sup> Rom. x. 3, id. 2 Thess. iii. 1, id.

<sup>l</sup> Rom. xvi. 16, "Salute one another with an holy kiss."

<sup>m</sup> Col. iv. 16, "When this epistle is read among you,

2 <sup>a</sup> Grace unto you, and peace, from A. D. 54. God our Father and the Lord Jesus Christ.

3 <sup>b</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that <sup>c</sup> we ourselves glory in you in the churches of God <sup>d</sup> for your patience and faith <sup>e</sup> in all your persecutions and tribulations that ye endure:

cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

<sup>f</sup> Rom. xvi. 20, id.: 24, id. 2 Thess. iii. 18, id.

CHAP. I.—<sup>g</sup> 2 Cor. i. 19, "The Son of God, Jesus Christ . . . was preached among you by us, even by me and Silvanus and Timotheus."

<sup>h</sup> 1 Thess. i. 1, id.

<sup>i</sup> 1 Cor. i. 3, id.

<sup>j</sup> 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers; 3, remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." iii. 6, "Timotheus came from you unto us, and brought us good tidings of your faith and charity. What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we . . . might perfect that which is lacking in your faith?" 2 Thess. ii. 13, "We are bound to give thanks always to God for you, brethren beloved of the Lord."

<sup>k</sup> 2 Cor. vii. 14, "As we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth." ix. 2, [Of almsgiving:] "I know the forwardness of your mind, for which I boast of you to them of Macedonia." 1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

<sup>l</sup> 1 Thess. i. 3, on <sup>a</sup> above.

<sup>m</sup> 1 Thess. ii. 14, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews."

A.D. 54. 5 Which is <sup>a</sup>a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, <sup>4</sup>for which ye also suffer :

6 <sup>6</sup>Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled <sup>7</sup>rest with us, when <sup>m</sup>the Lord Jesus shall be revealed from heaven with <sup>1</sup>His mighty angels,

8 <sup>8</sup>In flaming fire <sup>2</sup>taking vengeance on them <sup>o</sup>that know not God, and <sup>2</sup>that obey not the gospel of our Lord Jesus Christ :

9 <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and <sup>7</sup>from the glory of His power ;

10 <sup>10</sup>When He shall come to be glorified in His saints, <sup>8</sup>and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that

<sup>a</sup> Phil. i. 27, "— stand fast in one spirit, with one mind striving together for the faith of the gospel ; and in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God."

<sup>1</sup> 1 Thess. ii. 14, on <sup>a</sup> above.

<sup>2</sup> Rev. vi. 9, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

<sup>1</sup> Rev. xiv. 13, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours."

<sup>m</sup> 1 Thess. iv. 16, on <sup>a</sup> below. Jude 14, [Enoch's prophecy:] "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

<sup>8</sup> Heb. x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." xii. 29, "Our God is a consuming fire." 2 Pet. iii. 7, "The heavens and the earth, which are now, by the same word [that is, of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Rev. xxi. 8, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death."

<sup>o</sup> Psal. lxxix. 5, "How long, LORD ? wilt Thou be angry forever ? shall Thy jealousy burn like fire ? Four unt Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy Name." 1 Thess. iv. 5, "The Gentiles . . know not God."

<sup>2</sup> Rom. ii. 5, "God . . will render to every man according to his deeds, 8, unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

our God <sup>3</sup>would <sup>3</sup>count you worthy of this calling, and fulfil all the good pleasure of His goodness, and <sup>4</sup>the work of faith with power :

12 <sup>12</sup>That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

## CHAPTER II.

1 <sup>1</sup>He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, <sup>a</sup>by the coming of our Lord Jesus Christ, <sup>b</sup>and by our gathering together unto Him,

2 <sup>2</sup>That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>a</sup> Phil. iii. 18, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : whose end is destruction." 2 Pet. iii. 7, on <sup>a</sup> above.

<sup>b</sup> Deut. xxxiii. 2, "The LORD came from Sinai, and rose up from Seir unto them ; He shined forth from mount Paran, and He came with ten thousands of saints : from His right hand went a fiery law for them." Isa. ii. 19, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth." 2 Thess. ii. 8, which see.

<sup>1</sup> Psal. lxxxix. 7, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

<sup>2</sup> Psal. lxviii. 35, "O God, Thou art terrible out of Thy holy places : the God of Israel is He that giveth strength and power unto His people."

<sup>3</sup> Verse 5.

<sup>4</sup> 1 Thess. i. 3, on <sup>a</sup> above.

<sup>5</sup> 1 Pet. i. 6, "Ye greatly rejoice . . that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." iv. 14, "If ye be reproached for the Name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you : on their part He is evil spoken of, but on your part He is glorified."

CHAP. II.—<sup>a</sup> 1 Thess. iv. 16, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : 17, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord."

<sup>b</sup> Matt. xxiv. 31, [When the Son of man cometh to judgment:] "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other:" with Mark xiii. 27. 1 Thess. iv. 17, on the last reference.

<sup>c</sup> Matt. xxiv. 4, [To some of the disciples, asking when the destruction of the temple shall be:] "Jesus answered and said . . Take heed that no man deceive you," &c. Eph. v. 6, "Let no man deceive you with vain words." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world."



A.D. 54. 3 <sup>d</sup> Let no man deceive you by any means: for *that day shall not come*, <sup>e</sup> except there come a falling away first, and <sup>f</sup> that man of sin be revealed, <sup>g</sup> the son of perdition;

4 Who opposeth and <sup>h</sup> exalteth himself <sup>i</sup> above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what <sup>1</sup> withholdeth that he might be revealed in his time.

<sup>1</sup> Or, withhold.

<sup>d</sup> Matt. xxiv. 4, on the last reference. Eph. v. 6, *ibid.*  
<sup>e</sup> 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy."

<sup>f</sup> Dan. vii. 25, [Of one of the kings in the vision of the four beasts:] "He shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." 1 John ii. 18, "As ye have heard that antichrist shall come, even now are there many antichrists." Rev. xiii. 11-17, [A beast cometh up out of the earth: causeth an image to be made of the former beast, and that men should worship it, and receive his mark.]

<sup>g</sup> John xvii. 12, [Jesus praying to the Father:] "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition," [that is, Judas Iscariot, who betrayed Jesus.]

<sup>h</sup> Isa. xiv. 13, [Israel's triumphant exultation over Babylon:] "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Ezek. xxviii. 2, [Against the prince of Tyrrus for his sacrilegious pride:] "Thus saith the Lord God . . . Thine heart is lifted up, and thou hast said, *I am a God*, I sit in the seat of God, in the midst of the seas. 6, Thou hast set thine heart as the heart of God. 9, Wilt thou yet say before Him that slayeth thee, *I am God*? but thou *shalt be* a man, and no God, in the hand of Him that slayeth thee." Dan. vii. 25, on <sup>f</sup> above. xi. 36, "The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." Rev. xiii. 6, [Of the beast, to which the dragon gave power:] "He opened his mouth in blasphemy against God, to blaspheme His Name, and His tabernacle, and them that dwell in heaven."

<sup>i</sup> 1 Cor. viii. 5, "Though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but one God*."

<sup>1</sup> 1 John ii. 18, on <sup>f</sup> above. iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

<sup>d</sup> Dan. vii. 9, [Of God's kingdom:] "I beheld till the thrones were cast down, and the Ancient of days did sit. . . A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words

7 For <sup>a</sup> the mystery of iniquity doth *already* work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that wicked be revealed, <sup>b</sup> whom the Lord shall consume <sup>c</sup> with the spirit of His mouth, and shall destroy <sup>d</sup> with the brightness of His coming:

9 *Even him*, whose coming is <sup>e</sup> after the working of Satan with all power and <sup>f</sup> signs and lying wonders,

10 And with all deceivableness of unrighteousness in <sup>g</sup> them that perish; because they received

which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame."

<sup>a</sup> Job iv. 9, [Of them that sow wickedness:] "By the blast of God they perish, and by the breath of His nostrils are they consumed." Isa. xi. 4, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Hos. vi. 5, [Of Ephraim and Judah:] "I have slain them by the words of My mouth." Rev. ii. 12, 16, "To the angel of the church in Pergamos write . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." xix. 15, [Of the Word of God:] "Out of His mouth goeth a sharp sword, that with it He should smite the nations." 20, "The beast [which made war against the Word of God] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21, And the remnant were slain with the sword of Him that sat upon the horse, which *sword* proceeded out of His mouth."

<sup>b</sup> 2 Thess. i. 8, 9, which see. Heb. x. 27, on <sup>a</sup> page 494.

<sup>c</sup> John viii. 41, 44, [Jesus answering the Jews who boasted of Abraham:] "Ye do the deeds of your father. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Eph. ii. 2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Rev. xviii. 23, [Of Babylon:] "By thy sorceries were all nations deceived."

<sup>d</sup> See Deut. xiii. 1, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Matt. xxiv. 24, [To some of the disciples Jesus said:] "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Rev. xiii. 13, [Of the beast that came up out of the earth:] "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." xix. 20, on <sup>a</sup> above.

<sup>e</sup> 2 Cor. ii. 15, "We are unto God a sweet savour of

A.D. 54. not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Christ, in them that are saved, and in them that perish." iv. 3, "If our gospel be hid, it is hid to them that are lost."

\* Romans i. 24-32, [the sins of the Gentiles.] See 1 Kings xxii. 20, "The Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so." Ezek. xiv. 9, [Israel exhorted to repent, for fear of judgments, by means of seduced prophets:] "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My people, and I may be their God, saith the Lord God."

\* Matt. xxiv. 5, 11, [Jesus said:] "Many shall come in My Name, saying, I am Christ; and shall deceive many. . . And many false prophets shall rise, and shall deceive many." 1 Tim. iv. 1, on \* above.

\* Rom. i. 32, [Of the Gentiles, and their sins:] "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

\* 2 Thess. i. 3, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

\* 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers; 4, knowing, brethren beloved, your election of God."

\* Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

\* Luke i. 74, [The promise which God made to Abraham, from the prayer of Zacharias:] "—that He would grant unto us, that we . . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life." 1 Pet. i. 2, [Of the strangers scattered

16 Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

### CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 1 Gr. may run.

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith. 2 Gr. absurd.

throughout Pontus, &c.]: "—elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

\* John xvii. 22, [Jesus, with the eleven, praying to the Father:] "The glory which Thou gavest Me I have given them; that they may be one, even as We are one." 1 Thess. ii. 12, "God . . . hath called you unto His kingdom and glory." 1 Pet. v. 10, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

\* 1 Cor. xvi. 13, "Stand fast in the faith, quit you like men, be strong." Phil. iv. 1, "Stand fast in the Lord, My dearly beloved."

\* 1 Cor. xi. 2, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 2 Thess. iii. 6, which see.

\* 2 Thess. i. 1, 2, which see.

\* 1 John iv. 10, "Herein is love, that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Rev. i. 5, "Jesus Christ . . . that loved us, and washed us from our sins in His Own blood."

\* 1 Pet. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

\* 1 Cor. i. 7, "Our Lord Jesus Christ . . . shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Thess. iii. 12, "The Lord make you to increase and abound in love, to the end He may stablish your hearts unblamable in holiness before God, even our Father." 1 Pet. v. 10, on \* above.

CHAP. III.—Eph. vi. 18, "—praying always with all prayer and supplication in the Spirit . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds." Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." 1 Thess. v. 25, "Brethren, pray for us."

\* Rom. xv. 30, "I beseech you, brethren . . . that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea."

\* Acts xxviii. 24, [On Paul preaching to the chief of

A.D. 54. 3 But <sup>d</sup>the Lord is faithful, who shall stablish you, and <sup>e</sup>'keep you from evil.

4 And <sup>f</sup>'we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

<sup>3 Or, the patience of Christ.</sup>

<sup>1 Thess. i. 3, — patience of hope in our Lord Jesus Christ.</sup>

5 And <sup>g</sup>'the Lord direct your hearts into the love of God, and into <sup>h</sup>'the patient waiting for Christ.

6 Now we command you, brethren, in the Name of our Lord Jesus Christ, <sup>i</sup>'that ye withdraw yourselves <sup>j</sup>'from every brother that walketh <sup>k</sup>'disorderly, and not after <sup>l</sup>'the tradition which he received of us.

7 For yourselves know <sup>m</sup>'how ye ought to follow us: for <sup>n</sup>'we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for naught; but <sup>o</sup>'wrought with labour and travail

the Jews at Rome:] "Some believed the things which were spoken, and some believed not." Rom. x. 16, [Of the Jews:] "They have not all obeyed the gospel."

<sup>1</sup> 1 Cor. i. 9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." 1 Thess. v. 24, "Faithful is He that calleth you, who also will do it."

<sup>2</sup> John xvii. 15, [Jesus, with the eleven, praying to the Father:] "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations."

<sup>3</sup> 2 Cor. vii. 16, "I rejoice . . . that I have confidence in you in all things." Gal. v. 10, [Moving the Galatians to stand to their liberty, &c.:] "I have confidence in you through the Lord, that ye will be none otherwise minded."

<sup>4</sup> 1 Chron. xxix. 18, [David praying for uprightness of heart:] "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee."

<sup>5</sup> Verse 14. Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 1 Tim. vi. 5, "— men of corrupt minds, and destitute of the truth . . . from such withdraw thyself." 2 John 10, "If there come any unto you, and bring not this doctrine, [that is, of Christ,] receive him not into your house, neither bid him God speed."

<sup>6</sup> 1 Cor. v. 9, "I wrote unto you in an epistle not to company with fornicators: 11, but now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 13, Therefore put away from among yourselves that wicked person."

<sup>7</sup> Verses 11, 12, 14. 1 Thess. iv. 10, 11, "We beseech you, brethren . . . that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." v. 14, "We exhort you, brethren, warn them that are unruly."

<sup>8</sup> 2 Thess. ii. 15, "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

<sup>9</sup> 1 Cor. iv. 16, "I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus . . . who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." xi. 1, "Be ye followers of me, even as I also

night and day, that we might not be A.D. 54. chargeable to any of you:

9 <sup>1</sup>'Not because we have not power, but to make <sup>2</sup>'ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, <sup>3</sup>'that if any would not work, neither should he eat.

11 For we hear that there are some <sup>4</sup>'which walk among you disorderly, <sup>5</sup>'working not at all, but are busybodies.

12 <sup>6</sup>'Now them that are such we command and exhort by our Lord Jesus Christ, <sup>7</sup>'that with quietness they work, and eat their own bread.

13 But <sup>8</sup>'ye, brethren, <sup>9</sup>'be not weary in well-doing.

<sup>4 Or, faint not.</sup>

14 And if any man obey not our word <sup>5</sup>'by this epistle, note that man, and

<sup>5 Or, signify that man by an epistle.</sup>

am of Christ." 1 Thess. i. 6, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia."

<sup>1</sup> 1 Thess. ii. 10, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe."

<sup>2</sup> Acts xviii. 3, [Of Paul at Corinth, with Aquila and Priscilla:] "Because he was of the same craft, he abode with them, and wrought: for by their occupation, they were tent-makers." xx. 34, [Paul to the elders of Ephesus:] "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 2 Cor. xi. 9, "When I was present with you, and wanted, I was chargeable to no man." 1 Thess. ii. 9, "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

<sup>3</sup> 1 Cor. ix. 6, "I . . . and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 1 Thess. ii. 6, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ."

<sup>4</sup> Verse 7.

<sup>5</sup> Gen. iii. 19, [To Adam at the fall God said:] "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." 1 Thess. iv. 11, on <sup>6</sup> above.

<sup>6</sup> Verse 6.

<sup>7</sup> 1 Thess. iv. 11, on <sup>6</sup> above. 1 Tim. v. 13, [Of widows who have cast off their first faith:] "They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Pet. iv. 15, "Let none of you suffer . . . as a busybody in other men's matters."

<sup>8</sup> 1 Thess. iv. 11, on <sup>6</sup> above.

<sup>9</sup> Eph. iv. 28, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good."

<sup>10</sup> Gal. vi. 9, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."



A.D. 54. <sup>a</sup> have no company with him, that he may be ashamed.

15 <sup>v</sup> Yet count *him* not as an enemy, <sup>a</sup> but admonish *him* as a brother.

16 Now <sup>a</sup> the Lord of peace Himself give you peace always by all means. The Lord *be* with you all.

17 <sup>b</sup> The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 <sup>a</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

## THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

## T I M O T H Y.

### CHAPTER I.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.*

A.D. 65. **P**AUL, an apostle of Jesus Christ <sup>a</sup> by the commandment <sup>b</sup> of God our Saviour, and Lord Jesus Christ, <sup>c</sup> which is our hope;

<sup>a</sup> Verse 6. Matt. xviii. 18, [Of the man who hath trespassed against a brother, and refuseth to hear both him, and two witnesses, and the church:] "Let him be unto thee as an heathen man, and a publican." 1 Cor. v. 9, 11, on <sup>a</sup> above.

<sup>b</sup> Lev. xix. 17, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." 1 Thess. v. 14, "Comfort the feeble-minded, support the weak, be patient toward all men."

<sup>c</sup> Tit. iii. 10, "A man that is an heretic after the first and second admonition reject."

<sup>a</sup> Rom. xv. 33, "Now the God of peace *be* with you all." xvi. 20, "The God of peace shall bruise Satan under your feet shortly." 1 Cor. xiv. 33, "God is not the author of confusion, but of peace, as in all churches of the saints." 2 Cor. xiii. 11, "Live in peace; and the God of love and peace shall be with you." 1 Thess. v. 23, "The very God of peace sanctify you wholly."

<sup>b</sup> "The—hand." 1 Cor. xvi. 21, id. Col. iv. 18, "The salutation by the hand of me Paul."

<sup>c</sup> Rom. xvi. 24, id.

CHAP. I.—<sup>a</sup> Acts ix. 15, [Of the apostle:] "The Lord said. . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." Gal. i. 1, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." 11, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

<sup>b</sup> 1 Tim. ii. 3, "God our Saviour." Tit. ii. 10, id. Jude 25, id. 1 Tim. iv. 10, "We trust in the living God, who is the Saviour of all men, specially of those that believe." Tit. i. 3, "Preaching . . is committed unto me according to the commandment of God our Saviour."

<sup>c</sup> Col. i. 27, "—Christ in you, the hope of glory."

<sup>a</sup> Acts xvi. 1, "Behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul

2 Unto <sup>a</sup> Timothy, <sup>a</sup> my own son in the faith: <sup>b</sup> Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, <sup>a</sup> when I went into Macedonia, that thou mightest charge some <sup>a</sup> that they teach no other doctrine,

4 <sup>a</sup> Neither give heed to fables and endless ge-

have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." 1 Cor. iv. 17, "—Timothy, who is my beloved son, and faithful in the Lord." Phil. ii. 19, 22, "I trust in the Lord Jesus to send Timotheus shortly unto you. . . Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." 1 Thessalonians iii. 2, "We . . sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

<sup>a</sup> Tit. i. 4, "—Titus, mine own son after the common faith."

<sup>b</sup> 2 Tim. i. 2, id. Gal. i. 3, "Grace *be* to you, and peace from God the Father," &c. 1 Pet. i. 2, "Grace unto you, and peace, be multiplied."

<sup>a</sup> Acts xx. 1, [A.D. 60, from Ephesus:] "Paul . . departed for to go into Macedonia. . . He came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia." Phil. ii. 24, [A.D. 64:] "I trust in the Lord that I also [that is, as well as Timothy, whom he hoped to send] myself shall come shortly."

<sup>b</sup> Gal. i. 6, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." 1 Tim. vi. 3, "If any man teach otherwise, [that is, than the apostle taught,] and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4, he is proud, knowing nothing, but doing about questions and strifes of words." 10, "The love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

<sup>c</sup> 1 Tim. iv. 7, "Refuse profane and old wives' fables, and exercise thyself *rather* unto godliness." vi. 4, on the last reference: 20, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

A.D. 65. nealogies, <sup>a</sup> which minister questions, rather than godly edifying which is in faith: so do.

5 Now <sup>1</sup>the end of the commandment is charity <sup>2</sup>out of a pure heart, and of a good conscience, and of faith unfeigned:

<sup>1</sup> Or, not aiming at. 6 From which some <sup>1</sup>having swerved have turned aside unto <sup>a</sup>vain jangling;

7 Desiring to be teachers of the law; <sup>2</sup>understanding neither what they say, nor whereof they affirm.

8 But we know that the <sup>2</sup>law is good, if a man use it lawfully;

9 <sup>2</sup>Knowing this, that the law is not made for a righteous man, but for the lawless and dis-

which some professing have erred concerning the faith." 2 Tim. ii. 14, "Of these things [that is, which relate to Christ's kingdom] put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 16, Shun profane and vain babblings: for they will increase unto more ungodliness. 23, Foolish and unlearned questions avoid, knowing that they do gender strifes." Titus i. 13, [Of false teachers:] "Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." iii. 9, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

<sup>a</sup> 1 Tim. vi. 4, on <sup>a</sup> above.

<sup>1</sup> Romans xiii. 8, 10, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Gal. v. 13, "By love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

<sup>2</sup> 2 Tim. ii. 22, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

<sup>a</sup> 1 Tim. vi. 4, on <sup>a</sup> above: 20, on <sup>a</sup> above.

<sup>1</sup> 1 Tim. vi. 4, on <sup>a</sup> above.

<sup>2</sup> Rom. vii. 12, "The law is holy, and the commandment holy, and just, and good."

<sup>a</sup> Gal. iii. 19, [Showing why the law was added to the promise made to Abraham:] "It was added because of transgressions, till the Seed should come to whom the promise was made." v. 23, [Of "the fruit of the Spirit:"] "Against such there is no law."

<sup>1</sup> 1 Tim. vi. 3, on <sup>a</sup> above. 2 Tim. iv. 2, "Exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Titus i. 7, 9, "A bishop must be blameless. . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." ii. 1, "Speak thou the things which become sound doctrine."

<sup>1</sup> 1 Tim. vi. 15, on <sup>a</sup> below.

<sup>1</sup> 1 Cor. ix. 17, "—a dispensation of the gospel is committed unto me." Gal. ii. 7, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." Col. i. 25, "I am made a minister, [that is, of the church,] according to the dispensation of God which is given to me for you, to fulfil the word of God." 1 Thess. ii. 4, "As we

obedient, for the ungodly and for sinners, A.D. 65. for unholly and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of <sup>a</sup>the blessed God, <sup>a</sup>which was committed to my trust.

12 And I thank Christ Jesus our Lord, <sup>a</sup>who hath enabled me, <sup>a</sup>for that He counted me faithful, <sup>a</sup>putting me into the ministry;

13 <sup>a</sup>Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because <sup>a</sup>I did it ignorantly in unbelief.

were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." 1 Timothy ii. 7, "I am ordained [2 Timothy i. 11, "appointed"] a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity." Tit. i. 3, "Preaching . . . is committed unto me according to the commandment of God our Saviour."

<sup>a</sup> 2 Cor. xii. 9, [On Paul beseeching the Lord thence, that the thorn in the flesh might depart from him:] "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness."

<sup>1</sup> 1 Cor. vii. 25, [Concerning virgins:] "I give my judgment, as one that hath obtained mercy of the Lord to be faithful."

<sup>a</sup> 2 Cor. iii. 5, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life." iv. 1, "Seeing we have this ministry, [that is, of the gospel,] as we have received mercy, we faint not." Col. i. 25, on <sup>a</sup> above.

<sup>a</sup> Acts viii. 3, [Of Paul, called also Saul, before his conversion:] "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." ix. 1, [Of the same:] "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." 1 Cor. xv. 9, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am." Phil. iii. 6, [Of the apostle himself:] "—concerning zeal, persecuting the church."

<sup>a</sup> Luke xxiii. 34, [On the cross:] "Then said Jesus, Father, forgive them; for they know not what they do." John ix. 39, "Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Acts iii. 14, [Peter, with John, to the Jews:] "Ye . . . killed the Prince of life. 17, And now, brethren, I wot that through ignorance ye did it, as did also your rulers." xxvi. 9, [Paul, before Agrippa, declaring his life before his conversion:] "I verily thought with myself, that I ought to do many things contrary to the Name of Jesus of Nazareth, which thing I also did in Jerusalem."

A.D. 65. 14 "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 "This is a faithful saying, and worthy of all acceptance, that "Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting.

17 Now unto "the King eternal, "immortal, "invisible, "the only wise God, "be honour and glory forever and ever. Amen.

18 This charge "I commit unto thee, son Timothy, "according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

"Rom. v. 20, "Where sin abounded, grace did much more abound." 1 Cor. xv. 10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, [that is, than the rest of the apostles:] yet not I, but the grace of God which was with me."

"2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

"Luke vii. 47, [Of the woman who anointed the feet of Jesus, &c., He said:] "Her sins, which are many, are forgiven; for she loved much."

" "This—acceptation." 1 Tim. iv. 9, id., [said of godliness being profitable, &c.] 1 Tim. iii. 1, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." 2 Tim. ii. 11, "It is a faithful saying:" [see the context.] Titus iii. 8, id., [said of God's mercy in the salvation of man.]

"Matt. ix. 13, [Jesus said:] "I am not come to call the righteous, but sinners to repentance." Mark ii. 17, id. Luke v. 32, id. Luke xix. 10, [Jesus said:] "The Son of man is come to seek and to save that which was lost." Rom. v. 8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." 1 John iii. 5, "Ye know that He was manifested to take away our sins."

"2 Cor. iv. 1, on "above.

"Acts xiii. 39, "By Him [that is, Jesus] all that believe are justified from all things."

"Psa. x. 16, "The Lord is King forever and ever." cxlv. 13, "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." Dan. vii. 13, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." 1 Tim. vi. 15, "He . . . is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

"Rom. i. 23, "The incorruptible God."

"John i. 18, "No man hath seen God at any time." 1 John iv. 12, id. Heb. xi. 27, "He [that is, Moses] endured, as seeing Him who is invisible."

"Rom. xvi. 27, "To God only wise be glory through Jesus Christ forever. Amen." Jude 25, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

19 "Holding faith, and a good con- A.D. 65. science; which some having put away concerning faith have made shipwreck:

20 Of whom is "Hymeneus and "Alexander; whom I have "delivered unto Satan, that they may learn not to "blaspheme.

## CHAPTER II.

1 That it is meet to pray and to give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in child-birth, if they continue in faith.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 "For kings, and "for all that are in "au-  
1 Or, desire.  
2 Or, eminent place.

"1 Chronicles xxix. 11, [David blessing the Lord:] "Thine, O LORD, is the greatness, and the power, and the glory, and the victory; and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as Head above all."

"1 Tim. vi. 13, [Of fighting the good fight of faith, &c.]: "I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukable." 20, on "page 498. 2 Tim. ii. 2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3, Thou therefore endure hardness, as a good soldier of Jesus Christ."

"1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy."

"1 Timothy vi. 12, "Fight the good fight of faith." 2 Timothy ii. 3, on "above. iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith."

"1 Timothy iii. 8, "The deacons [must] be grave . . . holding the mystery of the faith in a pure conscience."

"1 Timothy v. 9, "Many foolish and hurtful lusts . . . drown men in destruction and perdition."

"2 Timothy ii. 17, "Hymeneus and Philetus . . . concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some."

"2 Tim. iv. 14, "Alexander the coppersmith did me much evil . . . of whom be thou ware also; for he hath greatly withstood our words."

"1 Cor. v. 3, [Of the incestuous person:] "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

"Acts xiii. 45, [On Paul preaching at Antioch, that Jesus is Christ:] "The Jews were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

CHAP. II.—"Ezra vi. 10, [One of the reasons why Darius made a decree for the building of the temple of the Jews:] "that they may . . . pray for the life of the king, and of his sons." Jer. xxix. 7, [The prophet's letter to the Jews at Babylon:] "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it."

"Rom. xiii. 1, "The powers that be are ordained of God."



A. D. 65. thorty; that ye may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one Mediator between God and men, the Man Christ Jesus;

6 Who gave Himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and

A. D. 65. an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

\* Rom. xii. 2, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." 1 Timothy v. 4, [Of the duty of children and nephews towards a widowed parent:] "That is good and acceptable before God."

\* 1 Tim. i. 1, id. 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus."

\* Ezek. xviii. 23, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" John iii. 16, [Jesus said:] "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men." 2 Pet. iii. 9, "The Lord is . . . long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

\* John xvii. 3, [Jesus, with the eleven, praying to the Father:] "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent." 2 Timothy ii. 25, [The duty of the Lord's servant:] "—in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

\* Romans iii. 29, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." x. 12, "The same Lord over all is rich unto all that call upon Him." Gal. iii. 20, "God is one."

\* Heb. viii. 6, [Of Christ, our High Priest:] "He is the Mediator of a better covenant, [that is, better than the old one of the law.] ix. 15, "For this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

\* Matt. xx. 28, [Jesus said:] "The Son of man came . . . to give His life a ransom for many." Mark x. 45, id. Eph. i. 7, "We have redemption [that is, in the Beloved] through His blood, the forgiveness of sins." Tit. ii. 13, "Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

\* 1 Cor. i. 6, "The testimony of Christ was confirmed in you." 2 Thess. i. 10, "Our testimony among you was believed." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord."

\* Rom. v. 6, "When we were yet without strength, in due time Christ died for the ungodly." Gal. iv. 4, "When the fulness of the time was come, God sent forth

His Son . . . to redeem them that were under the law." Eph. i. 9, "—having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." iii. 3, 5, "By revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." Tit. i. 2, "God . . . hath in due times manifested His word through preaching."

\* Eph. iii. 7, "I was made a minister [that is, of the gospel] according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 2 Tim. i. 11, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

\* Rom. ix. 1, [Of his continual sorrow for the Jews:] "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

\* Rom. xi. 13, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." xv. 18, "—the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God." Galatians i. 15, "God . . . separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."

\* Mal. i. 11, "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My Name shall be great among the heathen, saith the LORD of hosts." John iv. 21, [To the woman of Sychar, who thought the worship of God was to be confined to a mountain in Samaria:] "Jesus saith . . . Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 23, The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

\* Psa. cxxiv. 2, "Lift up your hands in the sanctuary, and bless the LORD." Isaiah i. 15, [The Lord upbraiding the whole service of Judah:] "When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

\* 1 Pet. iii. 3, [Of wives:] "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

\* 1 Pet. iii. 4, on the last reference.

A.D. 65. 11 Let the women learn in silence with all subjection.

12 But <sup>1</sup> I suffer not a woman to teach, <sup>2</sup> nor to usurp authority over the man, but to be in silence.

13 For <sup>3</sup> Adam was first formed, then Eve.

14 And <sup>4</sup> Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.

### CHAPTER III.

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

**T**HIS <sup>1</sup> is a true saying, If a man desire the office of a <sup>2</sup> bishop, he desireth a good <sup>3</sup> work.

2 <sup>4</sup> A bishop then must be blameless, <sup>5</sup> the husband of one wife, vigilant, sober, <sup>6</sup> of good

<sup>1</sup> Or, modest.

<sup>1</sup> 1 Cor. xiv. 34, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

<sup>2</sup> Eph. v. 24, "As the church is subject unto Christ, so let the wives be to their own husbands in everything."

<sup>3</sup> Gen. i. 27, "God created man in His *Own* image, in the image of God created He him; male and female created He them." ii. 18, "The Lord God said, *It* is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman." 1 Cor. xi. 8, "The man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

<sup>4</sup> Gen. iii. 6, [Eve having been deceived by the serpent:] "When the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." 2 Cor. xi. 3, "The serpent beguiled Eve through his subtilty."

CHAP. III.—<sup>1</sup> 1 Tim. i. 15, which see.

<sup>2</sup> Acts xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." Phil. i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

<sup>3</sup> Eph. iv. 12, "—the work of the ministry."

<sup>4</sup> Tit. i. 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6, if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. 7, For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; 8, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

behaviour, given to hospitality, <sup>1</sup> apt to teach;

3 <sup>2</sup> Not given to wine, <sup>3</sup> no striker, <sup>4</sup> not greedy of filthy lucre; but <sup>5</sup> patient, not a brawler, nor covetous;

4 One that ruleth well his own house, <sup>1</sup> having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not <sup>1</sup> a novice, lest being lifted up with pride <sup>2</sup> he fall into the condemnation of the devil.

7 Moreover he must have a good report <sup>1</sup> of them which are without; lest he fall into reproach <sup>2</sup> and the snare of the devil.

8 Likewise must <sup>1</sup> the deacons be grave, not double-tongued, <sup>2</sup> not given to much wine, not greedy of filthy lucre;

<sup>1</sup> 1 Tim. v. 9, "A widow . . having been the wife of one man."

<sup>2</sup> 2 Timothy ii. 24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

<sup>3</sup> Verse 8. Tit. i. 7, on <sup>4</sup> above.

<sup>4</sup> 2 Tim. ii. 24, on <sup>5</sup> above.

<sup>1</sup> 1 Peter v. 2, "Feed the flock of God which is among you, taking the oversight thereof . . not for filthy lucre, but of a ready mind."

<sup>2</sup> 2 Tim. ii. 24, on <sup>3</sup> above.

<sup>3</sup> Tit. i. 6, on <sup>4</sup> above.

<sup>4</sup> Isa. xiv. 12, [Israel's triumphant insultation over Babylon:] "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

<sup>5</sup> Acts xxii. 12, [At Damascus:] "—Ananias . . having a good report of all the Jews which dwelt there." 1 Cor. v. 12, "What have I to do to judge them also that are without?" 1 Thess. iv. 12, "—walk honestly toward them that are without."

<sup>1</sup> 1 Tim. vi. 9, "They that will be rich fall into temptation and a snare." 2 Tim. ii. 25, "—in meekness instructing those that oppose themselves . . that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

<sup>2</sup> Acts vi. 1, "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, &c., whom they set before the apostles: and when they had prayed, they laid their hands on them."

<sup>3</sup> Verse 3. Lev. x. 8, "The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever."

A.D. 65.  
<sup>2</sup> Or, Not ready to quarrel, and offer wrong, as one in wine.

<sup>3</sup> Or, one newly come to the faith.

A.D. 65. 9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

<sup>4 Or, ministered.</sup>

throughout your generations." Ezek. xlv. 21, [Ordinance for the priests:] "Neither shall any priest drink wine, when they enter into the inner court."

1 Tim. i. 19, [Charge to Timothy:] "—holding faith, and a good conscience."

\* Tit. ii. 3, "The aged women . . . that they be in behaviour as becometh holiness, not false accusers," &c.

\* See Matthew xxv. 21, [To the servant who, having received five talents, gained five talents more:] "His lord said . . . Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

\* Eph. ii. 19, [Of the household of God:] "Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." 2 Timothy ii. 20, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour."

\* John i. 14, "The Word was made flesh." 1 John i. 2, "The Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life, which was with the Father, and was manifested unto us."

\* Matt. iii. 16, [Testimony of John the Baptist, when Jesus was baptized:] "He saw the Spirit of God descending like a dove, and lighting upon Him." John i. 32, "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him, [that is, Jesus.] And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." xv. 26, [Christ's promise to the eleven:] "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." xvi. 8, [Of the same subject:] "When He is come, He will reprove the world of sin . . . because they believe not on Me." Romans i. 3, "Jesus Christ our Lord . . . declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." 1 Peter iii. 18, "Christ . . . quickened by the Spirit." 1 John v. 6, [Of the Son of God:] "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

\* Matt. xxviii. 2-7, ["the angel of the Lord"] declar-

14 These things write I unto A.D. 65. thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself "in the house of God, which is the church of the living God, the pillar and ground of the truth." <sup>5 Or, stay.</sup>

16 And without controversy great is the mystery of godliness: "God was manifest in the flesh, justified in the Spirit, seen of angels," preached unto the Gentiles, believed on in the world, received up into glory. <sup>6 Gr. manifested.</sup>

ing His resurrection to the women at the sepulchre:] Mark xvi. 5, 6, id. Luke xxiv. 4-6, ["two men in shining garments"] announcing the same.] John xx. 11, "Mary . . . looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." Luke ii. 13, [When "the angel of the Lord" had told the shepherds of Bethlehem of the birth of Christ:] "Suddenly there was with the angel a multitude of the heavenly host praising God." Eph. iii. 9, "God . . . created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." 1 Peter i. 12, [Of the things foretold by the prophets, and reported by the preachers of the gospel:] "Which things the angels desire to look into."

\* Acts x. 34, [Peter, taught by a vision not to despise the Gentiles, said to Cornelius and his company:] "Of a truth I perceive that God is no respecter of persons." xiii. 46, [To the Jews at Antioch:] "Paul and Barnabas . . . said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Rom. x. 18, [Of the preachers of the gospel:] "Verily, their sound went into all the earth, and their words unto the ends of the world." Gal. ii. 8, "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Eph. iii. 3, 5, "He made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, [that is, heirs together with the Jews,] and of the same body, and partakers of His promise in Christ by the gospel. Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Col. i. 26, "The mystery . . . now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom." 1 Timothy ii. 7, "I am ordained a preacher, and an apostle . . . a teacher of the Gentiles in faith and verity."

\* Col. i. 5, "The gospel . . . is come unto you, as it is in all the world." 23, The gospel, which ye have heard . . . was preached to every creature which is under heaven."

\* Luke xxiv. 51, "He . . . was carried up into heaven."



## CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furniseth him with divers precepts belonging thereto.*

A. D. 65. **N**OW the Spirit <sup>a</sup> speaketh expressly, that <sup>b</sup> in the latter times some shall depart from the faith, giving heed <sup>c</sup> to seducing spirits, <sup>d</sup> and doctrines of devils;

Acts i. 9, [The apostles being present:] "Behold, He was taken up; and a cloud received Him out of their sight." 1 Peter iii. 21, "Jesus Christ . . . is gone into heaven, and is on the right hand of God."

CHAP. IV.—<sup>a</sup> John xvi. 13, [To the eleven Jesus said:] "When He, the Spirit of truth, is come, He will guide you into all truth . . . and He will show you things to come." 2 Thess. ii. 3, "That day [that is, the coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Tim. iii. 1, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Pet. iii. 3, "There shall come in the last days scoffers, walking after their own lusts." 1 John ii. 18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Jude 4, "There are certain men crept in unawares . . . ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 17, The apostles of our Lord Jesus Christ . . . told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

<sup>b</sup> 1 Pet. i. 19, "Christ . . . was manifest in these last times for you."

<sup>c</sup> 2 Tim. iii. 13, [Of the last times:] "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Rev. xvi. 13, "I saw three unclean spirits . . . for they are the spirits of devils."

<sup>d</sup> Dan. xi. 35, [Prophecy of Daniel:] "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a God whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Rev. ix. 20, "The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, brass, and stone, and of wood."

Matt. vii. 15, [Jesus said:] "Beware of false pro-

phet, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Rom. xvi. 18, [Of those who cause divisions and offences:] "They that are such serve not our Lord Jesus Christ but . . . by good words and fair speeches deceive the hearts of the simple." 2 Peter ii. 3, [Of false teachers:] "Through covetousness shall they with feigned words make merchandise of you."

<sup>a</sup> Eph. iv. 17, 19, "Walk not as other Gentiles walk . . . who being past feeling have given themselves over unto lasciviousness."

<sup>b</sup> 1 Cor. vii. 27, "Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. 36, If any man think that he beaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry . . . So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." Col. ii. 20, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? 23, Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Heb. xiii. 4, "Marriage is honourable in all, and the bed undefiled."

<sup>c</sup> Rom. xiv. 2, "One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 17, For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." 1 Cor. viii. 8, "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

<sup>d</sup> Gen. i. 29, [To man, at his creation:] "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." ix. 1, 3, [After the flood:] "God blessed Noah and his sons, and said unto them . . . Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

<sup>e</sup> Rom. xiv. 6, "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." 1 Cor. x. 30, [Of eating things sacrificed to idols:] "If I by grace be a partaker, why am I evil spoken of for that for which I give thanks?"

<sup>f</sup> Rom. xiv. 14, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself. 20, All things indeed are pure; but it is evil for that man who eateth with offence," [that is, so as to cause a brother to stumble, or offend.] 1 Cor. x. 25, "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake: for the earth is the Lord's, and the fulness thereof." Tit. i. 15, "Unto the pure

A.D. 65. 5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, "nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But "refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For <sup>1</sup> bodily exercise profiteth <sup>1</sup> little: <sup>2</sup> but godliness is profitable unto all things, <sup>3</sup> having promise of the life that now is, and of that which is to come.

9 \*This is a faithful saying and worthy of all acceptance.

all things are pure: but unto them that are defiled and unbelieving is nothing pure."

"2 Tim. iii. 14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

"1 Tim. i. 4, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." vi. 20, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings." 2 Tim. ii. 16, "Shun profane and vain babblings: for they will increase unto more ungodliness. 23, Foolish and unlearned questions avoid, knowing that they do gender strifes." iv. 4, "They shall turn away their ears from the truth, and shall be turned unto fables." Tit. i. 14, [Warning against false teachers:] "— not giving heed to Jewish fables, and commandments of men, that turn from the truth."

"Heb. v. 14, "Strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil."

"1 Cor. viii. 8, "Meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not, are we the worse." Col. ii. 23, on <sup>3</sup> above.

"1 Tim. vi. 6, "Godliness with contentment is great gain."

"Psa. xxxvii. 4, "Delight thyself . . in the LORD; and He shall give thee the desires of thine heart." lxxxiv. 11, "No good *thing* will He [that is, the Lord God] withhold from them that walk uprightly." cxii. 2, "The generation of the upright shall be blessed. Wealth and riches *shall be* in his house: and his righteousness endureth forever." cxlv. 18, "The LORD . . will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Matt. vi. 31, [Jesus said:] "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." xix. 29, [Jesus said:] "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Mark x. 30, [On the same subject as the last:] "He shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Rom. viii. 28, "We know that all things work together for good to them that love God, to them who are the called according to *His* purpose."

10 For therefore 'we both labour and suffer reproach, because we "trust in the living God, 'who is the Saviour of all men, specially of those that believe.

11 "These things command and teach.

12 "Let no man despise thy youth; but 'be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 "Neglect not the gift that is in thee, which was given thee <sup>a</sup> by prophecy, <sup>b</sup> with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself

"1 Tim. i. 15, id., [said of Christ's coming into the world to save sinners.]

"1 Cor. iv. 11, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, *and are* the outscouring of all things unto this day."

"<sup>a</sup> "trust—God." 1 Tim. vi. 17, id., [a warning to the rich.]

"Psa. xxxvi. 6, "O LORD, Thou preservest man and beast." cvii. 2, [Of the Lord's mercy enduring forever:] "Let the redeemed of the LORD say so, whom He hath redeemed from the hand of the enemy . . They cried unto the LORD in their trouble, *and* He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation . . For He satisfieth the longing soul, and filleth the hungry soul with goodness."

"1 Tim. vi. 2, [Of the duty of servants to their masters:] "These things teach and exhort."

"1 Cor. xvi. 10, [Of Timothy:] "He worketh the work of the Lord, as I also *do*. Let no man therefore despise him." Tit. ii. 15, "Let no man despise thee."

"Tit. ii. 7, "— in all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." 1 Pet. v. 3, [Of the elders:] "— being ensamples to the flock."

"2 Tim. i. 6, on <sup>b</sup> below.

"1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

"Acts vi. 6, [Of the seven chosen for the office of deaconship:] "The apostles . . when they had prayed . . laid their hands on them." viii. 14, [Of the believers in Samaria baptized by Philip:] "Peter and John . . when they were come down, prayed for them, that they might receive the Holy Ghost: 17, then laid they *their* hands on them, and they received the Holy Ghost." xiii. 2, [To certain prophets and teachers in the church at Antioch:] "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. 3, And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away." xix. 6, [Of certain disciples at Ephesus, who had been baptized unto John's baptism, and then in the Name of the Lord Jesus:] "When Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." 1 Tim. v. 22, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 2 Tim. i. 6, "I put

A.D. 65. wholly to them; that thy profiting may appear <sup>2</sup> to all.

<sup>2</sup> Or, in all things. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both <sup>d</sup> save thyself, and <sup>e</sup> them that hear thee.

# CHAPTER V.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

**R**EBUKE <sup>a</sup> not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows <sup>b</sup> that are widows indeed.

4 But if any widow have children or nephews, let them learn first to show <sup>1</sup> piety at home, and <sup>c</sup> to requite their parents: <sup>d</sup> for that is good and acceptable before God.

thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

<sup>a</sup> Acts xx. 28, [Paul to the elders of the church of Ephesus:] "Take heed . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God."

<sup>b</sup> Ezek. xxxiii. 9, [To the prophets, as a watchman unto Israel:] "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

<sup>c</sup> Rom. xi. 13, "Inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are my flesh*, [that is, the Jews,] and might save some of them." <sup>1</sup> Cor. ix. 22, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake." James v. 20, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

CHAP. V.—<sup>a</sup> Lev. xix. 32, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

<sup>b</sup> Verses 5, 16.

<sup>c</sup> See Gen. xlv. 9, [To Joseph's brethren, who came into Egypt to buy corn:] "Go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty." Matt. xv. 4, [Jesus said:] "God commanded, saying, Honour thy father and mother: and He that curseth father or mother, let him die the death." Eph. vi. 1, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise."

<sup>d</sup> 1 Tim. ii. 3, [Of praying for all men, for kings, &c.:] "This is good and acceptable in the sight of God our Saviour."

<sup>e</sup> 1 Cor. vii. 32, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord."

<sup>f</sup> Luke ii. 36, "There was one Anna, a prophetess . . she was of a great age, and had lived with an husband seven years from her virginity; 37, and she was

5 Now she that is a widow indeed, A.D. 65. and desolate, trusteth in God, and <sup>f</sup> continueth in supplications and prayers <sup>g</sup> night and day.

6 But she that liveth <sup>h</sup> in pleasure is dead while she liveth. <sup>2</sup> Or, delicately.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, <sup>i</sup> and specially for those of his own <sup>j</sup> house, <sup>k</sup> he hath denied the faith, <sup>l</sup> and is worse than an infidel. <sup>3</sup> Or, hindered.

9 Let not a widow be <sup>m</sup> taken into the number under threescore years old, <sup>n</sup> having been the wife of one man, <sup>4</sup> Or, chosen.

10 Well reported of for good works; if she have brought up children, if she have <sup>o</sup> lodged strangers, if she have <sup>p</sup> washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." xviii. 1, "Men ought always to pray, and not to faint;" [illustrated by a parable of the importunate widow.]

<sup>a</sup> Acts xxvi. 7, [Paul before Agrippa:] "— our twelve tribes, instantly serving God day and night."

<sup>b</sup> James v. 5, [Of wicked rich men:] "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts; as in a day of slaughter."

<sup>c</sup> 1 Tim. i. 3, [Paul's charge to Timothy, at his going into Macedonia:] "I besought thee . . that thou mightest charge some that they teach no other doctrine." iv. 11, [Of godliness being profitable, &c.:] "These things command and teach." vi. 17, "Charge them that are rich in this world, that they be not high-minded," &c.

<sup>d</sup> Isa. lviii. 7, [How to keep a true fast:] "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Gal. vi. 10, "As we have . . opportunity, let us do good unto all men, especially unto them who are of the household of faith."

<sup>e</sup> 2 Tim. iii. 5, "— having a form of godliness, but denying the power thereof." Tit. i. 16, [Of the defiled and unbelieving:] "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

<sup>f</sup> Matt. xviii. 17, [Of a man trespassing against a brother, and will not hear him before witnesses:] "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

<sup>g</sup> Luke ii. 36, on <sup>f</sup> above. 1 Tim. iii. 2, "A bishop then must be . . the husband of one wife."

<sup>h</sup> Acts xvi. 15, [Of Lydia, baptized by Paul in company with Silas, &c.:] "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us," Heb. xiii. 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." 1 Pet. iv. 9, "Use hospitality one to another without grudging."

<sup>i</sup> Gen. xviii. 4, [Abraham entertaining three angels:] "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I



A.D. 65. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said." xix. 2, [Lot entertaining two angels:] "He said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." Luke vii. 37, "Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat . . . stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head. 44, And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head." John xiii. 5, 12, "He [that is, Jesus] poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded . . . He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

2 Thess. iii. 11, "We hear that there are some which walk among you disorderly, working not at all, but are busybodies."

1 Cor. vii. 9, "It is better to marry than to burn."

1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the Name of God and His doctrine be not blasphemed." Tit. ii. 7, "In all things showing thyself a pattern of good works . . . 8, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Verses 3, 5.

Rom. xii. 8, "He that ruleth, [let him do it,] with diligence." 1 Cor. ix. 9, [Of ministers of the gospel:] "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10, Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. 14, Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Gal. vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." Phil. ii. 29, [Of Epaphroditus, Paul's companion in labour:] "Receive him . . . in the Lord with all gladness; and hold such in reputation." 1 Thess. v. 12, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Heb. xiii. 7, "Remember them

A.D. 65. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn. And, 'The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 "Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord

which have the rule over you, who have spoken unto you the word of God. 17, Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

Acts xxviii. 10, [On Paul healing Publius and others on the island of Melita:] "Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary."

"Deut. xxv. 4, id.; [and quoted] 1 Cor. ix. 9, on above.

"Lev. xix. 13, "The wages of him that is hired shall not abide with thee all night until the morning." Deut. xxiv. 14, "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." Matt. x. 9, [To the twelve:] "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Luke x. 7, [To the seventy:] "In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire."

"Deut. xix. 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

"Gal. ii. 11, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with them; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Tit. i. 13, [Of evil teachers:] "Rebuke them sharply, that they may be sound in the faith."

"Deut. xiii. 11, [When an enticer to idolatry is stoned to death:] "All Israel shall hear, and fear, and shall do no more any such wickedness as this is among you."

"I — Christ." 1 Tim. vi. 13, id. 2 Tim. iv. 1, id. 2 Timothy ii. 14, [Of certain doctrines relating to Christ's kingdom:] "Of these things put them in remembrance, charging them before the Lord."

A.D. 65. Jesus Christ, and the elect angels, that thou observe these things <sup>7</sup> without preferring one before another, doing nothing by partiality.

22 <sup>7</sup> Lay hands suddenly on no man, <sup>8</sup> neither be partaker of other men's sins : keep thyself pure.

23 Drink no longer water, but use a little wine <sup>9</sup> for thy stomach's sake and thine often infirmities.

24 <sup>10</sup> Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

## CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with new-fangled teachers.* 6 *Godliness is great gain, 10 and love of money the root of all evil.* 11 *What Timothy is to fly, and what to follow, 17 and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

<sup>1</sup> 1 Timothy iv. 14, which see: together with Acts vi. 6, xiii. 3, and 2 Timothy i. 6, under <sup>b</sup> at the same place.

<sup>2</sup> 2 John 11, [Of him who abideth not in the doctrine of Christ:] "He that biddeth him God speed is partaker of his evil deeds."

<sup>3</sup> Psalm civ. 15, "Wine . . maketh glad the heart of man."

<sup>4</sup> Gal. v. 19, "The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness," &c.

CHAP. VI.—<sup>5</sup> Eph. vi. 5, "Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men." Col. iii. 22-24, id. Titus ii. 9, "*E*xhort servants to be obedient unto their own masters, and to please *them* well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." 1 Peter ii. 18, "Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward."

<sup>6</sup> Isa. lii. 5, [Of the Babylonians, who were oppressing God's people without a cause:] "My Name continually every day is blasphemed." Romans ii. 24, [Of the Jews, for their sins:] "The Name of God is blasphemed among the Gentiles through you, as it is written." Titus ii. 4, [The duty of aged women:] "—that they may teach the young women to be sober, &c., that the word of God be not blasphemed." 8, on <sup>a</sup> above.

<sup>7</sup> Col. iv. 1, "Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven."

<sup>8</sup> 1 Tim. iv. 11, [Of godliness being profitable, &c.:] "These things command and teach."

<sup>9</sup> 1 Tim. i. 3, [Paul's charge to him, at his going into Macedonia:] "I besought thee . . that thou mightest charge some that they teach no other doctrine."

<sup>10</sup> 1 Timothy i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, &c., and if there be any other thing that is contrary to sound doctrine." 2 Timothy i. 13, "Hold fast the form of sound

A.D. 65. LET as many <sup>a</sup> servants as are under the yoke count their own masters worthy of all honour, <sup>b</sup> that the Name of God and *His* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, <sup>c</sup> because they are brethren; but rather do *them* service, because they are <sup>d</sup> faithful and beloved, partakers of the benefit. <sup>e</sup> These things teach and exhort. <sup>1</sup> Or, believing.

3 If any man <sup>f</sup> teach otherwise, and consent <sup>g</sup> not to wholesome words, *even* the words of our Lord Jesus Christ, <sup>h</sup> and to the doctrine which is according to godliness;

4 He is <sup>i</sup> proud, <sup>j</sup> knowing nothing, but <sup>k</sup> dotting about <sup>l</sup> questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, <sup>2</sup> Or, a fool, 3 Or, rich.

5 <sup>m</sup> Perverse disputings of <sup>n</sup> men of corrupt minds, and destitute of the truth, <sup>o</sup> supposing that gain is godliness: <sup>p</sup> from such withdraw thyself. <sup>4</sup> Or, Galatians one of another.

6 But <sup>q</sup> godliness with contentment is great gain.

words, which thou hast heard of me, in faith and love which is in Christ Jesus." iv. 3, "The time will come when they will not endure sound doctrine." Tit. i. 7, 9, "A bishop must be blameless, as the steward of God . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

<sup>5</sup> Tit. i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to . . the acknowledging of the truth which is after godliness."

<sup>6</sup> 1 Cor. viii. 2, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Tim. i. 7, [Of those who have swerved from the right use and end of the law:] "—understanding neither what they say, nor whereof they affirm."

<sup>7</sup> 1 Tim. i. 4, "Fables and endless genealogies . . minister questions, rather than godly edifying which is in faith." 2 Tim. ii. 23, "Foolish and unlearned questions avoid, knowing that they do gender strifes." Tit. iii. 9, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

<sup>8</sup> 1 Cor. xi. 16, "If any man seem to be contentious, we have no such custom, neither the churches of God." 1 Tim. i. 6, "Some having swerved, [that is, from the right use of the law,] have turned aside unto vain jangling."

<sup>9</sup> 2 Tim. iii. 8, [Of the enemies of the truth:] "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

<sup>10</sup> Tit. i. 10, "There are many unruly and vain talkers and deceivers . . teaching things which they ought not, for filthy lucre's sake." 2 Peter ii. 3, [Of false teachers:] "Through covetousness shall they with feigned words make merchandise of you."

<sup>11</sup> Romans xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 2 Tim. iii. 5, [Of the enemies of the truth:] "From such turn away."

<sup>12</sup> Psalm xxxvii. 16, "A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous." Prov. xv. 16, "Better is little with the fear of the LORD than great treasure and

A. D. 65. 7 For <sup>we</sup> brought nothing into *this* world, and it is certain we can carry nothing out.

8 And <sup>having</sup> food and raiment let us be there-with content.

9 But <sup>they</sup> that will be rich fall into temptation <sup>and</sup> a snare, and *into* many foolish and hurtful lusts, <sup>which</sup> drown men in destruction and perdition.

10 <sup>For</sup> the love of money is the root of all evil: <sup>which</sup> while some coveted after, they have <sup>erred</sup> from the faith, and pierced themselves through with many sorrows.

11 <sup>But</sup> thou, <sup>O</sup> man of God, flee these things;

trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." xvi. 8, "Better is a little with righteousness than great revenues without right." Heb. xiii. 5, "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

<sup>P</sup> Job i. 20, "Job . . worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD." Psal. xlix. 17, [Of the rich man:] "When he dieth he shall carry nothing away: his glory shall not descend after him." Prov. xxvii. 24, "Riches are not forever." Eccles. v. 14, [Of riches kept to the owner's hurt:] "Those riches perish by evil travail: and he begetteth a son, and *there* is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand."

<sup>G</sup> Gen. xxviii. 20, [On the way to Padan-aram, to take a wife:] "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God." Heb. xiii. 5, <sup>on</sup> "above."

<sup>P</sup> Prov. xv. 27, "He that is greedy of gain troubleth his own house." xx. 21, "An inheritance *may* be gotten hastily at the beginning; but the end thereof shall not be blessed." xxviii. 20, "He that maketh haste to be rich shall not be innocent. To have respect of persons is not good: for a piece of bread that man will transgress. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him." Matt. xiii. 22, [Exposition of the parable of the sower and the seed:] "He . . that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." James v. 1, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

<sup>1</sup> Tim. iii. 7, [Of a bishop:] "He must have a good report of them which are without; lest he fall into . . the snare of the devil."

<sup>1</sup> Timothy i. 19, "— holding faith and a good conscience; which some having put away concerning faith have made shipwreck."

and follow after righteousness, godliness, A. D. 65. faith, love, patience, meekness.

12 <sup>Fight</sup> the good fight of faith, <sup>lay</sup> hold on eternal life, whereunto thou art also called, <sup>and</sup> hast professed a good profession before many witnesses.

13 <sup>I</sup> give thee charge in the sight of God, <sup>who</sup> quickeneth all things, and *before* Christ Jesus, <sup>who</sup> before Pontius Pilate witnessed a good <sup>confession</sup>;

14 That thou keep *this* commandment without spot, unrebukable, <sup>until</sup> the appearing of our Lord Jesus Christ:

15 Which in His times He shall show, *who* is <sup>the</sup> blessed and only Potentate,

<sup>Exod. xxxiii. 8, [Of justice:] "Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous." Deut. xvi. 19, id.</sup>

<sup>2</sup> Tim. ii. 22, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

<sup>Deut. xxxiii. 1, "Moses the man of God." 2 Tim. iii. 17, [The purpose for which all Scripture is given:] "— that the man of God may be perfect, thoroughly furnished unto all good works."</sup>

<sup>1</sup> Cor. ix. 25, "They [which run in a race] *do* it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." 1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience." 2 Tim. iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith."

<sup>Verse 19. Phil. iii. 12, 14, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . I press toward the mark for the prize of the high calling of God in Christ Jesus."</sup>

<sup>Heb. xiii. 23, "Know ye that *our* brother Timothy is set at liberty."</sup>

<sup>1</sup> Tim. v. 21, "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things."

<sup>Deut. xxxii. 39, "I, *even* I, am He, [that is, the Lord,] and *there* is no god with Me: I kill, and I make alive." 1 Sam. ii. 6, "The LORD killeth, and maketh alive." John v. 21, [Jesus said:] "The Father raiseth up the dead, and quickeneth them."</sup>

<sup>John xviii. 37, [Jesus arraigned before the Roman governor:] "Pilate . . said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." also Matt. xxvii. 11. Rev. i. 5, "Jesus Christ . . is the faithful witness." iii. 14, "the Amen, the faithful and true Witness."</sup>

<sup>Phil. i. 6, "He which hath begun a good work in you will perform it until the day of Jesus Christ." 9, "This I pray . . that ye may be sincere and without offence till the day of Christ." 1 Thess. iii. 12, "The Lord make you to increase and abound in love . . to the end He may stablish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all His saints." v. 23, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."</sup>

<sup>1</sup> Tim. i. 11, "the blessed God." 17, "Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory forever and ever. Amen."



A.D. 65. / the King of kings, and Lord of lords;

16 <sup>a</sup>Who only hath immortality, dwelling in the light which no man can approach unto; <sup>b</sup>whom no man hath seen, nor can see: <sup>c</sup>to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, <sup>a</sup>nor trust in <sup>b</sup>uncertain riches, but in <sup>c</sup>the living God, <sup>d</sup>who giveth us richly all things to enjoy;

<sup>7</sup> Gr. uncertainty of riches.

<sup>a</sup>Rev. xvii. 14, [Of Christ, the Lamb that overcometh in war:] "He is Lord of lords, and King of kings." xix. 16, [Of the Lamb, the Word of God:] "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

<sup>b</sup> 1 Tim. i. 17, on <sup>a</sup>above.

<sup>c</sup> Exod. xxxiii. 17, 20, "The LORD said unto Moses . . . Thou canst not see My face: for there shall no man see Me, and live." John vi. 46, [Jesus said:] "Not that any man hath seen the Father, save He [that is, Jesus, the Son of God] which is of God, He hath seen the Father."

<sup>d</sup> Eph. iii. 21, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Phil. iv. 20, "Now unto God and our Father be glory forever and ever. Amen." Jude 25, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Rev. i. 5, "Unto Him that loved us, and washed us from our sins in His Own blood . . . to Him be glory and dominion forever and ever. Amen." iv. 11, [The elders worshipping:] "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." vii. 12, [All the angels worshipping:] "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen."

<sup>a</sup> Job xxxi. 24, "If I have made gold my hope, or have said to the fine gold, *Thou art my confidence*; if I rejoiced because my wealth was great, and because mine hand had gotten much . . . this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Psa. lii. 7, [Of him that boasteth in mischief:] "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness." lxii. 10, "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them." Mark x. 24, [To the disciples, Jesus said:] "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Luke xii. 21, [Jesus, after warning the people to beware of covetousness, by the rich man who set up greater barns, addeth:] "So is he that layeth up treasure for himself, and is not rich toward God."

<sup>b</sup> Prov. xxiii. 4, "Labour not to be rich . . . Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

<sup>c</sup> 1 Thess. i. 9, "Ye turned to God from idols to serve the living and true God." 1 Tim. iii. 15, "The house of God . . . is the church of the living God." iv. 10, "We trust in the living God, who is the Saviour of all men, specially of those that believe."

<sup>d</sup> Acts xiv. 17, [Paul at Lystra, preaching the living

18 That they do good, that <sup>a</sup>they be rich in good works, <sup>b</sup>ready to distribute, <sup>c</sup>willing to communicate;

A.D. 65. <sup>8</sup> Or, ascertainable.

19 <sup>a</sup>Laying up in store for themselves a good foundation against the time to come, that they may <sup>b</sup>lay hold on eternal life.

20 O Timothy, <sup>a</sup>keep that which is committed to thy trust, <sup>b</sup>avoiding profane and vain babblings, and oppositions of science falsely so called:

God:] "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." xvii. 24, [Paul at Athens:] "God . . . giveth to all life, and breath, and all things."

<sup>a</sup> Luke xii. 21, on <sup>a</sup>above. 1 Tim. v. 10, [Character of the widow for whom provision was to be made by the church:] "— well reported of for good works . . . if she have diligently followed every good work." Tit. iii. 8, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." James ii. 5, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

<sup>b</sup> Rom. xii. 13, "— distributing to the necessity of saints."

<sup>c</sup> Galatians vi. 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." Heb. xiii. 16, "To do good and to communicate forget not: for with such sacrifices God is well pleased."

<sup>d</sup> Matthew vi. 20, [Jesus said:] "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." xix. 21, [Jesus instructing the young man with great possessions, and who said that he had kept the commandments:] "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Luke xii. 33, [Christ preaching to His disciples:] "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." xvi. 9, [On the parable of the unjust steward, Jesus said:] "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

<sup>e</sup> Verse 12.

<sup>f</sup> 2 Tim. i. 14, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." Tit. i. 7, 9, "A bishop must be blameless . . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Revelation iii. 1, "Unto the angel of the church in Sardis write; 3, Remember . . . how thou hast received . . . and hold fast."

<sup>g</sup> 1 Tim. i. 4, "— charge some, that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith. 6, Some having swerved, [that is, from the true end and use of the law], have turned aside unto vain jangling." iv. 7, "Refuse profane and old wives' fables, and exercise thyself rather unto god-

A.D. 65. 21 Which some professing \* have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written A.D. 65. from Laodicea, which is the chief-est city of Phrygia Pacatiana.

## THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

## T I M O T H Y.

## CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8, to be steadfast, and patient in persecution, 13, and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

A.D. 66. PAUL, \* an apostle of Jesus Christ by the will of God, according to \* the promise of life which is in Christ Jesus,

2 \* To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

liness." 2 Tim. ii. 14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 16, Shun profane and vain babblings: for they will increase unto more ungodliness. 23, Foolish and unlearned questions avoid, knowing that they do gender strifes." Titus i. 13, [Of evil teachers:] "Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." iii. 9, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

\* 1 Tim. i. 6, on "above. 19, "—holding faith and a good conscience; which some having put away concerning faith have made shipwreck." 2 Tim. ii. 17, "Hymeneus and Philetus . . concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

CHAP. I.—"Paul — God." 2 Cor. i. 1, id.

\* Eph. iii. 6, [The mystery of God made known by revelation:] "—that the Gentiles should be . . partakers of His promise in Christ by the gospel." Titus i. 2, "—eternal life, which God that cannot lie, promised before the world began; 3, but hath in due times manifested His word through preaching." Heb. ix. 15, [Of Christ:] "For this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

\* 1 Timothy i. 2, "—Timothy, my own son in the faith," &c.

\* Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9, For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come

3 \* I thank God, \* whom I serve from A.D. 66. my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 \* Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance \* the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance \* that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For \* God hath not given us the spirit of fear;

unto you." Ephesians i. 16, "I . . cease not to give thanks for you, making mention of you in my prayers."

\* Acts xxii. 3, [Paul's account of himself before conversion:] "I am verily a man which am a Jew . . taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." xxiii. 1, [Paul before the council:] "Men and brethren, I have lived in all good conscience before God until this day." xxiv. 14, [Paul before Felix:] "This I confess unto thee, that after the way which they [that is, the Jews] call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God." xxvii. 23, [Paul on the voyage to Rome:] "—God, whose I am, and whom I serve." Rom. i. 9, on "above. Gal. i. 14, [Of the apostle himself before conversion:] "I . . profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

\* 1 Thess. i. 2, "We give thanks to God always for you all, making mention of you in our prayers." iii. 10, "—night and day praying exceedingly that we might see your face."

\* 2 Timothy iv. 9, "Do thy diligence to come shortly unto me. 21, Do thy diligence to come before winter."

\* 1 Timothy i. 5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." iv. 6, "If thou put the brethren in remembrance of these things, [of men departing from the faith, &c.] thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

\* Acts xvi. 1, "Behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed."

\* 1 Thess. v. 19, "Quench not the Spirit." 1 Tim. iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

\* Romans viii. 15, "Ye have not received the spirit

A.D. 66. "but of power, and of love, and of a sound mind.

8 "Be not thou therefore ashamed of "the testimony of our Lord, nor of me "His prisoner: "but be thou partaker of the afflictions of the gospel according to the power of God;

9 "Who hath saved us, and "called us with an holy calling, "not according to our works, but "according to His Own purpose and grace, which was given us in Christ Jesus "before the world began,

10 But "is now made manifest by the appearing

of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

"Luke xxiv. 49, ["To the eleven, just before Christ's ascension: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts i. 8, ["To the same: "Ye shall receive power, after that the Holy Ghost is come upon you."

"Romans i. 16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

"1 Tim. ii. 5, "The Man Christ Jesus . . gave Himself a ransom for all, to be testified [margin, *or, a testimony*] in due time." Rev. i. 2, "John . . bare record of the word of God, and of the testimony of Jesus."

"Eph. iii. 1, "I Paul, the prisoner of Christ Jesus for you Gentiles." Phil. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."

"Col. i. 23, "I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." 2 Timothy iv. 5, "Endure afflictions."

"1 Timothy i. 1, "God our Saviour." Titus iii. 4, "After that the kindness and love of God our Saviour toward man appeared, 5, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6, which He shed on us abundantly through Jesus Christ our Saviour."

"1 Thess. iv. 7, "God hath not called us unto uncleanness, but unto holiness." Heb. iii. 1, "Holy brethren, partakers of the heavenly calling."

"Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His sight." ix. 11, ["The purpose of God according to election: "—not of works, but of Him that calleth." Tit. iii. 5, on "above."

"Romans viii. 28, "We know that all things work together for good to them that love God, to them who are called according to His purpose."

"Rom. xvi. 25, 26, "The mystery, which was kept secret since the world began . . now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Ephesians i. 3, "The God and Father of our Lord Jesus Christ . . hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world." iii. 11, "—the eternal purpose which He purposed in Christ Jesus our Lord." Titus i. 2, on "above." 1 Pet. i. 19, 20, "Christ . . verily was foreordained before the foundation of the world, but was manifest in these last times."

"Romans xvi. 26, on "above." Eph. i. 9, "—having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times

of our Saviour Jesus Christ, "who hath A.D. 66. abolished death, and hath brought life and immortality to light through the gospel:

11 "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 "For the which cause I also suffer these things: nevertheless I am not ashamed: "for I know whom I have "believed, and am persuaded that He is able "to keep that which I have committed unto Him "against that day.

1 Or, trusted.

13 "Hold fast "the form of "sound words,

He might gather together in one all things in Christ." Col. i. 25, ["The purpose of Paul's ministry: "—to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints." Titus i. 3, on "above." 1 Pet. i. 20, on "above."

"1 Cor. xv. 54, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Heb. ii. 14, "As the children are partakers of flesh and blood, He [that is, the Captain of their salvation] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

"1 Timothy ii. 7, id. Acts ix. 15, ["Of Paul: "The Lord said . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name's sake." Ephesians iii. 7, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 2 Timothy iv. 17, ["Of his trial at Rome: "The Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear."

"Eph. iii. 1, on "above." 2 Tim. ii. 9, "I suffer trouble [that is, in the gospel] as an evil-doer, *even* unto bonds."

"1 Pet. iv. 19, "Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator."

"1 Timothy vi. 20, "O Timothy, keep that which is committed to thy trust."

"Verse 13. 2 Tim. iv. 8, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; [that is, the day of Christ's appearing.]

"2 Tim. iii. 14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Tit. i. 9, ["The duty of a bishop: "—holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Hebrews x. 23, "Let us hold fast the profession of our faith without wavering . . and let us consider one another to provoke unto love and to good works." Rev. ii. 25, ["To those of the church in Thyatira who have not known the depths of Satan: "That which ye have already hold fast till I come."

"Rom. ii. 17, 20, "Behold, thou art called a Jew . . which hast the form of knowledge and of the truth in the law." vi. 17, "God be thanked, that ye . . have obeyed from the heart that form of doctrine which was delivered you."

"1 Tim. i. 9, "The law is not made for a righteous



A.D. 66. <sup>a</sup>which thou hast heard of me, <sup>b</sup>in faith and love which is in Christ Jesus.

14 <sup>a</sup>That good thing which was committed unto thee keep by the Holy Ghost <sup>b</sup>which dwelleth in us.

15 This thou knowest, that <sup>a</sup>all they which are in Asia be <sup>b</sup>turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord <sup>a</sup>give mercy unto <sup>b</sup>the house of Onesiphorus; <sup>c</sup>for he oft refreshed me, and <sup>d</sup>was not ashamed of <sup>e</sup>my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him <sup>a</sup>that he may find mercy of the Lord <sup>b</sup>in that day: and in how many things <sup>c</sup>he ministered unto me at Ephesus, thou knowest very well.

## CHAPTER II.

1 *He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings.*

man, but for the lawless and disobedient, &c., and if there be any other thing that is contrary to sound doctrine." vi. 3, "If any man . . . consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing."

<sup>a</sup> 2 Tim. ii. 2, which see.

<sup>a</sup> 1 Tim. i. 14, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

<sup>a</sup> 1 Timothy vi. 20, "O Timothy, keep that which is committed to thy trust"

<sup>a</sup> Rom. viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

<sup>a</sup> Acts xix. 10, [Of Paul, preaching:] "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

<sup>a</sup> 2 Tim. iv. 10, [Written from Rome:] "Demas hath forsaken me, having loved this present world." 16, [Of the apostle's trial there:] "At my first answer no man stood with me, but all men forsook me."

<sup>a</sup> Matt. v. 7, [Jesus said:] "Blessed are the merciful: for they shall obtain mercy."

<sup>a</sup> 2 Tim. iv. 19, "Salute . . . the household of Onesiphorus."

<sup>a</sup> Philem. 7, "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

<sup>a</sup> Verse 8.

<sup>a</sup> Acts xxviii. 20, [Paul to the chief of the Jews at Rome:] "For the hope of Israel I am bound with this chain." Eph. vi. 20, "I am an ambassador in bonds," [that is, for the gospel.]

<sup>a</sup> Matt. xxv. 31, [Description of the last judgment:] "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations. . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the

17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, <sup>a</sup>my son, <sup>b</sup>be strong in the grace that is in Christ Jesus. A.D. 66.

2 <sup>a</sup>And the things that thou hast heard of me <sup>b</sup>among many witnesses, <sup>c</sup>the same commit thou to faithful men, who shall be <sup>d</sup>able to teach others also.

1 Or, by.

3 <sup>a</sup>Thou therefore endure hardness, <sup>b</sup>as a good soldier of Jesus Christ.

4 <sup>a</sup>No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And <sup>a</sup>if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 <sup>a</sup>The <sup>b</sup>husbandman that laboureth must be first partaker of the fruits.

2 Or, The husbandman, labouring first, must be partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

<sup>a</sup> Verse 12. 2 Thess. i. 10, "He [that is, the Lord, in the day of judgment] shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day."

<sup>a</sup> Heb. vi. 10, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."

CHAP. II.—<sup>a</sup> 1 Tim. i. 2, "Timothy, *my* own son in the faith." 2 Tim. i. 2, "Timothy, *my* dearly beloved son."

<sup>a</sup> Eph. vi. 10, "My brethren, be strong in the Lord, and in the power of His might."

<sup>a</sup> 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." iii. 10, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions. 14, Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

<sup>a</sup> 1 Tim. i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience."

<sup>a</sup> 1 Timothy iii. 2, "A bishop then must be . . . apt to teach." Tit. i. 9, on "page 512."

<sup>a</sup> 2 Tim. i. 8, "Be thou partaker of the afflictions of the gospel according to the power of God." iv. 5, "Endure afflictions."

<sup>a</sup> 1 Tim. i. 18, on <sup>a</sup> above.

<sup>a</sup> 1 Cor. ix. 25, on the reference below.

<sup>a</sup> 1 Cor. ix. 25, "Every man that striveth for the mastery is temperate in all things. Now they [who run in a race] do it to obtain a corruptible crown; but we an incorruptible. 26, I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."

<sup>a</sup> 1 Cor. ix. 9, [Of ministers of the gospel:] "It is

A.D. 66. 8 Remember that Jesus Christ "of the seed of David" was raised from the dead "according to my gospel:

9 "Wherein I suffer trouble, as an evil doer, *even* unto bonds; *but* the word of God is not bound.

10 Therefore "I endure all things for the elect's sakes, *that* they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For "if we be dead with Him, we shall also live with Him:

12 "If we suffer, we shall also reign with Him:

written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. . . For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope."

Acts ii. 30, [Peter, with the eleven, to the Jews:] "God had sworn with an oath to him, [that is, David,] that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne." xiii. 23, [Paul preaching at Antioch, that Jesus is Christ:] "Of this man's [that is, David's] seed hath God according to His promise raised unto Israel a Saviour, Jesus." Rom. i. 3, "Jesus Christ our Lord. . . was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

1 Cor. xv. 1, "Brethren, I declare unto you the gospel which I preached unto you. 3, For I delivered unto you first of all that which I also received, how that Christ . . . rose again the third day according to the Scriptures. 20, Now is Christ risen from the dead, and become the first-fruits of them that slept."

Rom. ii. 16, "God shall judge the secrets of men by Jesus Christ according to my gospel."

Acts ix. 15, [Of Paul:] "The Lord said. . . I will show him how great things he must suffer for My Name's sake." 2 Tim. i. 12, [Of Paul's afflictions as God's appointed minister:] "I also suffer these things." Eph. iii. 1, "I Paul, the prisoner of Jesus Christ for you Gentiles." Phil. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." Col. iv. 3, [Exhorting them to be fervent in prayer for himself and Timothy:] "—that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. 18, Remember my bonds."

Acts xxviii. 30, [At Rome:] "Paul dwelt two whole years in his own hired house. . . preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Eph. vi. 18, "—praying always. . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Phil. i. 13, "My bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Eph. iii. 13, "I desire that ye faint not at my tribulations for you, which is your glory." Col. i. 23, "I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church."

2 Cor. i. 6, "Whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or

"if we deny Him, He also will deny us: A.D. 66.

13 "If we believe not, *yet* He abideth faithful: "He cannot deny Himself.

14 Of these things put *them* in remembrance, "charging *them* before the Lord "that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

whether we be comforted, *it is* for your consolation and salvation."

1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Rom. vi. 5, "If we have been planted together in the likeness of His death, we shall be also in the *likeness* of His resurrection. 8, If we be dead with Christ, we believe that we shall also live with Him." 2 Cor. iv. 10, [Of Paul's troubles:] "—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Rom. vii. 17, [Of God's adopted ones:] "—if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 1 Pet. iv. 13, [Of fiery trial:] "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

Matt. x. 33, [Jesus said:] "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Mark viii. 38, [Jesus said:] "Whosoever . . . shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Luke xii. 9, "He that denieth Me before men shall be denied before the angels of God."

Rom. iii. 3, [Of the Jews:] "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid." ix. 6, [Paul is sorry for the Jews, though not for all:] "—not as though the word of God hath taken none effect."

Numb. xxiii. 19, [Balaam having received commandment from God to bless Israel, will not reverse it:] "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do *it*? or hath He spoken, and shall He not make *it* good?"

1 Tim. v. 21, "I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things." vi. 13, "I give *thee* charge in the sight of God, who quickeneth all things, and before Christ Jesus." 2 Tim. iv. 1, "I charge *thee* before God, and the Lord Jesus Christ."

1 Tim. i. 4, "—neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." vi. 4, [Of him who consenteth not to the doctrine of Christ:] "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings." Tit. iii. 9, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10, A man that is an heretic after the first and second admonition reject; 11, knowing that he that is such is subverted, and sinneth, being condemned of himself."

A.D. 66. 16 But <sup>b</sup> shun profane and vain babblings: for they will increase unto more ungodliness.

<sup>3</sup> Or, gannet. 17 And their word will eat as doth a <sup>a</sup> cancer: of whom is <sup>c</sup> Hymeneus and Philetus;

18 Who <sup>d</sup> concerning the truth have erred, <sup>e</sup> saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless <sup>f</sup> the foundation of God standeth <sup>g</sup> sure, having this seal, The Lord <sup>h</sup> knoweth them that are His. And, Let every one that nameth the <sup>4</sup> Name of Christ depart from iniquity.

<sup>4</sup> Or, steadily. 20 <sup>a</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; <sup>b</sup> and some to honour, and some to dishonour.

<sup>a</sup> 1 Tim. iv. 7, "Refuse profane and old wives' fables, and exercise thyself rather unto godliness." vi. 20, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21, which some professing have erred concerning the faith." Tit. i. 13, [Of evil teachers:] "Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

<sup>c</sup> 1 Tim. i. 19, "Some . . . concerning faith have made shipwreck: 20, of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

<sup>d</sup> 1 Tim. vi. 21, on <sup>b</sup> above.

<sup>e</sup> 1 Cor. xv. 12, "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?"

<sup>f</sup> Matt. xxiv. 24, [Of false Christs, and false prophets:] "If it were possible, they shall deceive the very elect." Rom. viii. 32, "If God be for us, who can be against us? He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" 1 John ii. 19, [Of antichrists:] "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

<sup>g</sup> Nahum i. 7, "The LORD . . . knoweth them that trust in Him." John x. 14, [Jesus said:] "I am the good Shepherd, and know My sheep, and am known of Mine. 27, My sheep hear My voice, and I know them, and they follow Me." See Numb. xvi. 5, [To Korah and his company, for their rebellion, Moses said:] "Even to-morrow the LORD will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him."

<sup>h</sup> 1 Tim. iii. 15, "The house of God . . . is the church of the living God."

<sup>i</sup> Rom. ix. 21, [Showing that God hath mercy on whom He will:] "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

<sup>j</sup> See Isa. lii. 11, [Christ persuading the church and His ministers to flee from bondage:] "Depart ye, depart ye, go ye out from thence, touch no unclean thing;

21 <sup>a</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and <sup>b</sup> prepared unto every good work.

22 Flee also youthful lusts: but <sup>c</sup> follow righteousness, faith, charity, peace, with them that <sup>d</sup> call on the Lord <sup>e</sup> out of a pure heart.

23 But <sup>f</sup> foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And <sup>g</sup> the servant of the Lord must not strive; but be gentle unto all men, <sup>h</sup> apt to teach, <sup>i</sup> patient,

25 <sup>j</sup> In meekness instructing those that oppose themselves; <sup>k</sup> if God peradventure will give them repentance <sup>l</sup> to the acknowledging of the truth;

go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."

<sup>2</sup> 2 Tim. iii. 17, [A reason why all Scripture is given:] "—that the man of God may be perfect, thoroughly furnished unto all good works." Tit. iii. 1, 2, "Put them in mind to be . . . ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

<sup>3</sup> 1 Timothy vi. 11, [Of the love of money, &c.:] "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

<sup>4</sup> Acts ix. 14, [Of Paul, before conversion, Ananias said unto the Lord:] "He hath authority from the chief priests to bind all that call on Thy Name." 1 Corinthians i. 2, "—unto the church of God which is at Corinth . . . with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours."

<sup>5</sup> 1 Tim. i. 5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." iv. 12, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

<sup>6</sup> Verse 16. 1 Tim. i. 4, on <sup>a</sup> above. vi. 4, *ibid.* Tit. iii. 9, *ibid.* 1 Tim. iv. 7, on <sup>b</sup> above.

<sup>7</sup> Tit. iii. 2, on <sup>c</sup> above.

<sup>8</sup> 1 Tim. iii. 2, "A bishop then must be blameless . . . apt to teach . . . no striker . . . but patient, not a brawler." Tit. i. 9, [Duty of a bishop:] "—holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

<sup>9</sup> Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." 1 Tim. vi. 11, on <sup>a</sup> above. 1 Pet. iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

<sup>10</sup> Acts vii. 22, [To Simon the sorcerer, asking to purchase the gift of the Holy Ghost with money:] "Repent . . . of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

<sup>11</sup> 1 Tim. ii. 3, "God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth." 2 Tim. iii. 7, [Of silly women, laden with sins:] "—ever learning, and never able to come to the knowledge of the truth." Titus i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the . . . acknowledging of the truth which is after godliness."



A. D. 66.

26 And that they may <sup>e</sup>recover themselves <sup>e</sup>out of the snare of the devil, who are <sup>t</sup>taken captive by him at his will.

<sup>6</sup> Gr. *avachē*.  
<sup>7</sup> Gr. *taken*  
alive.

## CHAPTER III.

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the Holy Scriptures.

**T**HIS know also, that <sup>a</sup>in the last days perilous times shall come.

2 For men shall be <sup>b</sup>lovers of their own selves, <sup>c</sup>covetous, <sup>d</sup>boasters, <sup>e</sup>proud, <sup>f</sup>blasphemers, <sup>g</sup>disobedient to parents, unthankful, unholy,

<sup>1</sup> Or, make-

bates.

[*οὐδὲ*

*βολοί,*

3 <sup>a</sup>Without natural affection, <sup>b</sup>truce-breakers, <sup>c</sup>false accusers, <sup>d</sup>incontinent, fierce, despisers of those that are good,

<sup>1</sup> Tim. iii. 7, [Of a bishop:] "He must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

CHAP. III.—<sup>1</sup> Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 2 Tim. iv. 3, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers." 2 Peter iii. 3, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His [that is, the Lord's] coming?" 1 John ii. 18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Jude 17, "The apostles of our Lord Jesus Christ . . . told you there should be mockers in the last time, who should walk after their own ungodly lusts."

<sup>b</sup> Phil. ii. 21, "All seek their own, not the things which are Jesus Christ's."

<sup>c</sup> 2 Peter ii. 3, [Of false teachers:] "Through covetousness shall they with feigned words make merchandise of you."

<sup>d</sup> Jude 16, [Of those upon whom the Lord will execute judgment:] "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

<sup>e</sup> 1 Timothy vi. 4, [Of him who consenteth not to the doctrine of Christ:] "He is proud, knowing nothing."

<sup>f</sup> 1 Timothy i. 20, on <sup>a</sup> page 515. 2 Peter ii. 12, [Of blasphemous seducers:] "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not." Jude 10, id., [of the same class of persons.]

<sup>g</sup> Romans i. 30, [Of those who hold the truth in unrighteousness:] "—proud, boasters, inventors of evil things, disobedient to parents, 31, without understanding, covenant-breakers, without natural affection, impleable, unmerciful."

<sup>a</sup> Rom. i. 31, on the last reference.

<sup>b</sup> Rom. i. 31, on <sup>a</sup> above.

<sup>c</sup> 2 Peter iii. 3, on <sup>a</sup> above.

<sup>d</sup> 2 Peter ii. 9, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

<sup>e</sup> Phil. iii. 19, [Of the enemies of the cross of Christ:] "Whose God is their belly, and whose glory is in their shame, who mind earthly things." 2 Peter ii. 12, [Of

4 <sup>a</sup>Traitors, heady, highminded, <sup>b</sup>lovers of pleasures more than lovers of God;

5 Having a form of godliness, but <sup>a</sup>denying the power thereof: <sup>c</sup>from such turn away.

6 For <sup>d</sup>of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able <sup>e</sup>to come to the knowledge of the truth.

8 <sup>a</sup>Now as Janes and Jambres withstood Moses, so do these also resist the truth: <sup>b</sup>men of corrupt minds, <sup>c</sup>reprobate concerning the

<sup>2</sup> Or, of no judgment.

9 But they shall proceed no further: for their

blasphemous seducers:] "—these . . . shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." 19, [Of mockers, walking after their own lusts:] "These be they who separate themselves, sensual, having not the Spirit."

<sup>a</sup> 1 Tim. v. 8, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Titus i. 16, [Of the defiled and unbelieving:] "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

<sup>b</sup> 2 Thess. iii. 6, "We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 1 Tim. vi. 5, [Of new-fangled teachers:] "—men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

<sup>c</sup> Matthew xxiii. 14, [Jesus said:] "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." Tit. i. 10, "There are many unruly and vain talkers and deceivers, specially they of the circumcision . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

<sup>d</sup> 1 Timothy ii. 3, "God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth."

<sup>e</sup> Exodus vii. 10, "Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11, Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12, For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."

<sup>f</sup> 1 Tim. vi. 5, on <sup>a</sup> above.

<sup>g</sup> Romans i. 28, [Of those who hold the truth in unrighteousness:] "As they did not like to retain God in their knowledge, God gave them over to a reprobate

A.D. 66. folly shall be manifest unto all men, as theirs also was.

10 <sup>3 Or, thou hast been a diligent follower of.</sup> But <sup>a</sup>thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, <sup>a</sup>at Iconium, <sup>a</sup>at Lystra; what persecutions I endured: but <sup>a</sup>out of them all the Lord delivered me.

12 Yea, and <sup>a</sup>all that will live godly in Christ Jesus shall suffer persecution.

13 <sup>b</sup>But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But <sup>c</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known <sup>d</sup>the Holy Scriptures, which are able to make thee wise

mind." 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith. . . Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Tit. i. 16, on <sup>a</sup> above.

<sup>e</sup>Exod. vii. 12, on <sup>a</sup> above. viii. 17, "Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not. Then the magicians said unto Pharaoh, This is the finger of God." ix. 10, [Again before Pharaoh:] "Moses sprinkled it [that is, ashes] up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians."

<sup>f</sup>Phil. ii. 22, [Of Timotheus:] "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." 1 Tim. iv. 6, "—nourished up in the words of faith and of good doctrine, wherunto thou hast attained."

<sup>g</sup>Acts xiii. 45, [At Antioch:] "The Jews . . . were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 50, The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

<sup>h</sup>Acts xiv. 2, [Of Paul and Barnabas, preaching the gospel in Iconium:] "The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 5, There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them."

<sup>i</sup>Acts xiv. 19, [At Lystra:] "There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20, Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21, And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch. 22, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

<sup>j</sup>Psalm xxxiv. 19, "Many are the afflictions of the righteous: but the LORD delivereth him out of them all." 2 Cor. i. 9, [Of Paul's danger in Asia:] "God . . . delivered us from so great a death, and doth deliver

unto salvation through faith which is in A.D. 66. Christ Jesus.

16 <sup>k</sup>All Scripture is given by inspiration of God, <sup>l</sup>and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 <sup>m</sup>That the man of God may be perfect, <sup>n</sup>thoroughly furnished unto all good works. <sup>4 Or, perfected.</sup>

## CHAPTER IV.

1 <sup>o</sup>He exhorteth him to do his duty with all care and diligence, 6 <sup>p</sup>certifieth him of the nearness of his death, 9 <sup>q</sup>willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 <sup>r</sup>warneth him to beware of Alexander the smith, 16 <sup>s</sup>informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I <sup>t</sup>CHARGE thee therefore before God, and the Lord Jesus Christ, <sup>u</sup>who shall judge the quick

in whom we trust that He will yet deliver us." 2 Tim. iv. 17, [Of Paul's danger at Rome:] "I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom."

<sup>v</sup>Ps. xxxiv. 19, on <sup>a</sup> above. Matt. xvi. 24, "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." John xvii. 14, [Jesus praying for the eleven:] "The world hath hated them, because they are not of the world, even as I am not of the world." Acts xiv. 22, on <sup>a</sup> above. 1 Cor. xv. 19, [Showing the necessity of our resurrection:] "If in this life only we have hope in Christ, we are of all men most miserable." 1 Thess. iii. 3, [Paul's design in sending Timotheus to comfort them:] "—that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."

<sup>w</sup>2 Thess. ii. 11, [Of those who received not the love of the truth:] "For this cause God shall send them strong delusion, that they should believe a lie." 1 Tim. iv. 1, on <sup>a</sup> verse 1 above. 2 Tim. ii. 16, "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker."

<sup>x</sup>2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." ii. 2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

<sup>y</sup>John v. 39, [Jesus said:] "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

<sup>z</sup>2 Pet. i. 20, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

<sup>aa</sup>Rom. xv. 4, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

<sup>ab</sup>1 Tim. vi. 11, [Of the love of money, &c.]: "Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

<sup>ac</sup>2 Tim. ii. 21, "If a man . . . purge himself from these, [that is, these vessels of wood and earth,] he shall be a vessel unto honour . . . prepared unto every good work."

CHAP. IV.—"I charge—Christ." 1 Tim. vi. 13, id. v. 21, id., [adding,] "and the elect angels." 2 Tim. ii. 14, "Of these things [that is, divers duties] put them in remembrance, charging them before the Lord."

<sup>ad</sup>Acts. x. 42, [Peter preaching Christ to Cornelius

A.D. 66. and the dead at His appearing and His kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

and his company:] "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead."

1 Tim. v. 20, "Them that sin rebuke before all, that others also may fear." Tit. i. 13, [Of evil teachers:] "Rebuke them sharply, that they may be sound in the faith; 14, not giving heed to Jewish fables, and commandments of men, that turn from the truth." ii. 15, "Exhort, and rebuke with all authority."

1 Tim. iv. 13, "Till I come, give attendance to reading, to exhortation, to doctrine."

2 Tim. iii. 1-6, which see.

1 Tim. i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, &c., and if there be any other thing that is contrary to sound doctrine."

2 Tim. iii. 6, [Of the enemies of the truth:] "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

1 Tim. i. 4, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." iv. 7, "Refuse profane and old wives' fables." Tit. i. 14, on "above."

2 Tim. i. 8, "Be thou partaker of the afflictions of the gospel according to the power of God." ii. 3, "Endure hardness, as a good soldier of Jesus Christ."

Acts xxi. 8, "We that were of Paul's company . . . entered into the house of Philip the evangelist, which was one of the seven [deacons:] and abode with him." Eph. iv. 11, [One of the gifts of God:] "He gave some . . . evangelists; 12, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

1 Rom. xv. 19, "I have fully preached the gospel of Christ." Col. i. 25, "I am made a minister . . . to fulfil the word of God." iv. 17, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

1 Philippians ii. 17, "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

Phil. i. 23, [Of the apostle himself:] "— having a desire to depart, and be with Christ." See 2 Pet. i. 14, "Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."

1 Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run,

1 Or, *fulfil*, [πληροῦν] Rom. xv. 19, "— I have fully preached [πρεσβυτέρω] the gospel." Col. i. 25, "I am made a minister . . . to fulfil [πληρῶσαι] the word of God." iv. 17, "Take heed to the ministry . . . that thou fulfil it."

7 "I have fought a good fight, I have finished my course, I have kept the faith:"

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

that ye may obtain. 25, Now they do it to obtain a corruptible crown; but we an incorruptible." Phil. iii. 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." 1 Tim. vi. 12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." Heb. xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

1 Cor. ix. 25, on "above." James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." 1 Pet. v. 4, [To the elders who feed their flocks:] "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rev. ii. 8, 10, "Unto the angel of the church in Smyrna write. . . Be thou faithful unto death, and I will give thee a crown of life."

2 Tim. i. 12, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Col. iv. 14, [A. D. 64:] "Luke . . . and Demas greet you." Philem. 23, 24, [A. D. 64:] "There salute thee . . . Demas, Lucas, my fellow-labourers."

1 John ii. 15, "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him."

See 2 Tim. i. 15, "This thou knowest, that all they which are in Asia be turned away from me."

Col. iv. 14, on "above." Philem. 24, *ibid*.

Acts xii. 25, [A. D. 44:] "Barnabas and Saul returned from Jerusalem, [that is, to Antioch,] when they had fulfilled their ministry, and took with them John, whose surname was Mark." xv. 37, [At Antioch, from which they were going to visit the brethren, A. D. 53:] "Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed." Col. iv. 10, [Paul's fellow-worker, A. D. 64:] "Marcus, sister's son to Barnabas, touching whom ye received commandments: if he cometh unto you, receive him."

Acts xx. 4, [Paul's companions from Ephesus into Macedonia:] "— of Asia, Tychicus and Trophimus." Eph. vi. 21, "That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things." Col. iv. 7, "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord." Tit. iii. 12,



A.D. 66. 13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 "Alexander the coppersmith did me much evil: "the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood <sup>2</sup>our words.

16 At my first answer no man stood with me, but all men forsook me: "I pray God that it may not be laid to their charge.

17 "Notwithstanding the Lord stood with me, and strengthened me; <sup>3</sup>that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered "out of the mouth of the lion.

18 <sup>4</sup>And the Lord shall deliver me from every

evil work, and will preserve me unto His heavenly kingdom: "to whom be glory forever and ever. Amen. A.D. 66

19 Salute <sup>5</sup>Prisca and Aquila, and <sup>6</sup>the household of Onesiphorus.

20 <sup>7</sup>Erastus abode at Corinth: but <sup>8</sup>Trophimus have I left at Miletum sick.

21 <sup>9</sup>Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 <sup>10</sup>The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

<sup>8</sup> Gr. Gesar Nero, or the emperor Nero.

"When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me."

"Acts xix. 33, [On the stir made by Demetrius at Ephesus, against the preaching of Paul:] "They drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. . . he was a Jew." 1 Tim. i. 19, "Some . . . concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

"2 Sam. iii. 39, [On Joab the captain of the host murdering Abner, David said:] "The LORD shall reward the doer of evil according to his wickedness." Psalm xxviii. 4, [Of the wicked:] "Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert." Rev. xviii. 6, [Of Babylon for her sins:] "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

"2 Tim. i. 15, on "above.

"Acts vii. 60, [Of Stephen, stoned by the Jews:] "He . . . cried with a loud voice, Lord, lay not this sin to their charge."

"Matt. x. 19, [Christ's charge to the twelve:] "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Acts xxiii. 11, [In the castle at Jerusalem:] "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." xxvii. 23, [At Sidon, on the way to Rome:] "Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself."

"Acts ix. 15, [Of Paul:] "The Lord said . . . He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." xxvi. 16 [To Paul, at his conversion, the Lord said:]

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Eph. iii. 8, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

"Psalm xxi. 21, "Save me from the lion's mouth." 2 Pet. ii. 9, "The Lord knoweth how to deliver the godly out of temptations."

"Psa. cxxi. 7, "The LORD shall preserve thee from all evil: He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even forever more."

"Rom. xi. 36, id. Gal. i. 5, id. Heb. xiii. 21, id.

"Acts xviii. 1, "Paul . . . came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them . . . by their occupation they were tent-makers." Rom. xvi. 3, "Greet Priscilla and Aquila my helpers in Christ Jesus."

"2 Tim. i. 16, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."

"Acts xix. 21, [A. D. 59:] "Paul . . . sent into Macedonia two of them that ministered unto him, Timotheus and Erastus." Rom. xvi. 23, [Written from Corinthus, A. D. 60:] "Erastus the chamberlain of the city saluteth you."

"Acts xx. 4, on "above. xxi. 29, "Trophimus an Ephesian;" [he was with Paul at Jerusalem, A. D. 60.] Verse 9.

"Gal. vi. 18, "The grace of our Lord Jesus Christ be with your spirit. Amen." Philem. 25, id.

# THE EPISTLE OF PAUL

TO

## T I T U S .

### CHAPTER I.

1 *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

A.D. 65. **P**AUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and <sup>a</sup> the acknowledging of the truth <sup>b</sup> which is after godliness;

2 <sup>1</sup> In <sup>c</sup> hope of eternal life, which God, <sup>d</sup> that cannot lie, promised <sup>e</sup> before the world began;

3 <sup>f</sup> But hath in due times manifested His word through preaching, <sup>g</sup> which is committed unto me

CHAP. I.—<sup>a</sup> 2 Tim. ii. 25, [Charge to Timothy:] “— in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.”

<sup>b</sup> 1 Tim. iii. 16, “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit,” &c. vi. 3, “If any man . . . consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing.”

<sup>c</sup> 2 Tim. i. 1, “Paul, an apostle of Jesus Christ . . . according to the promise of life which is in Christ Jesus.” Tit. iii. 5, 7, “According to His mercy He saved us . . . that being justified by His grace, we should be made heirs according to the hope of eternal life.”

<sup>d</sup> Numb. xxiii. 19, [Balaam, being desired by Balak to curse the children of Israel, whom God had commanded him to bless, said:] “God is not a man, that He should lie . . . hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?” 2 Tim. ii. 13, [Of Christ Jesus:] “He abideth faithful: He cannot deny Himself.”

<sup>e</sup> Rom. xvi. 25, “The mystery, which was kept secret since the world began . . . now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” 2 Tim. i. 9, “Grace . . . was given us in Christ Jesus before the world began, 10, but is now made manifest by the appearing of our Saviour Jesus Christ” 1 Pet. i. 19, [Of Christ our Sacrifice:] “Christ . . . verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

<sup>f</sup> 2 Tim. i. 10, on the last reference.

<sup>g</sup> 1 Thess. ii. 4, “As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.” 1 Tim. i. 11, “The glorious gospel of the blessed God . . . was committed to my trust.”

<sup>a</sup> 1 Tim. i. 1, “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ.” ii. 3, “God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth.” iv. 10, “We trust in the living God, who is the Saviour of all men, specially of those that believe.”

<sup>b</sup> 2 Cor. ii. 12, “When I came to Troas to preach

<sup>a</sup> according to the commandment of God A.D. 65. our Saviour;

4 To <sup>b</sup> Titus, <sup>c</sup> mine own son after <sup>d</sup> the common faith: <sup>e</sup> Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst <sup>f</sup> set in order the things that are <sup>g</sup> wanting, and <sup>h</sup> ordain elders in every city, as I had appointed thee: <sup>3 Or, left undone.</sup>

6 <sup>i</sup> If any be blameless, <sup>j</sup> the husband of one wife, <sup>k</sup> having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as <sup>l</sup> the stew-

Christ's gospel. I had no rest in my spirit, because I found not Titus my brother.” vii. 13, “Exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.” viii. 6, [Of alms for the saints at Jerusalem:] “We desired Titus, that as he had begun, so he would also finish in you the same grace also. 16, Thanks be to God, which put the same earnest care into the heart of Titus for you. 23, Titus . . . is my partner and fellow-helper concerning you.” xii. 18, [Of the apostle himself, and Titus whom he had sent to the Corinthians:] “Walked we not in the same spirit? *walked* we not in the same steps?” Gal. ii. 3, “Titus, who was with me, [that is, at Jerusalem,] being a Greek.”

<sup>a</sup> 1 Tim. i. 2, “Timothy, *my* own son in the faith.”

<sup>b</sup> Rom. i. 11, “I long to see you . . . that I may be comforted together with you by the mutual faith both of you and me.” 2 Cor. iv. 13, “— having the same spirit of faith.” 2 Pet. i. 1, “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us.”

<sup>c</sup> Eph. i. 2, id., omitting “our Saviour.” Col. i. 2, id. 1 Tim. i. 2, id. 2 Tim. i. 2, id.

<sup>d</sup> 1 Cor. xi. 34, [After giving certain rules to be observed in the church, he addeth:] “The rest will I set in order when I come.”

<sup>e</sup> Acts xiv. 23, [Paul and Barnabas visiting the churches:] “They . . . ordained them elders in every church.” 2 Tim. ii. 2, “The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

<sup>f</sup> 1 Tim. iii. 2, “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4, one that ruleth well his own house, having his children in subjection with all gravity . . . not a novice. Moreover he must have a good report of them which are without.”

<sup>g</sup> 1 Tim. iii. 12, “Let the deacons be the husbands of one wife, ruling their children and their own houses well.”

<sup>h</sup> 1 Tim. iii. 4, on <sup>a</sup> above: 12, on the last reference.

<sup>i</sup> Matt. xxiv. 45, [Jesus said:] “Who then is a faithful and wise servant, whom his lord hath made ruler

A.D. 65. ard of God; not self-willed, not soon angry, 'not given to wine, no striker, 'not given to filthy lucre;

<sup>3</sup> Or, good things. 8 "But a lover of hospitality, a lover of

<sup>9</sup> "Holding fast 'the faithful word 'as he hath been taught, that he may be able 'by sound doctrine both to exhort and to convince the gainsayers.

<sup>4</sup> Or, in teaching. 10 For 'there are many unruly and vain talkers and 'deceivers, 'specially they of the circumcision:

over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." 1 Cor. iv. 1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."

<sup>5</sup> Lev. x. 8, "The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations." 1 Tim. iii. 3, on <sup>2</sup> above. 8, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre." Eph. v. 18, "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

<sup>6</sup> 1 Tim. iii. 3, on <sup>2</sup> above: 8, on the last reference. 1 Pet. v. 2, [To the elders:] "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

<sup>7</sup> 1 Tim. iii. 2, on <sup>2</sup> above.

<sup>8</sup> 2 Thess. ii. 15, "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

<sup>9</sup> 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." iv. 9, [Of godliness being profitable, &c.:] "This is a faithful saying and worthy of all acceptance." vi. 3, on <sup>2</sup> above. 2 Timothy ii. 2, on <sup>2</sup> above.

<sup>10</sup> 1 Tim. i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, &c., 10, and if there be any other thing that is contrary to sound doctrine." vi. 3, on <sup>2</sup> above. 2 Tim. iv. 3, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Tit. ii. 1, "Speak thou the things which become sound doctrine."

<sup>11</sup> 1 Tim. i. 6, "Some having swerved, [that is, from the right use and end of the law,] have turned aside unto vain jangling."

<sup>12</sup> Rom. xvi. 18, [Of those who caused divisions contrary to sound doctrine:] "They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

<sup>13</sup> Acts xv. 1, [At Antioch:] "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

<sup>14</sup> Matt. xxiii. 14, [Jesus said:] "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." 2 Tim. iii. 6, [Of the enemies of the truth:] "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever

11 Whose mouths must be stopped, A.D. 65. 'who subvert whole houses, teaching 'things which they ought not, 'for filthy lucre's sake.

12 'One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. 'Wherefore rebuke them sharply, that they may be 'sound in the faith;

14 'Not giving heed to Jewish fables, and 'commandments of men, that turn from the truth.

15 'Unto the pure all things are pure: but

learning, and never able to come to the knowledge of the truth."

<sup>1</sup> 1 Tim. vi. 5, "— men of corrupt minds, and destitute of the truth, supposing that gain is godliness."

<sup>2</sup> Acts xvii. 28, [Paul preaching the living God at Athens:] "In Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."

<sup>3</sup> 2 Cor. xiii. 10, "I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." 2 Timothy iv. 2, "Reprove, rebuke, exhort with all long-suffering and doctrine."

<sup>4</sup> Titus ii. 2, which see.

<sup>5</sup> 1 Tim. i. 4, [Against false teachers:] "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." iv. 7, "Refuse profane and old wives' fables, and exercise thyself rather unto godliness." 2 Tim. iv. 4, [Of those who will not endure sound doctrine:] "They shall turn away their ears from the truth, and shall be turned unto fables."

<sup>6</sup> Isa. xxix. 13, [Of the deep hypocrisy of the Jews:] "Their fear toward Me is taught by the precept of men." [thus quoted, and applied by Christ to the scribes and Pharisees:] Matthew xv. 9, "In vain they do worship Me, teaching for doctrines the commandments of men." Colossians ii. 20, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . . after the commandments and doctrines of men?"

<sup>7</sup> Luke xi. 39, [To the Pharisee marvelling that Jesus had not washed before dinner:] "The Lord said . . . Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you." Rom. xiv. 14, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. 20, For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." 1 Cor. vi. 12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them." x. 23, [Of eating things that had been offered to idols:] "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 25, Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." 1 Tim. iv. 3, [The teaching of those who depart from the faith:] "— commanding to abstain from meats, which God



A.D. 65. 'unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but "in works they deny Him, being abominable, and disobedient, "and unto every good work "reprobate.

1 Or, void of judgment.

# CHAPTER II.

1 Directions given unto Titus both for his doctrine and life.  
9 Of the duty of servants, and in general of all Christians.

**B**UT speak thou the things which become "sound doctrine:

2 That the aged men be <sup>1</sup>sober, grave, temperate, <sup>2</sup>sound in faith, in charity, in patience.

1 Or, vigilant.

2 Or, holy women.

3 'The aged women likewise, that they be in behaviour as becometh <sup>2</sup>holiness,

hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

<sup>1</sup> Rom. xiv. 23, [Of things that had been offered to idols:] "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

"<sup>2</sup> Timothy iii. 5, [Of the enemies of the truth:] "—having a form of godliness, but denying the power thereof." Jude 4, "There are certain men crept in unawares. . .ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

"Rom. i. 28, [Of the Gentiles:] "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness." 2 Tim. iii. 8, [Of the enemies of the truth:] "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

CHAP. II.—<sup>1</sup> 1 Tim. i. 10, on <sup>2</sup> above. vi. 3, "If any man . . . consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing." 2 Tim. i. 13, on <sup>2</sup> above. Titus i. 9, which see.

<sup>3</sup> Titus i. 13, which see.

<sup>1</sup> 1 Tim. ii. 8, "I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." iii. 11, "Even so must their wives be grave, not slanderers, sober, faithful in all things" [see the context.] 1 Peter iii. 1, [Of wives:] "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2, while they behold your chaste conversation coupled with fear. 3, Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5, For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."

not <sup>3</sup> false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be <sup>4</sup>sober, <sup>5</sup>to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, 'obedient to their own husbands, 'that the word of God be not blasphemed.

6 Young men likewise exhort to be <sup>6</sup>sober-minded.

A.D. 65.  
3 Or, make-haste, 2 Tim. iii. 2, id., both text and margin.  
4 Or, sober.

5 Or, dis-eased.

7 'In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, <sup>8</sup>sincerity,

8 'Sound speech, that cannot be condemned; <sup>9</sup>that he that is of the contrary part <sup>10</sup>may be ashamed, having no evil thing to say of you.

9 Exhort "servants to be obedient unto their

<sup>1</sup> 1 Tim. v. 14, "I will . . . that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

<sup>2</sup> 1 Cor. xiv. 34, [Showing that women must not speak in the churches:] "They are commanded to be under obedience, as also saith the law." Eph. v. 22, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church." Col. iii. 18, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." 1 Tim. ii. 11, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Peter iii. 1, 5, on <sup>2</sup> above.

<sup>3</sup> Rom. ii. 24, [Of the Jews:] "The Name of God is blasphemed among the Gentiles through you, as it is written." 1 Tim. vi. 1, on <sup>2</sup> below.

<sup>4</sup> 1 Tim. iv. 12, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Pet. v. 3, [Exhorting the elders:] "—neither as being lords over God's heritage, but being ensamples to the flock."

<sup>5</sup> Eph. vi. 24, "—them that love our Lord Jesus Christ in sincerity."

<sup>6</sup> 1 Tim. vi. 3, on <sup>2</sup> above.

<sup>7</sup> Neh. v. 9, [Nehemiah rebuking the usurious Jews:] "It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" 1 Timothy v. 14, on <sup>2</sup> above. 1 Pet. ii. 12, [Exhorting to abstain from fleshly lusts:] "—having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 15, [Of submitting ourselves to every ordinance of man for the Lord's sake:] "So is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they [that is, who would harm you] speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

<sup>8</sup> 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

<sup>9</sup> Eph. vi. 5, "Servants, be obedient to them that are your masters according to the flesh, with fear and

A.D. 65. own masters, and to please them well "in all things; not answering again; 10 Not purloining, but showing all good fidelity; \* that they may adorn the doctrine of God our Saviour in all things.

<sup>7</sup> Or, That bringeth salvation to all men, hath appeared. 11 For <sup>7</sup> the grace of God <sup>7</sup> that bringeth salvation <sup>7</sup> hath appeared to all men,

trembling, in singleness of your heart, as unto Christ." Col. iii. 22, "Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God." 1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the Name of God and *His* doctrine be not blasphemed. 2, And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit." 1 Peter ii. 18, "Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the forward."

\* Eph. v. 24, "Let the wives be [subject] to their own husbands in everything."

\* Matt. v. 16, [Jesus said:] "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Phil. ii. 15, "Ye shine as lights in the world: holding forth the word of life."

\* Romans v. 15, "The grace of God, and the gift by grace, *which* is by one Man, Jesus Christ, hath abounded unto many." Titus iii. 4, 5, which see. 1 Peter v. 12, "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand."

\* Luke iii. 6, [John the Baptist preaching Christ:] "All flesh shall see the salvation of God." John i. 9, [Of the Word:] "That was the true Light, which lighteth every man that cometh into the world." 1 Tim. ii. 3, "God our Saviour . . will have all men to be saved."

\* Luke i. 74, [God's promise to Abraham, from the prayer of Zacharias:] "—that we . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Romans vi. 19, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Eph. i. 4, [God's purpose in choosing His people:] "—that we should be holy and without blame before Him in love." Col. i. 21, "You . . hath He [that is, the Father of our Lord Jesus Christ] reconciled 22, in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: 23, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." 1 Thess. iv. 7, "God hath not called us unto uncleanness, but unto holiness."

\* 1 Peter iv. 1, "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God." 1 John ii. 16, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

\* 1 Cor. i. 7, "—waiting for the coming of our Lord Jesus Christ." Phil. iii. 20, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." 2 Peter iii. 11, "What manner of persons ought ye to be in *all* holy conversation and godliness, looking for and hasting unto the coming of

12 Teaching us <sup>7</sup> that, denying ungodliness <sup>7</sup> and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 \* Looking for that blessed \* hope, and the glorious \* appearing of the great God and our Saviour Jesus Christ;

14 \* Who gave Himself for us, that He might redeem us from all iniquity, \* and purify unto Himself \* a

the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

\* Acts xxiv. 14, [Paul before Felix, with the Jews his accusers:] "I . . have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Col. i. 4, "We heard of . . the hope which is laid up for you in heaven." 23, on above. Tit. i. 2, "—hope of eternal life." iii. 7, id.

\* Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." 2 Tim. iv. 1, "The Lord Jesus Christ . . shall judge the quick and the dead at His appearing and His kingdom." 8, Henceforth there is laid up for me a crown of righteousness . . and not to me only, but unto all them also that love His appearing." Heb. ix. 28, [Of Christ:] "Unto them that look for Him shall He appear the second time without sin unto salvation." 1 Peter i. 6, "Ye greatly rejoice . . that the trial of your faith . . might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 John iii. 2, [Of God:] "When He shall appear, we shall be like Him; for we shall see Him as He is."

\* Gal. i. 3, "Our Lord Jesus Christ . . gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." ii. 20, "The Son of God . . loved me, and gave Himself for me." Eph. v. 2, "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." 1 Tim. ii. 5, "There is . . one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

\* Heb. ix. 13, "If the blood of bulls, &c., sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

\* Exod. xv. 16, [Of God's people Israel:] "—the people . . which Thou hast purchased." xix. 5, [God's message by Moses unto the people out of the mount:] "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Deut. vii. 6, and xiv. 2, [Of Israel:] "Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special [xiv. 2, 'peculiar'] people unto Himself, above all people that are upon the face of the earth." xxvi. 18, [God's covenant with His people:] "The LORD hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as He hath spoken." 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

A.D. 65. peculiar people, <sup>a</sup> zealous of good works.

15 These things speak, and <sup>a</sup> exhort, and rebuke with all authority. <sup>a</sup> Let no man despise thee.

## CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

**P**UT them in mind <sup>a</sup> to be subject to principalities and powers, to obey magistrates, <sup>b</sup> to be ready to every good work,

2 <sup>c</sup> To speak evil of no man, <sup>d</sup> to be no brawlers,

<sup>a</sup> Eph. ii. 10, "We are His [that is, God's] workmanship, created in Christ Jesus unto good works." Titus iii. 8, [Of what Titus is to teach:] "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

<sup>b</sup> 2 Tim. iv. 2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

<sup>c</sup> 1 Tim. iv. 12, "Let no man despise thy youth."

CHAP. III.—Rom. xiii. 1, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

1 Pet. ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him."

<sup>b</sup> Col. i. 9, "We . . do not cease to pray for you, and to desire, 10, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." 2 Tim. ii. 21, "If a man . . purge himself from these, [that is, vessels made to dishonour,] he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." Hebrews xiii. 20, "The God of peace . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."

<sup>c</sup> Eph. iv. 31, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you."

<sup>d</sup> 2 Tim. ii. 24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

<sup>e</sup> Phil. iv. 5, "Let your moderation be known unto all men."

<sup>f</sup> Eph. iv. 1, "I . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Col. iii. 12, "Put on . . as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any."

<sup>g</sup> 1 Cor. vi. 9, "Neither fornicators, nor idolaters, &c., shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God." Eph. i. 1, "You hath He [that is, the Father] quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world." Col. i. 21, on <sup>a</sup> above. iii. 5, 7, "Mortify therefore your members which are upon the earth; fornication, uncleanness, &c., in the which ye also walked some time, when ye lived in them." 1 Pet. iv. 3, "The time past of our life may

but <sup>a</sup> gentle, showing all <sup>b</sup> meekness unto all men.

3 For <sup>a</sup> we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that <sup>a</sup> the kindness and <sup>b</sup> love of God our Saviour toward man appeared, <sup>1 Or, pity.</sup>

5 <sup>a</sup> Not by works of righteousness which we have done, but according to His mercy He saved us, by <sup>b</sup> the washing of regeneration, and renewing of the Holy Ghost;

6 <sup>a</sup> Which He shed on us <sup>b</sup> abundantly through Jesus Christ our Saviour; <sup>2 Gr. richly.</sup>

suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries."

<sup>a</sup> Tit. ii. 11, which see.

<sup>b</sup> 1 Tim. ii. 3, "God our Saviour . . will have all men to be saved."

<sup>c</sup> Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His [that is, God's] sight: for by the law is the knowledge of sin." ix. 11, [The purpose of God according to election:] "—not of works, but of Him that calleth." xi. 6, [Of the remnant of Israel saved:] "—if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Gal. ii. 16, on <sup>a</sup> below. Eph. ii. 4, "God . . is rich in mercy. 8, By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." 2 Tim. i. 8, "God . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus."

<sup>d</sup> John iii. 3, [Nicodemus taught the necessity of regeneration:] "Jesus . . said unto Him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Eph. v. 25, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." 1 Pet. iii. 21, "Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

<sup>e</sup> Ezek. xxxvi. 25, [The blessings of Christ's kingdom:] "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Joel ii. 28, [The future blessings of Zion:] "It shall come to pass afterward, that I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit." John i. 16, [Of the Word made flesh:] "Of His fulness have all we received, and grace for grace." Acts ii. 32, [Of the apostles being filled with the Holy



A.D. 65. 7 "That being justified by His grace, we should be made heirs" according to the hope of eternal life.

8 "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful "to maintain good works. These things are good and profitable unto men.

9 But "avoid foolish questions, and genealogies, and contentions, and strivings about the law; "for they are unprofitable and vain.

10 A man that is an heretic "after the first and second admonition "reject;

Ghost, and speaking with other tongues, on the day of Pentecost, Peter said:] "This Jesus . . . being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." x. 44, [On Peter preaching Christ to Cornelius and his company:] "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Rom. v. 5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

\* Rom. iii. 24, [Of the believer:] "— being justified freely by His grace through the redemption that is in Christ Jesus." Gal. ii. 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men."

\* Rom. viii. 23, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope."

\* Tit. i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect . . . in hope of eternal life."

\* 1 Tim. i. 15, [Of Christ coming to save sinners:] "This is a faithful saying, and worthy of all acceptance." Tit. i. 9, [The duty of a bishop:] "— holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

\* Verses 1, 14. Tit. ii. 13, "Our Saviour Jesus Christ . . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

\* 1 Tim. i. 4, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." 2 Tim. ii. 23, "Foolish and unlearned questions avoid, knowing that they do gender strifes." Tit. i. 13, [Of false teachers:] "Rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth."

\* 2 Tim. ii. 14, "Put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

\* 2 Cor. xiii. 2, [Of the power of his apostleship:] "I told you before, and foretold you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare."

11 Knowing that he that is such is A.D. 65. subverted, and sinneth, "being condemned of himself.

12 When I shall send Artemas unto thee, or "Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and "Apollon to their journey diligently, that nothing be wanting unto them.

14 And let ours also learn "to "maintain good works for necessary uses, that they be "not unfruitful.

3 Or, profess honest trades. [See on note 3 below.]

\* Matt. xviii. 15, [Jesus said:] "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Rom. xvi. 17, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 2 Thess. iii. 6, "We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14, And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Tim. iii. 5, [Of the enemies of the truth:] "From such turn away." 2 John 10, "If there come any unto you, and bring not this doctrine, [that is, of Christ], receive him not into your house, neither bid him God speed."

\* Acts xiii. 46, [To the blaspheming Jews at Antioch:] "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

\* Acts xx. 4, [Paul's companion into Asia, A.D. 60:] "There accompanied him . . . of Asia, Tychicus." 2 Tim. iv. 12, [A.D. 66:] "Tychicus have I sent to Ephesus."

\* Acts xviii. 24, "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. . . He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

\* Verse 8.

\* Rom. xv. 28, [Of a contribution for the poor saints at Jerusalem:] "When . . . I have performed this, and have sealed to them this fruit, I will come by you into Spain." Phil. i. 11, on "below. iv. 17, [Of the Philippians' liberality to him in prison:] "I desire fruit that may abound to your account." Col. i. 10, "— being fruitful in every good work." 2 Pet. i. 8, [Of faith,

\* Eph. iv. 28, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

A.D. 65. 15 All that are with me salute thee.  
 Greet them that love us in the faith.  
 Grace be with you all. Amen.

¶ It was written to Titus, ordained the A.D. 65.  
 first bishop of the church of the  
 Cretians, from Nicopolis of Macedonia.

## THE EPISTLE OF PAUL TO PHILEMON.

4 He rejoiceth to hear of the faith and love of Philemon,  
 9 whom he desireth to forgive his servant Onesimus, and  
 lovingly to receive him again.

A.D. 64. PAUL, <sup>a</sup>a prisoner of Jesus Christ, and  
 Timothy <sup>our</sup> brother, unto Philemon  
 our dearly beloved, <sup>b</sup>and fellow-labourer.

2 And to our beloved Apphia, and <sup>c</sup>Archippus  
<sup>d</sup>our fellow-soldier, and to <sup>e</sup>the church in thy  
 house:

3 <sup>f</sup>Grace to you, and peace, from God our  
 Father and the Lord Jesus Christ.

4 <sup>g</sup>I thank my God, making mention of thee  
 always in my prayers,

5 <sup>h</sup>Hearing of thy love and faith, which thou  
 hast toward the Lord Jesus, and toward all  
 saints;

6 That the communication of thy faith may be-  
 come effectual <sup>i</sup>by the acknowledging of every  
 good thing which is in you in Christ Jesus.

and other graces:] "If these things be in you, and  
 abound, they make you that ye shall neither be barren  
 nor unfruitful in the knowledge of our Lord Jesus  
 Christ."

PHILEMON.—<sup>a</sup> Verse 9. Eph. iii. 1, "I Paul, the  
 prisoner of Jesus Christ for you Gentiles." iv. 1, "I...  
 the prisoner of the Lord." 2 Tim. i. 8, "Be not thou  
 .. ashamed of the testimony of our Lord, nor of me  
 His prisoner: but be thou partaker of the afflictions  
 of the gospel according to the power of God."

<sup>b</sup> Phil. ii. 25, "Epaphroditus, my brother, and com-  
 panion in labour, and fellow-soldier."

<sup>c</sup> Col. iv. 17, "Say to Archippus, Take heed to the  
 ministry which thou hast received in the Lord, that  
 thou fulfil it."

<sup>d</sup> Phil. ii. 25, on <sup>e</sup> above.

<sup>e</sup> Romans xvi. 5, "Greet the church that is in their  
 house," [that is, the house of Priscilla and Aquila.]  
 1 Cor. xvi. 19, "Aquila and Priscilla salute you much  
 in the Lord, with the church that is in their house."

<sup>f</sup> Eph. i. 2, id.

<sup>g</sup> Eph. i. 15, "I also, after I heard of your faith in  
 the Lord Jesus, and love unto all the saints, 16, cease  
 not to give thanks for you, making mention of you in  
 my prayers." 1 Thess. i. 2, "We give thanks to God  
 always for you all, making mention of you in our pray-  
 ers; remembering without ceasing your work of faith,  
 and labour of love." 2 Thess. i. 3, "We are bound to  
 thank God always for you, brethren, as it is meet,  
 because that your faith groweth exceedingly, and the  
 charity of every one of you all toward each other  
 aboundeth."

<sup>h</sup> Eph. i. 15, on <sup>e</sup> above. Col. i. 3, "We give thanks  
 to God and the Father of our Lord Jesus Christ, pray-

7 For we have great joy and conso- A.D. 64.  
 lation in thy love, because the bowels  
 of the saints <sup>a</sup>are refreshed by thee, bro-  
 ther.

8 Wherefore, <sup>b</sup>though I might be much bold in  
 Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee,  
 being such an one as Paul the aged, <sup>c</sup>and now  
 also a prisoner of Jesus Christ.

10 I beseech thee for my son <sup>d</sup>Onesimus, <sup>e</sup>whom  
 I have begotten in my bonds:

11 Which in time past was to thee unprofitable,  
 but now profitable to thee and to me:

12 Whom I have sent again: thou therefore re-  
 ceive him, that is, mine own bowels:

13 Whom I would have retained with me, <sup>f</sup>that  
 in thy stead he might have ministered unto me in  
 the bonds of the gospel:

14 But without thy mind would I do nothing;

ing always for you, since we heard of your faith in  
 Christ Jesus, and of the love which ye have to all the  
 saints."

<sup>a</sup> Phil. i. 9, "This I pray, that your love may abound  
 yet more and more in knowledge and in all judgment;  
 11, being filled with the fruits of righteousness, which  
 are by Jesus Christ, unto the glory and praise of God."

<sup>b</sup> Verse 20. 2 Cor. vii. 13, [On Titus reporting to  
 the apostle their godly sorrow:] "Therefore we were  
 comforted in your comfort: yea, and exceedingly the  
 more joyed we for the joy of Titus, because his spirit  
 was refreshed by you all." 2 Tim. i. 16, [Of Onesiph-  
 orus:] "He oft refreshed me, and was not ashamed  
 of my chain: but, when he was in Rome, he sought me  
 out very diligently, and found me."

<sup>c</sup> 1 Thessalonians ii. 6, "Nor of men sought we glory,  
 neither of you, nor yet of others, when we might have  
 been burdensome, [marg. or, used authority,] as the  
 apostles of Christ."

<sup>d</sup> Verse 1.

<sup>e</sup> Col. iv. 9, [Sent with Tychicus to know the state  
 of the Colossians, and comfort their hearts:] "— One-  
 simus, a faithful and beloved brother, who is one of  
 you."

<sup>f</sup> 1 Cor. iv. 15, "In Christ Jesus I have begotten you  
 through the gospel." Gal. iv. 19, "My little children,  
 of whom I travail in birth again until Christ be formed  
 in you."

<sup>g</sup> 1 Cor. xvi. 17, "I am glad of the coming of Steph-  
 anas, &c.: for that which was lacking on your part  
 they have supplied." Phil. ii. 30, [Of Epaphroditus:]  
 "For the work of Christ he was nigh unto death, not  
 regarding his life, to supply your lack of service toward  
 me."

A.D. 64. \*that thy benefit should not be as it were of necessity, but willingly.

15 \*For perhaps he therefore departed for a season, that thou shouldest receive him forever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou ought unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in

the Lord: \*refresh my bowels in the Lord. A.D. 64.

21 \*Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for \*I trust that through your prayers I shall be given unto you.

23 There salute thee \*Epaphras, my fellow-prisoner in Christ Jesus;

24 \*Marcus, \*Aristarchus, \*Demas, \*Lucas, my fellow-labourers.

25 \*The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

## THE EPISTLE OF PAUL THE APOSTLE

TO THE

## H E B R E W S.

### CHAPTER I.

1 Christ in these last times coming to us from the Father, is preferred above the angels, both in Person and office.

\* 2 Corinthians ix. 7, [Of almsgiving:] "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

\* So Gen. xlv. 5, 8, [Joseph comforting his brethren in God's providence:] "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . So now it was not you that sent me hither, but God."

\* Matthew xxiii. 8, [To His disciples Jesus said:] "One is your Master, even Christ; and all ye are brethren." 1 Timothy vi. 2, [The duty of servants:] "They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit."

\* Col. iii. 22, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God."

\* 2 Cor. viii. 23, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you." Verse 7.

\* 2 Cor. vii. 16, "I rejoice. . . that I have confidence in you in all things."

\* Phil. i. 25, "Having this confidence, [that it was needful for him to abide in the flesh,] I know that I shall abide and continue with you all for your furtherance and joy of faith." ii. 24, "I trust in the Lord that I. . . myself shall come shortly."

\* 2 Cor. i. 10, [God having delivered the apostle from danger in Asia:] "We trust that He will yet deliver us; ye also helping together by prayer for us."

\* Col. i. 7, "Epaphras our dear fellow-servant. . . is for you a faithful minister of Christ." iv. 12, "Epaphras, who is one of you, a servant of Christ, saluteth you."

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by

\* Acts xii. 12, [Of Peter, delivered from prison by an angel at Jerusalem:] "He came to the house of Mary the mother of John, whose surname was Mark." 25, "Barnabas and Saul returned [that is, to Antioch] from Jerusalem. . . and took with them John, whose surname was Mark."

\* Acts xix. 29, [At Ephesus:] "— Gaius and Aristarchus, men of Macedonia, Paul's companions in travel." xxvii. 2, [Paul shipping towards Rome:] "Aristarchus, a Macedonian of Thessalonica, being with us." Col. iv. 10, "Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas."

\* Col. iv. 14, "Luke, the beloved physician, and Demas, greet you."

\* 2 Tim. iv. 11, "Only Luke is with me."

\* 2 Tim. iv. 22, id.

CHAP. I.—Numb. xii. 6, [On the sedition of Miriam and Aaron, the Lord said:] "Hear now My words: If there be a prophet among you, I the LORD will make Myself known unto Him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold."

\* Deut. iv. 30, "In the latter days, if thou turn to the LORD thy God, and shalt be obedient unto His voice. . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." Gal. iv. 4, "When the fulness of the time was come, God sent forth His Son." Eph. i. 10, [God's purpose in redemption:] "— that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

\* John i. 17, "Grace and truth came by Jesus Christ."



A.D. 64. *His Son*, <sup>2</sup>whom He hath appointed Heir of all things, 'by whom also He made the worlds;

3 'Who being the brightness of *His* glory, and the express image of His Person, and <sup>2</sup>upholding all things by the word of His power, <sup>4</sup>when He had by Himself purged our sins, 'sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as <sup>2</sup>He hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels, A.D. 64. said He at any time, 'Thou art My Son, this day have I begotten Thee? And again, 'I will be to Him a Father, and He shall be to Me a Son?

6 <sup>1</sup>And again, when He bringeth in 'the First-begotten into the world, He saith, <sup>2</sup>And <sup>1 Or, When He bringeth again.</sup> let all the angels of God worship Him.

7 And <sup>2</sup>of the angels He saith, <sup>2</sup>Who maketh His angels spirits, and His ministers a flame of fire. 2 Gr. unts.

xv. 15, [To the eleven at Christ's last supper:] "All things that I have heard of My Father I have made known unto you." Heb. ii. 3, "So great salvation . . at the first began to be spoken by the Lord."

<sup>1</sup>Psa. ii. 7, [Of Christ:] "The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. 8, Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Matt. xxi. 38, [Parable of the vineyard, in which "the husbandmen" refers to the Jews, and "the son," "the heir," to Christ:] "When the husbandmen saw the son, they said among themselves, This is the heir." xxviii. 18, [To the apostles after His resurrection:] "Jesus came and spake . . saying, All power is given unto Me in heaven and in earth." John iii. 35, [Jesus said:] "The Father loveth the Son, and hath given all things into His hand." Rom. viii. 17, [Of God's adopted ones:] "— joint-heirs with Christ."

<sup>1</sup>John i. 3, [Of the Word:] "All things were made by Him; and without Him was not anything made that was made." 1 Cor. viii. 6, "To us there is but . . one Lord Jesus Christ, by whom are all things, and we by Him." Col. i. 16, [Of the Son of God:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

<sup>1</sup>John i. 14, [Of the Word made flesh:] "We beheld His glory, the glory as of the only begotten of the Father." xiv. 9, [To Philip:] "Jesus said . . He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." 2 Cor. iv. 4, "Christ . . is the image of God." Col. i. 15, [Of the Son of God:] "Who is the image of the invisible God."

<sup>2</sup>John i. 4, [Of the Word:] "In Him was life; and the life was the light of men." Col. i. 17, [Of the Son of God:] "By Him all things consist." Rev. iv. 11, [The four and twenty elders worshipping:] "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."

<sup>1</sup>Heb. vii. 27, [Of Christ our High Priest, offering Himself for sin:] "This He did once, when He offered up Himself" ix. 12, [Of the Same:] "By His Own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, &c., sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? 26, Now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself."

<sup>1</sup>Psa. cx. 1, [Of the kingdom of Christ:] "The

LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Eph. i. 20, "He [that is, the Father of our Lord Jesus Christ] raised Him from the dead, and set Him at His Own right hand in the heavenly places, 21, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22, and hath put all things under His feet, and gave Him to be the Head over all things to the church." Heb. viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." x. 12, [Of Jesus Christ:] "This Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God; 13, from henceforth expecting till His enemies be made His footstool." xii. 2, "Jesus the Author and Finisher of our faith . . is set down at the right hand of the throne of God." 1 Pet. iii. 21, 22, "Jesus Christ . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

<sup>2</sup>Eph. i. 21, on <sup>1</sup>above. Phil. ii. 9, "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

<sup>1</sup>Acts xiii. 32, [Paul preaching at Antioch, that Jesus is Christ:] "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, [Psa. ii. 7,] 'Thou art My Son, this day have I begotten Thee.'" Heb. v. 5, "Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee."

<sup>2</sup>2 Sam. vii. 14, id., [said by Nathan to David, in telling him God's promise to his seed.] 1 Chronicles xxii. 10, id., [said by David himself, as from the Lord, and applied to his son Solomon. And again, thus,] xxviii. 6, "I have chosen him to be My son, and I will be his Father." Psa. lxxxix. 26, [Of the kingdom of David, the Lord said:] "He shall cry unto Me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth."

<sup>1</sup>Rom. viii. 29, "His [that is, God's] Son . . the First-born among many brethren." Col. i. 18, [Of the Son of God:] "He is . . the First-born from the dead; that in all things He might have the pre-eminence." Revelation i. 5, "Jesus Christ . . the First-begotten of the dead."

<sup>2</sup>Deut. xxxii. 43, LXX., [that is, Greek Septuagint Version,] id. Psa. cxvii. 7, "Worship Him, all ye gods." 1 Pet. iii. 22, on <sup>1</sup>above.

<sup>2</sup>Psa. civ. 4, id.

A.D. 64.

8 But unto the Son *He saith*, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* Thy God, "hath anointed Thee with the oil of gladness above Thy fellows."

10 And, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands:

11 "They shall perish; but Thou remainest; and

they all shall wax old as doth a garment; A.D. 64.

12 And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.

13 But to which of the angels said He at any time, "Sit on My right hand, until I make Thine enemies Thy footstool?"

14 "Are they not all ministering spirits, sent forth to minister for them who shall be "heirs of salvation?"

\* 8, 9. Ps. xlv. 6, 7, id.

\* Isa. lxi. 1, [The office of Christ:] "The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek." Acts iv. 27, [From the church's prayer to God:] "—Thy holy Child Jesus, whom Thou hast anointed." x. 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

\* 10-12. Ps. cii. 25-27, id.

\* Isa. xxxiv. 4, "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." li. 6, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My [that is, the LORD's] salvation shall be forever, and My righteousness shall not be abolished." Matthew xxiv. 35, [Jesus said:] "Heaven and earth shall pass away, but My words shall not pass away." 2 Pet. iii. 7, "The heavens and the earth, which are now, by the same word [that is, of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 10, The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Rev. xxi. 1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

\* Ps. cx. 1, id., on 'above. Matt. xxii. 44, "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The LORD said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" Mark xii. 35-37, id. Luke xx. 41-44, id. Heb. x. 12, on 'above. Verse 3.

\* Gen. xix. 15, [Of Lot, when Sodom was about to be destroyed:] "The angels . . . brought him forth and set him without the city." xxxii. 1, [Jacob returning from Laban:] "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." 24, "Jacob was left alone; and there wrestled a man with him until the breaking of the day. And he [the man] said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . And he blessed him there." Ps.

xxxiv. 7, "The angel of the LORD encampeth round about them that fear Him, and delivereth them." xci. 11, [Angels are the Lord's servants for the godly:] "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." ciii. 20, "Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure." Dan. iii. 28, "Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, [that is, out of the fiery furnace,] and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." vii. 9, "The Ancient of days did sit . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." x. 11, [An angel comforting Daniel:] "He said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." Matt. xviii. 10, [Jesus said:] "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Luke i. 19, [Foretelling the conception of John the Baptist to Zacharias:] "The angel . . . said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." ii. 9, [Foretelling to the shepherds of Bethlehem the birth of Christ:] "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." 13, And suddenly there was with the angel a multitude of the heavenly host praising God." Acts xii. 7, [Of Peter in prison:] "Behold, the angel of the Lord . . . smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision." xxvii. 23, [In the ship sailing for Rome, before it was wrecked:] "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee."

\* Rom. viii. 17, [Of God's adopted ones:] "—if children, then heirs; heirs of God, and joint-heirs with Christ." Tit. iii. 7, [The purpose of God's mercy:] "—that being justified by His grace, we should be made heirs according to the hope of eternal life." James ii. 5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" 1 Pet. iii. 7,

## CHAPTER II.

1 *We ought to be obedient to Christ Jesus, 5 and that because He vouchsafed to take our nature upon Him, 14 as it was necessary.*

A.D. 64. **T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should <sup>1</sup> let them slip.

2 For if the word <sup>2</sup> spoken by angels was steadfast, and <sup>3</sup> every transgression and disobedience received a just recompense of reward;

3 <sup>4</sup> How shall we escape, if we neglect so great

"Ye husbands, dwell with *them* [that is, their wives] according to knowledge . . . as being heirs together of the grace of life."

CHAP. II.—<sup>a</sup> Deut. xxxiii. 2, "The LORD came from Sinai . . . and he came with ten thousands of saints: from His right hand went a fiery law for them." Psalm lxxviii. 17, "The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place." Acts vii. 52, [Stephen before the Jewish council:] "Ye . . . have received the law by the disposition of angels." Gal. iii. 19, "The law . . . was ordained by angels in the hand of a mediator."

<sup>b</sup> Numb. xv. 30, "The soul that doeth *ought* presumptuously, whether *he* be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among His people. Because he hath despised the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Deut. iv. 3, [Alluding to the whoredom and idolatry of Israel, when twenty-four thousand died of the plague:] "Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you." xvii. 2, "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing His covenant, 5, then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die. 12, And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, *even* that man shall die: and thou shalt put away the evil from Israel." xxvii. 26, [To be said by the Levites with a loud voice:] "Cursed *be* he that confirmeth not *all* the words of this law to do them. And *all* the people shall say, Amen."

<sup>c</sup> Heb. x. 28, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" xii. 25, "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, [that is, Moses, speaking by the command of God,] much more shall not we escape, if we turn away from Him [that is, Jesus] that speaketh from heaven."

<sup>d</sup> Matt. iv. 17, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mark i. 14, "After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom

salvation; <sup>e</sup> which at the first began to A.D. 64. be spoken by the Lord, and was <sup>f</sup> confirmed unto us by them that heard Him;

4 <sup>g</sup> God also bearing *them* witness, <sup>h</sup> both with signs and wonders, and with divers miracles, <sup>i</sup> and <sup>j</sup> gifts of the Holy Ghost, <sup>k</sup> according to His Own will?

5 For unto the angels hath He not put in subjection <sup>l</sup> the world to come, whereof we speak.

6 But one in a certain place testified, saying, <sup>m</sup> What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?

of God is at hand: repent ye, and believe the gospel." Heb. i. 1, "God . . . hath in these last days spoken unto us by His Son."

<sup>n</sup> Luke i. 2, [Of the things most surely believed among Christians:] "They delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word."

<sup>o</sup> Mark xvi. 20, [Of the apostles after the Lord's ascension:] "They went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following." Acts xiv. 3, [Of Paul and Barnabas in Iconium:] "Long time . . . abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." xix. 11, [At Ephesus:] "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Rom. xv. 18, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." 1 Cor. ii. 4, "My speech and my preaching *was* . . . in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

<sup>p</sup> Acts ii. 22, [Peter, with the eleven, to the Jews:] "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know." 43, "Many wonders and signs were done by the apostles."

<sup>q</sup> 1 Cor. xii. 4, "There are diversities of gifts, but the same Spirit." 7, 11, "The manifestation of the Spirit is given to every man to profit withal . . . the self-same Spirit dividing to every man severally as He will."

<sup>r</sup> Eph. i. 5, [Of God's chosen ones:] "— having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." 8, "He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

<sup>s</sup> Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted . . . the powers of the world to come, if they shall fall away, to renew them again unto repentance." 2 Pet. iii. 13, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

<sup>t</sup> 6-8, as far as "— his feet." Psa. viii. 4-6, id., [showing God's love to man.] Job vii. 17, [Job complaining of God's watchfulness:] "What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? And that Thou shouldest visit him every morning, and try him every moment?" Psa. cxliv. 3, [David blessing God for His mercy:]



A.D. 64.

7 Thou madest him <sup>a</sup> a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands:

8 <sup>m</sup>Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing *that is* not put under him. But now <sup>n</sup>we see not yet all things put under him.

9 But we see Jesus, <sup>o</sup>who was made a little lower than the angels <sup>4</sup>for the suffering of death, <sup>p</sup>crowned with glory and honour; that He by the grace of God should taste death <sup>7</sup>for every <sup>40r, by.</sup> man.

10 <sup>r</sup>For it became Him, <sup>s</sup>for whom *are* all things, and by whom *are* all things, in bringing many sons

"*LORD, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him!*"

<sup>m</sup> Matt. xxviii. 18, [To the apostles, after His resurrection:] "Jesus came and spake . . . saying, All power is given unto Me in heaven and in earth." 1 Cor. xv. 27, "He hath put all things under His feet." Eph. i. 22, id., [Of Christ, as the Son of God.] Heb. i. 13, "To which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?"

<sup>n</sup> 1 Cor. xv. 25, "He must reign, till He hath put all enemies under His feet."

<sup>o</sup> Phil. ii. 5, 7, "Christ Jesus . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man: 8, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. 9, Wherefore God also hath highly exalted Him, and given Him a Name which is above every name."

<sup>p</sup> Acts ii. 32, "This Jesus hath God raised up . . . being by the right hand of God exalted."

<sup>r</sup> John iii. 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." xii. 32, [Jesus signifying what death He should die:] "I, if I be lifted up from the earth, will draw all men unto Me." Rom. v. 18, "As by the offence of one [that is, of Adam] judgment came upon all men to condemnation; even so by the righteousness of One [that is, of Jesus Christ] the free gift came upon all men unto justification of life." viii. 32, "He that spared not His Own Son . . . delivered Him up for us all." 2 Cor. v. 15, [Of Christ:] "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 1 Tim. ii. 5, "Christ Jesus . . . gave Himself a ransom for all." 1 John ii. 2, [Of Jesus Christ the Righteous, our Advocate with the Father:] "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Rev. v. 9, [The four and twenty elders worshipping the Lamb:] "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

<sup>s</sup> Luke xxiv. 46, [To the apostles, after His resurrection, Jesus said:] "It behoved Christ to suffer."

<sup>t</sup> Rom. xi. 36, [Of God:] "Of Him, and through Him, and to Him, *are* all things: to whom *be* glory forever. Amen."

<sup>u</sup> Acts iii. 15, [Peter, with John, preaching Christ to the Jews:] "Ye . . . killed the Prince of life." v. 31, [Peter, with the eleven, declaring Christ to the council:] "Him hath God exalted with His right hand to

unto glory, to make 'the Captain of their A.D. 64. salvation' perfect through sufferings.

11 For <sup>v</sup>both He that sanctifieth and they who are sanctified *'are* all of one: for which cause <sup>w</sup>He is not ashamed to call them brethren,

12 Saying, <sup>x</sup>I will declare Thy Name unto My brethren, in the midst of the church will I sing praise unto Thee.

13 And again, <sup>y</sup>I will put My trust in Him. And again, <sup>z</sup>Behold, I, and the children <sup>b</sup>which God hath given Me.

14 Forasmuch then as the children *are* partakers of flesh and blood, He *'also* Himself likewise took part of the same; <sup>c</sup>that through death He might destroy him that had the power of death, that is, the devil;

*be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Heb. xii. 2, "Jesus the Author and Finisher of *our* faith . . . for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

<sup>c</sup> Luke xiii. 32, [Message of Christ to Herod:] "I shall be perfected." Heb. v. 8, [Of Christ our High Priest:] "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him."

<sup>d</sup> Heb. x. 10, 14, "We are sanctified through the offering of the body of Jesus Christ once *for* all. For by one offering He hath perfected forever them that are sanctified."

<sup>e</sup> Acts xvii. 24, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

<sup>f</sup> Matt. xxviii. 10, [Jesus calleth His disciples,] "My brethren." John xx. 17, [To Mary Magdalene at the sepulchre:] "Jesus saith . . . Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God. Mary Magdalene came and told the disciples." Romans viii. 29, [Of the Son of God:] "His Son . . . the First-born among many brethren."

<sup>g</sup> Psalm xxii. 22, 25, id.; but the Psalmist has "congregation," instead of "church."

<sup>h</sup> Psalm xviii. 2, id. Isa. xii. 2, id.

<sup>i</sup> "Behold — Me." Isa. viii. 18, id.

<sup>j</sup> John x. 29, [Of Christ's sheep:] "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." xvii. 6, [Jesus, with the eleven, praying to the Father:] "I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. 9, I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. 11, Holy Father, keep through Thine Own Name those whom Thou hast given Me, that they may be one, as *We* are. While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition."

<sup>k</sup> John i. 14, "The Word was made flesh." Romans viii. 3, "What the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Phil. ii. 7, on <sup>l</sup>above.

<sup>m</sup> 1 Cor. xv. 54, [Of the resurrection of the body:] "When this corruptible shall have put on incorruption,

A. D. 64. 15 And deliver them who 'through fear of death were all their lifetime subject to bondage.

<sup>5 Gr. He taketh not hold of angels, but of the seed of Abraham, He taketh hold.</sup> 16 For verily 'He took not on *Him* the nature of angels; but He took on *Him* the seed of Abraham.

17 Wherefore in all things it behoved Him <sup>f</sup> to be made like unto *His* brethren, that He might be <sup>a</sup> a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

18 <sup>a</sup> For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

### CHAPTER III.

1 *Christ is more worthy than Moses, 7 therefore if we believe not in Him, we shall be more worthy of punishment than hard-hearted Israel.*

and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Col. ii. 15, [Of Christ, and the cross:] "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." 2 Tim. i. 10, "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel."

<sup>a</sup> Luke i. 74, [The oath which God sware unto Abraham:] "—that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear." Rom. viii. 15, [Of the sons of God:] "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." 2 Tim. i. 7, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

<sup>f</sup> Phil. ii. 7, on <sup>a</sup> above.

<sup>a</sup> Heb. iv. 15, on the reference below. v. 1, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2, who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

<sup>a</sup> Heb. iv. 15, [Of Jesus:] "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16, Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. v. 2, on the last reference. vii. 25, [Of Christ:] "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

CHAP. III.—<sup>a</sup> Rom. i. 7, "—to all that be in Rome . . . called to be saints." 1 Cor. i. 2, "—the church of God which is at Corinth . . . called to be saints." Eph. iv. 1, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called." Phil. iii. 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." 2 Thess. i. 11, "We pray always for you, that our God would count you worthy of this calling," [that is, to His kingdom of glory.] 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus." 2 Peter i. 10, "Brethren, give diligence to make your calling and election sure."

WHEREFORE, holy brethren, partake—<sup>a</sup> A. D. 64. Wers of <sup>a</sup> the heavenly calling, consider <sup>b</sup> the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to Him that <sup>a</sup> appointed Him, as also <sup>c</sup> Moses was faithful in all his house.

3 For this *Man* was counted worthy of more glory than Moses, inasmuch as <sup>a</sup> He who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but, <sup>a</sup> He that built all things is God.

5 <sup>f</sup> And Moses verily was faithful in all his house, as <sup>a</sup> a servant, <sup>b</sup> for a testimony of those things which were to be spoken after;

<sup>a</sup> Romans xv. 8, "Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy." Heb. ii. 17, which see. iv. 14, "Seeing . . . that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." v. 5, "Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." vi. 20, "—Jesus, made an High Priest forever after the order of Melchisedec." viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." ix. 11, "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building . . . He entered in once into the holy place, having obtained eternal redemption for us." x. 19, "—Jesus . . . an High Priest over the house of God."

<sup>c</sup> Verse 5. Numbers xii. 7, [The Lord said:] "My servant Moses . . . is faithful in all Mine house."

<sup>b</sup> Zech. vi. 12, [To Joshua, the high priest:] "Thus speaketh the LORD of hosts, saying, Behold the Man whose Name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD; even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne." Matt. xvi. 18, [To Peter, confessing Christ the Son of the living God:] "Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it."

<sup>a</sup> Eph. ii. 10, "We are His [that is, God's] workmanship, created in Christ Jesus unto good works." iii. 9, "God . . . created all things by Jesus Christ." Heb. i. 2, [Of the Son of God:] "By whom . . . He made the worlds."

<sup>f</sup> Verse 2.

<sup>a</sup> Exod. xiv. 31, [On the Egyptians being drowned in the sea, and Israel saved:] "The people . . . believed the LORD, and His servant Moses." Numbers xii. 7, on <sup>a</sup> above. Deut. iii. 24, [Moses praying:] "O LORD God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand." Josh. i. 1, "The LORD spake unto Joshua . . . Moses my servant is dead." viii. 31, "Moses the servant of the LORD."

<sup>b</sup> Deut. xviii. 15, [Moses prophesying to Israel of Christ:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. 17, And the

A. D. 64.

<sup>1 Gr. made. 1 Sam. xii. 6, "It is the Lord that adorned thee." 12XX. 6 ποτὶ-σας] Moses and Aaron."</sup>

A.D. 64. 6 But Christ as <sup>a</sup> a Son over His Own house; <sup>b</sup> whose house are we, <sup>c</sup> if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as <sup>d</sup> the Holy Ghost saith, <sup>e</sup> "To-day if ye will hear His voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9 When your fathers tempted Me, proved Me, and saw My works forty years.

10 Wherefore I was grieved with that generation, and said, They do away *er* in *their* heart; and they have not known My ways.

11 So I swear in My wrath, <sup>g</sup> They shall not enter into My rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

LORD said unto me . . I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, *that* whosoever will not hearken unto My words which He shall speak in My Name, I will require *it* of him."

<sup>h</sup> Heb. i. 2, [Of the Son of God:] "*—His Son, whom He hath appointed Heir of all things.*"

<sup>i</sup> 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? . . the temple of God is holy, which *temple* ye are." vi. 19, "Know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?" 2 Cor. vi. 16, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be My People." Eph. ii. 21, [Of the household of God, in Jesus Christ:] "All the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." 1 Tim. iii. 14, "These things write I unto thee . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Peter ii. 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

<sup>j</sup> Verse 14. Matt. x. 22, [Christ comforting the apostles against persecutions:] "He that endureth to the end shall be saved." xxiv. 13, id. Romans v. 2, [Of the justified:] "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Col. i. 21, "You . . hath He reconciled in the body of His [the Son's] flesh through death, to present you holy and unblamable and unprovable in His sight: if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel." Heb. vi. 11, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." x. 35, "Cast not away . . your confidence, which hath great recompense of reward."

<sup>k</sup> 2 Sam. xxiii. 1, "The sweet psalmist of Israel said, The Spirit of the LORD spake by me, and His word *was* in my tongue." Acts i. 16, [Of a prophecy concerning Judas:] "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before."

<sup>l</sup> 7-11, Psa. xcvi. 7-11, [being an exhortation not to tempt God.] Verse 15.

13 But exhort one another daily, while <sup>m</sup> A.D. 64. it is called to-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, <sup>n</sup> if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, <sup>o</sup> To-day if ye will hear His voice, harden not your hearts, as in the provocation.

16 <sup>p</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was He grieved forty years? *was it* not with them that had sinned, <sup>q</sup> whose carcases fell in the wilderness?

18 And <sup>r</sup> to whom swore He that they should not enter into His rest, but to them that believed not?

<sup>s</sup> Verse 6

<sup>t</sup> Verse 7.

<sup>u</sup> Numb. xiv. 2, [On hearing the evil report of the ten spies about the land of Canaan:] "All the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 4, And they said one to another, Let us make a captain, and let us return into Egypt. 11, And the LORD said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? 24, But my servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 30, Doubtless ye shall not come into the land, *concerning* which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Deut. i. 34, 36, 38, id.

<sup>v</sup> Numb. xiv. 20, [To Moses:] "The LORD said, 22, Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; 23, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked Me see it. 28, Say unto them . . Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me . . *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know My breach of promise." xxvi. 65, [Of the Israelites which were numbered at Sinai:] "The LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Psá. cvi. 25, [Of the same:] "The LORD . . lifted up His hand against them, to overthrow them in the wilderness." 1 Cor. x. 5, [Of the same:] "With many of them God was not well pleased: for they were overthrown in the wilderness." Jude 5, "The Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not."

<sup>w</sup> Numb. xiv. 30, on <sup>x</sup> above. Deuteronomy i. 34,



A.D. 64. 19 <sup>1</sup> So we see that they could not enter in because of unbelief.

## CHAPTER IV.

1 *The rest of Christians is attained by faith.* 12 *The power of God's word.* 14 *By our High Priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.*

**L**ET <sup>a</sup> us therefore fear, lest, a promise being left <sup>b</sup> us of entering into His rest, any of you should seem to come short of it.

<sup>1</sup> Or, the word of hearing. <sup>2</sup> Or, because they were not united by faith to. 2 For unto us was the gospel preached, as well as unto them: but <sup>1</sup> the word preached did not profit them, <sup>2</sup> not being mixed with faith in them that heard it.

<sup>3</sup> <sup>b</sup> For we which have believed do enter into rest, as He said, <sup>c</sup> As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.

<sup>4</sup> For He spake in a certain place of the seventh day on this wise, <sup>d</sup> And God did rest the seventh day from all His works.

<sup>5</sup> And in this <sup>e</sup> place again, If they shall enter into My rest.

<sup>6</sup> Seeing therefore it remaineth that some must enter therein, <sup>f</sup> and they to whom <sup>g</sup> it was first preached entered not in because of unbelief:

<sup>3</sup> Or, the gospel was first preached.

"The Lord . . was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers."

"Heb. iv. 6, [Of the promise of entering into rest:] "Some must enter therein, and they to whom it was first preached entered not in because of unbelief."

CHAP. IV.—<sup>a</sup> Heb. xii. 15, "—looking diligently lest any man fail of the grace of God."

<sup>b</sup> Heb. iii. 14, which see.

<sup>c</sup> Psa. xcv. 11, same as Heb. iii. 11, which see.

<sup>d</sup> Genesis ii. 2, id. Exod. xxxi. 17, id. xx. 11, id., [from the fourth commandment.]

<sup>e</sup> Heb. iii. 19, which see.

<sup>f</sup> Psa. xcv. 7, 8, id., [quoted] Heb. iii. 7.

<sup>g</sup> Heb. iii. 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 18, And to whom swear He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief."

<sup>a</sup> Isa. xlix. 1, [Christ complaining of the Jews:] "The LORD . . hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me." Jer. xxiii. 29, [Against the mockers of the true prophets:] "Is not My word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" 2 Cor. x. 3, "We do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 1 Pet. i. 23, "The word of God . . liveth and abideth forever:" ["quick" in the text, and "liveth" in this last reference, are translated from the same Greek word.]

<sup>b</sup> Prov. v. 4, [Of Wisdom:] "Her end is . . sharp as a two-edged sword."

<sup>7</sup> Again, He limiteth a certain day, <sup>c</sup> saying in David, To-day, after so long a time; as it is said, <sup>d</sup> To-day if ye will hear His voice, harden not your hearts.

<sup>8</sup> For if <sup>e</sup> Jesus had given them rest, then would He not afterward have spoken of another day.

<sup>9</sup> There remaineth therefore a <sup>f</sup> rest to the people of God.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God <sup>g</sup> did from His.

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall <sup>h</sup> after the same example of <sup>i</sup> unbelief.

<sup>12</sup> For the word of God is <sup>j</sup> quick, and powerful, and <sup>k</sup> sharper than any <sup>l</sup> two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is <sup>m</sup> a discerner of the thoughts and intents of the heart.

<sup>13</sup> <sup>n</sup> Neither is there any creature that is not manifest in His sight: but all things are naked <sup>o</sup> and opened unto the eyes of Him with whom we have to do.

<sup>14</sup> Seeing then that we have <sup>p</sup> a great High Priest, <sup>q</sup> that is passed into the heavens, Jesus the

<sup>a</sup> Eph. vi. 17, "The sword of the Spirit . . is the word of God." Rev. i. 16, [Of Christ's power:] "Out of His mouth went a sharp two-edged sword." ii. 16, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth."

<sup>1</sup> Cor. xiv. 24, "If all prophesy, [that is, expound the word in the church,] and there come in one that believeth not, or <sup>one</sup> unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

<sup>2</sup> Psa. xxxiii. 13, "The LORD looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." xc. 8, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." cxxxix. 11, "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

<sup>3</sup> Job xxvi. 6, "Hell is naked before Him, and destruction hath no covering." xxxiv. 21, "His eyes are upon the ways of man, and He seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Proverbs xv. 11, "Hell and destruction are before the LORD: how much more then the hearts of the children of men?"

<sup>4</sup> Heb. iii. 1, "Consider the Apostle and High Priest of our profession, Christ Jesus."

<sup>5</sup> Heb. vii. 26, [Of Jesus:] "Such an High Priest became us, <sup>who</sup> is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." ix. 12, [Of Christ our High Priest:] "By His Own blood He entered in once into the holy place, having obtained eternal redemption for us. 24, For Christ is not entered into the holy places made with hands . . but into heaven itself, now to appear in the presence of God for us."

<sup>4</sup> That is, Joshua.

<sup>5</sup> Or, keeping of a sabbath.

<sup>6</sup> Or, disobedience.

A.D. 64. Son of God, <sup>a</sup> let us hold fast *our* profession.

15 For <sup>a</sup> we have not an High Priest which cannot be touched with the feeling of our infirmities; but <sup>a</sup> was in all points tempted like as *we are*, <sup>a</sup> yet without sin.

16 <sup>a</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

#### CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.*

11 *Negligence in the knowledge thereof is reprov'd.*

<sup>a</sup> Heb. x. 23, "Let us hold fast the profession of *our* faith without wavering."

<sup>a</sup> Isa. liii. 3, [Of Christ:] "He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, *He was* bruised for our iniquities: the chastisement of our peace *was* upon Him; and with His stripes we are healed." Heb. ii. 18, "In that He Himself hath suffered being tempted, He is able to succour them that are tempted."

<sup>a</sup> Luke xxii. 28, [Jesus said to His apostles:] "Ye are they which have continued with Me in My temptations."

<sup>a</sup> 2 Cor. v. 21, "He [that is, God] hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Heb. vii. 26, on <sup>a</sup> above. 1 Pet. ii. 21, "Christ . . . did no sin." 1 John iii. 5, "In Him is no sin."

<sup>a</sup> Eph. ii. 18, "Through Him [that is, Christ Jesus] we both have access by one Spirit unto the Father." iii. 12, "We have boldness [that is, in Christ Jesus our Lord] and access with confidence by the faith of Him." Heb. x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . and *having* an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

CHAP. V.—<sup>a</sup> Heb. viii. 3, on <sup>a</sup> below.

<sup>a</sup> Heb. ii. 17, [Of Jesus:] "In all things it behooved Him to be made like unto *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people."

<sup>a</sup> Heb. viii. 3, "Every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this Man [that is, Christ] have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." ix. 9, "Gifts and sacrifices . . . could not make him that did the service perfect, as pertaining to the conscience." x. 11, [Of the law sacrifices:] "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."

<sup>a</sup> Heb. ii. 18, on <sup>a</sup> above. iv. 15, which see.

<sup>a</sup> Heb. vii. 28, "The law maketh men high priests which have infirmity."

<sup>a</sup> Lev. iv. 3, "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock with-

FOR every high priest taken from A.D. 64. among men <sup>a</sup> is ordained for men <sup>a</sup> in things *pertaining* to God, <sup>a</sup> that he may offer both gifts and sacrifices for sins:

2 <sup>a</sup> Who <sup>a</sup> can have compassion on the ignorant, and on them that are out of the way; for that <sup>a</sup> he himself also is compassed with infirmity. <sup>1 Or, can reasonably bear with.</sup>

3 And <sup>a</sup> by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 <sup>a</sup> And no man taketh this honour unto himself, but he that is called of God, as <sup>a</sup> was Aaron.

out blemish unto the LORD for a sin-offering." ix. 7, "Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded." xvi. 6, "Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house." 15, "Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Heb. vii. 27, [Of Christ:] "Who needeth not daily, as those [that is, the Jewish] high priests, to offer up sacrifice, first for His Own sins, and then for the people's: for this He did once, when He offered up Himself." ix. 7, "Into the second [tabernacle] *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people."

<sup>a</sup> 2 Chron. xxvi. 16, [Of Uzziah, king of Judah:] "He . . . went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: and they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God." John iii. 27, "A man can receive nothing, except it be given him from heaven."

<sup>a</sup> Exodus xxviii. 1, [The Lord said unto Moses:] "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office." Numb. xvi. 5, [On the rebellion of Korah and his company against Moses, and against Aaron the high priest, Moses said:] "Even to-morrow the LORD will show who are His, and *who is* holy; and will cause *him* to come near unto Him: even *him* whom He hath chosen will He cause to come near unto Him. 10, He hath brought thee near to *Him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 35, And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

A.D. 64. 5 'So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, <sup>a</sup>Thou art My Son, to-day have I begotten Thee.

6 As He saith also in another place, 'Thou art a Priest forever after the order of Melchisedec.

7 Who in the days of His flesh, when He had "offered up prayers and supplications" with strong crying and tears unto Him <sup>a</sup>that was able to save Him from death, and was heard <sup>2</sup>in that He feared;

8 'Though He were a Son, yet learned He obedience by the things which He suffered;

9 And 'being made perfect, He became the Author of eternal salvation unto all them that obey Him;

39, And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: 40, to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company." 1 Chron. xxiii. 13, "Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD, to minister unto Him, and to bless in His Name forever."

'John viii. 54, [Jesus said:] "If I honour Myself, My honour is nothing: it is My Father that honoureth Me."

<sup>b</sup> Psa. ii. 7, id.; [quoted as applicable not to angels, but to the Son of God Himself,] Heb. i. 5.

<sup>c</sup> Psa. cx. 4, id. Heb. vii. 17, id., 21, id., [applied in all these places to Christ in His eternal priesthood.]

<sup>d</sup> Matt. xxvi. 39, [Jesus, apart from His disciples, at Gethsemane:] "He . . . fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. 42, He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. 44, He . . . went away again, and prayed the third time, saying the same words:" with Mark xiv. 36, 39. John xvii. 1, &c., [Jesus prayeth to the Father.]

<sup>e</sup> Matt. xxvii. 46, [On the cross:] "Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [Psa. xxii. 1,] 'My God, My God, why hast Thou forsaken Me?' 50, Jesus, when He had cried again with a loud voice, yielded up the ghost." Mark xv. 34, 37, id.

<sup>f</sup> Matt. xxvi. 53, [To Peter, having cut off the ear of the high priest's servant who came to take Jesus:] "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Mark xiv. 36, [Jesus praying at Gethsemane:] "He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt."

<sup>g</sup> Matt. xxvi. 37, [Jesus at Gethsemane:] He . . . began to be sorrowful and very heavy. Then said He . . . My soul is exceeding sorrowful, even unto death." Mark xiv. 33, 34, id. Luke xxii. 43, [Of Jesus in the garden:] "There appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." John xii. 27, [Jesus, after foretelling His death, said:]

10 Called of God an High Priest 'after A.D. 64. the order of Melchisedec.

11 Of whom "we have many things to say, and hard to be uttered, seeing ye are 'dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be "the first principles of the oracles of God; and are become such as have need of 'milk, and not of strong meat.

13 For every one that useth milk <sup>a</sup>is unskilful in the word of righteousness: for he is 'a babe.

14 But strong meat belongeth to them that are <sup>a</sup>of full age, even those who by reason <sup>a</sup>of use have their senses exercised <sup>a</sup>to discern both good and evil.

"Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour."

<sup>a</sup> Heb. iii. 6, "Christ [was faithful] as a Son over His Own house."

<sup>b</sup> Phil. ii. 8, [Of Christ Jesus:] "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

<sup>c</sup> Heb. ii. 10, "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." xi. 40, "God having provided some better thing for us, [that is, than the promises made to the old fathers,] that they without us should not be made perfect."

<sup>d</sup> Verse 6. Heb. vi. 20, id.

<sup>e</sup> John xvi. 12, [To the disciples Jesus said:] "I have yet many things to say unto you, but ye cannot bear them now." 2 Pet. iii. 16, "In which [that is, the epistles of Paul] are some things hard to be understood."

<sup>f</sup> Matt. xiii. 15, [A prophecy of Esaias, applied by Christ to the Jews:] "Their ears are dull of hearing."

<sup>g</sup> Heb. vi. 1, which see.

<sup>h</sup> 1 Cor. iii. 1, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

<sup>i</sup> 1 Cor. xiii. 11, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." xiv. 20, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Eph. iv. 14, [A reason why apostles, &c., are given:] "— that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

<sup>j</sup> 1 Cor. ii. 6, "We speak wisdom among them that are perfect." Eph. iv. 12, [A reason why apostles, &c., are given to men:] "— for the work of the ministry, for the edifying of the body of Christ: till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." Phil. iii. 15, "Let us . . . as many as be perfect, be thus minded," [that is, so as to press toward the mark for the prize of the high calling of God in Christ Jesus.]

<sup>k</sup> Isa. vii. 15, [Of Immanuel:] "Butter and honey

<sup>a</sup> Gr. hath no experience.  
<sup>b</sup> Or, perfect.  
<sup>c</sup> 1 Cor. ii. 6;  
Eph. iv. 12;  
Phil. iii. 12;  
[see note 4 below.]  
<sup>d</sup> Or, of an habit, or, perfection.



## CHAPTER VI.

1 *He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in His promise.*

A. D. 64.

THEREFORE <sup>1</sup> leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance <sup>2</sup> from dead works, and of faith toward God,

2 <sup>3</sup> Of the doctrine of baptisms, <sup>4</sup> and of laying on of hands, <sup>5</sup> and of resurrection of the dead, <sup>6</sup> and of eternal judgment.

3 And this will we do, <sup>7</sup> if God permit.

4 For <sup>8</sup> it is impossible for those <sup>9</sup> who were once enlightened, and have tasted of <sup>10</sup> the heavenly

gift, and have tasted the good word of God, and the powers of the world to come, 5 If they shall fall away, to renew them again unto repentance; <sup>6</sup> seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

gift, and <sup>1</sup> were made partakers of the Holy Ghost, A. D. 64.

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; <sup>7</sup> seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them <sup>2</sup> by whom it is dressed, <sup>3</sup> receiveth blessing from God:

8 <sup>9</sup> But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

CHAP. VI.—<sup>1</sup> Phil. iii. 12, "Not as though I had already attained, [that is, unto the resurrection of the dead,] either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Heb. v. 12, which see.

<sup>2</sup> Heb. ix. 14, "How much more [that is, than the blood of bulls, &c.] shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"

<sup>3</sup> Acts xix. 4, [To certain disciples at Ephesus, who had been baptized unto John's baptism:] "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus."

<sup>4</sup> Acts viii. 14, "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." xix. 6, [Of certain disciples, baptized at Ephesus:] "When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

<sup>5</sup> Acts xvii. 30, [Paul preaching at Athens:] "God . . . hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

<sup>6</sup> Acts xxiv. 25, [Of Paul before Felix:] "He reasoned . . . judgment to come." Romans ii. 16, "God shall judge the secrets of men by Jesus Christ according to my gospel."

<sup>7</sup> Acts xviii. 21, [Paul taking leave of the Jews at Ephesus:] "I will return again unto you, if God will."

1 Cor. iv. 19, "I will come to you shortly, if the Lord will."

<sup>8</sup> Matt. xii. 31, [Jesus said:] "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32, And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Heb. x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." 2 Peter ii. 20, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 1 John v. 16, "There is a sin unto death."

<sup>9</sup> Heb. x. 32, "Call to remembrance the former days . . . after ye were illuminated."

<sup>10</sup> John iv. 10, [To the woman of Sychar:] "Jesus answered . . . If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." vi. 32, [To the Jews:] "Jesus said . . . My Father giveth you the true bread from heaven." Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

<sup>11</sup> Gal. iii. 2, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that ministereth to you the Spirit . . . doeth he it by the works of the law, or by the hearing of faith?" Heb. ii. 4, [Of the preaching of the Lord, &c.]: "God also bearing them witness both with signs and wonders . . . and gifts of the Holy Ghost."

<sup>12</sup> Hebrews ii. 5, "Unto the angels hath He [that is, God] not put in subjection the world to come, whereof we speak."

<sup>13</sup> Hebrews x. 28, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

<sup>14</sup> Psa. lxxv. 9, "Thou visitest the earth . . . Thou blessest the springing thereof."

<sup>15</sup> Isaiah v. 5, [Of the Lord's vineyard:] "I will tell you what I will do to My vineyard . . . I will lay it

A.D. 64. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 "For 'God is not unrighteous to forget 'your work and labour of love, which ye have showed toward His Name, in that ye have 'ministered to the saints, and do minister.

11 And we desire that "every one of you do show the same diligence "to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience "inherit the promises.

13 For when God made promise to Abraham, because He could swear by no greater, "He swore by Himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

waste: it shall not be pruned, nor digged; but there shall come up briars and thorns."

\* Proverbs xiv. 31, "He that oppresses the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor." Matt. x. 42, [Jesus said:] "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." xxv. 40, [To the righteous at the last judgment:] "The King shall answer and say. . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." John xiii. 20, [Jesus said:] "He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me."

\* Romans iii. 4, [Showing that unbelief cannot make the faith of God without effect:] "Yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." 2 Thess. i. 6, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels."

\* 1 Thess. i. 3, "—remembering without ceasing your work of faith, and labour of love. . . in our Lord Jesus Christ, in the sight of God and our Father."

\* Romans xv. 25, [Of a certain contribution by those of Macedonia and Achaia intrusted to the apostle:] "Now I go unto Jerusalem to minister unto the saints." 2 Corinthians viii. 4, [Of the contribution made by the churches of Macedonia for the poor saints at Jerusalem:] "—praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." ix. 1, [Of the same subject:] "As touching the ministering to the saints, it is superfluous for me to write to you. 12, The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." 2 Tim. i. 18, [Of Onesiphorus:] "In how many things he ministered unto me at Ephesus, thou knowest very well."

\* Heb. ii. 6, [Of Christ's house:] "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 14, For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

\* Colossians ii. 2, [The apostle's great conflict for the Colossians, &c.:] "—that their hearts might be comforted, being knit together in love, and unto all

15 And so, after he had patiently endured, he obtained the promise. A.D. 64.

16 For men verily swear by the greater: and "an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to show unto "the heirs of promise "the immutability of His counsel, "confirmed it by an oath:

8 Gr. interpreted Himself by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope "set before us:

19 Which hope we have as an anchor of the soul, both sure and steadfast, "and which entereth into that within the veil;

20 "Whither the Forerunner is for us entered, even Jesus, "made an High Priest forever after the order of Melchisedec.

riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

\* Heb. x. 36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

\* Genesis xxii. 16, [To Abraham, when tempted to offer up his son Isaac:] "By Myself have I sworn, saith the LORD. . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore:" [thus referred to in Zacharias' prayer.] Luke i. 73, "—the oath which He swore to our father Abraham." Psalm cv. 9, "Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

\* Exod. xxii. 10, "If a man deliver unto his neighbour an ass. . . to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good."

\* Heb. xi. 9, [Of Abraham:] "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

\* Romans xi. 29, "The gifts and calling of God are without repentance."

\* Hebrews xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

\* Levit. xvi. 2, "The LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil." 15, [Of the goat for a sin-offering:] "Then shall he [that is, Aaron] . . . bring his blood within the veil." ix. 7, "Into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

\* Heb. iv. 14, "We have a great High Priest, that is passed into the heavens, Jesus the Son of God." viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." ix. 24, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

\* Hebrews v. 10, id. vii. 17, id. Heb. iii. 1, "The

## CHAPTER VII.

1 Christ Jesus is a Priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

A.D. 64. **F**OR this <sup>a</sup>Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace;

3 Without father, without mother, <sup>1</sup>without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, <sup>b</sup>unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily <sup>c</sup>they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose <sup>d</sup>descent is not counted from them received tithes of Abraham, <sup>e</sup>and blessed <sup>f</sup>him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but

Apostle and High Priest of our profession, Christ Jesus." vi. 10, "—called of God an High Priest, after the order of Melchisedec."

CHAP. VII.—<sup>a</sup> Gen. xiv. 18, [Abram returning from the slaughter of the kings:] "<sup>a</sup>Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. 19, And he blessed him, and said, Blessed be Abram of the most high God, Possessor of heaven and earth: 20, and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

<sup>b</sup> Gen. xiv. 20, on the last reference.

<sup>c</sup> Numb. xviii. 20, "The LORD spake unto Aaron . . Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation. 25, The LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth part of the tithe."

<sup>d</sup> Gen. xiv. 19, on <sup>a</sup> above.

<sup>e</sup> Rom. iv. 13, "The promise, that he should be the heir of the world, *was* not to Abraham, or to his Seed, through the law, but through the righteousness of faith." Gal. iii. 16, "To Abraham . . were the promises made."

<sup>f</sup> Heb. v. 6, [Of Christ our High Priest:] "<sup>f</sup>Thou art a Priest forever after the order of Melchisedec." vi. 20, id.

<sup>g</sup> Verses 18, 19. Gal. ii. 21, "If righteousness come by the law, then Christ is dead in vain." Heb. viii. 7, [The temporal covenant with the fathers is abolished by the eternal covenant of the gospel:] "If that first covenant had been faultless, then should no place have been sought for the second. 10, For this is the covenant that I will make with the house of Israel after those

there he receiveth them, <sup>1</sup>of whom it is A.D. 64. witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 <sup>1</sup>If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that <sup>a</sup>our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For He testifieth, 'Thou art a Priest forever after the order of Melchisedec.'

18 For there is verily a disannulling of the commandment going before <sup>a</sup>the weakness and unprofitableness thereof.

19 For <sup>1</sup>the law made nothing perfect,

says, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest."

<sup>a</sup> Isa. xi. 1, "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." Matt. i. 3, "Judas begat Phares. 16, And [several generations from him] Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Luke iii. 23, 33, "Jesus Himself . . being (as was supposed) the son of Joseph, which was the son of Heli, which was . . of Juda." Rom. i. 3, "Jesus Christ our Lord . . was made of the seed of David according to the flesh." Rev. v. 5, "The Lion of the tribe of Juda, the Root of David."

<sup>b</sup> Psa. cx. 4, id. Heb. v. 6, id. 10, "—called of God an High Priest after the order of Melchisedec." vi. 20, "Jesus, made an High Priest forever after the order," &c.

<sup>c</sup> Rom. viii. 3, "The law . . was weak through the flesh." Gal. iv. 9, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

<sup>d</sup> Acts xiii. 39, [Paul preaching Christ:] "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Rom. iii. 20, "By the deeds of the law there shall no flesh be justified in His [that is, God's] sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ. 28, Therefore we conclude that a man is justified by faith without the deeds of the law." viii. 3, on <sup>a</sup> above. Gal. ii. 16, "Knowing that a man is not justified by the works of



A.D. 64. <sup>3</sup>but the bringing in of <sup>a</sup> a better hope *did*; by the which <sup>a</sup> we draw nigh unto God.

<sup>3</sup> Or, but it was the bringing in, Gal. iii. 24, "The law was our school-master to bring us unto Christ."

<sup>4</sup> Or, without swearing of an oath.

20 And inasmuch as not without an oath *He was made Priest*:

21 (For those priests were made <sup>a</sup> without an oath; but this with an oath by Him that said unto Him, <sup>a</sup> The Lord swear and will not repent, Thou art a Priest forever after the order of Melchisedec:

22 By so much <sup>a</sup> was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

<sup>5</sup> Or, which parents not from one to another.

24 But this *Man*, because *He* continueth ever, hath <sup>a</sup> an unchangeable priesthood.

the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Heb. ix. 9, "Gifts and sacrifices . . could not make him that did the service perfect, as pertaining to the conscience."

<sup>a</sup> Heb. vi. 18, "— who have fled for refuge to lay hold upon the hope set before us." viii. 6, [Of Christ:] "He is the Mediator of a better covenant, which was established upon better promises."

<sup>a</sup> Rom. v. 2, "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Eph. ii. 18, "Through Him [that is, Christ] we both have access by one Spirit unto the Father." iii. 12, "In whom [that is, Christ Jesus] we have boldness and access with confidence by the faith of Him." Heb. iv. 16, "Let us . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." x. 19, "Having . . boldness to enter into the holiest by the blood of Jesus, by a new and living way . . and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

<sup>a</sup> Psa. cx. 4, id.

<sup>a</sup> Heb. viii. 6, on <sup>a</sup> above. ix. 15, [Of Christ our High Priest:] "For this cause *He* is the Mediator of the new testament, that . . they which are called might receive the promise of eternal inheritance." xii. 22, 24, "Ye are come . . to Jesus the Mediator of the new covenant."

<sup>a</sup> Rom. viii. 34, "Christ . . is even at the right hand of God, who also maketh intercession for us." 1 Tim. ii. 5, "There is . . one Mediator between God and men, the Man Christ Jesus." Heb. ix. 24, "Christ is not entered into the holy places made with hands . . but into heaven itself, now to appear in the presence of God for us." 1 John ii. 1, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

<sup>a</sup> Heb. iv. 15, [Of Jesus:] "We have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

<sup>a</sup> Eph. i. 17, 20, "The God of our Lord Jesus Christ . . set Him at His Own right hand in the heavenly places, 21, far above all principality, and power, and might, and dominion, and every name that is named,

25 Wherefore *He* is able also to save them <sup>a</sup> to the uttermost that come unto God by Him, seeing *He* ever liveth <sup>a</sup> to make intercession for them.

A.D. 64. <sup>6</sup> Or, evermore.

26 For such an High Priest became us, <sup>a</sup> who is holy, harmless, undefiled, separate from sinners, <sup>a</sup> and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, <sup>a</sup> first for His Own sins, <sup>a</sup> and then for the people's: for <sup>a</sup> this *He* did once, when *He* offered up Himself.

28 For the law maketh <sup>a</sup> men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, <sup>a</sup> who is <sup>a</sup> consecrated forever more.

<sup>7</sup> Gr. perfected.

not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church." iv. 10, "He that descended is the Same also that ascended up far above all heavens, that *He* might fill all things." Heb. viii. 1, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

<sup>a</sup> Levit. ix. 7, "And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them, as the Lord commanded." xvi. 6, "Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house." 11, id. Hebrews v. 3, on <sup>a</sup> below. ix. 7, "Into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8, the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

<sup>a</sup> Levit. xvi. 16, [After Aaron had offered a bullock for a sin-offering for himself and his house:] "Then shall he kill the goat of the sin-offering, that is for the people."

<sup>a</sup> Rom. vi. 10, [Of Christ:] "In that *He* died, *He* died unto sin once: but in that *He* liveth, *He* liveth unto God." Hebrews ix. 12, [Of Christ our High Priest:] "Neither by the blood of goats and calves, but by His Own blood *He* entered in once into the holy place, having obtained eternal redemption for us. 28, Christ was once offered to bear the sins of many." x. 12, [Of the same:] "This Man, after *He* had offered one sacrifice for sins, forever sat down on the right hand of God."

<sup>a</sup> Heb. v. 1, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2, who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3, And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

<sup>a</sup> Hebrews ii. 10, "It became Him, [that is, God,] for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation [that is, Christ] perfect through sufferings." v. 9, [Of the Son of God:] "Being made perfect, *He* became the Author of eternal salvation."

## CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

A.D. 64. **N**OW of the things which we have spoken *this is* the sum: We have such an High Priest, <sup>a</sup>who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister <sup>1</sup>of <sup>b</sup>the sanctuary, and of <sup>c</sup>the true tabernacle, which the Lord pitched, and not man.

3 For <sup>d</sup>every high priest is ordained to offer gifts and sacrifices: wherefore <sup>e</sup>*it is* of necessity that this Man have somewhat also to offer.

4 For if He were on earth, He should not be a Priest, seeing that <sup>f</sup>there are priests that offer gifts according to the law:

5 Who serve unto the example and <sup>g</sup>shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: <sup>h</sup>for, See, saith He, *that thou make all things according to the pattern showed to thee in the mount.*

6 But now <sup>i</sup>hath He obtained a more excellent

CHAP. VIII.—<sup>a</sup>Eph. i. 20, on <sup>a</sup>above. Col. iii. 1, "Above... Christ sitteth on the right hand of God." Heb. i. 2, [Of the Son of God:] "*His Son*... When He had by Himself purged our sins, sat down on the right hand of the Majesty on high." x. 12, on <sup>a</sup>above. xii. 2, "Jesus the Author and Finisher of *our* faith... is set down at the right hand of the throne of God."

<sup>b</sup>Heb. ix. 8, "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." 12, on the reference below: 24, on <sup>a</sup>above.

<sup>c</sup>Hebrews ix. 11, "Christ... an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, 12, by His Own blood He entered in once into the holy place, having obtained eternal redemption *for us*."

<sup>d</sup>Heb. v. 1, on <sup>a</sup>above.

<sup>e</sup>Eph. v. 2, "Christ... hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Heb. ix. 14, "Christ... through the eternal Spirit offered Himself without spot to God."

<sup>f</sup>Col. ii. 17, [Of a holyday, the new moon, &c.] "Which are a shadow of things to come; but the body is of Christ." Heb. ix. 23, "*It was*... necessary that the patterns of things in the heavens should be purified with these, [that is, the blood of bulls, &c.]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which* are the figures of the true; but into heaven itself, now to appear in the presence of God for us." x. 1, "The law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they [that is, the priests under the law] offered year by year continually make the comers thereunto perfect."

<sup>g</sup>Exod. xxv. 40, id. xxvi. 30, "Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." xxvii. 8, [Of the altar of burnt-offering:] "As it was showed thee in the mount, so shall they make *it*." Numb. viii. 4, "According unto the pattern which the LORD had showed Moses, so he made the candlestick." Acts vii. 44, [Stephen before the council:] "Our fathers had the tabernacle of witness in the wilderness, as He had ap-

ministry, by how much also He is <sup>A.D. 64.</sup> the Mediator of a better <sup>b</sup>covenant, which was established upon better promises.

7 <sup>1</sup>For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, He saith, <sup>a</sup>Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.

10 For <sup>this is</sup> the covenant that I will make with the house of Israel after those days, saith the Lord; I will <sup>4</sup>put My laws into their mind, and write them <sup>5</sup>in their hearts: and <sup>6</sup>I will be to them a God, and they shall be to Me <sup>4</sup>Gr. *give*, <sup>5</sup>Gr. *upon*.

11 And <sup>7</sup>they shall not teach every man his neighbour, and every man his brother, saying,

pointed, speaking unto Moses, that he should make it according to the fashion that he had seen."

<sup>2</sup>2 Cor. iii. 5, "God... hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious... how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." Heb. vii. 20, 22, [Of Christ:] "Inasmuch as not without an oath *He was made Priest*... by so much was Jesus made a surety of a better testament."

<sup>3</sup>Heb. vii. 11, "If... perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 18, For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19, For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God."

<sup>4</sup>8-11. Jer. xxxi. 31-34, id., [said of the new covenant of Christ.]

<sup>5</sup>Heb. x. 16, id., [showing that by one offering Christ hath perfected forever them that are sanctified.]

<sup>6</sup>Zech. viii. 8, id., [said of the restoration of the Jews from captivity.]

<sup>7</sup>Isa. liv. 13, [The edification of the Gentiles foretold:] "All thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children." John vi. 45, [Jesus said:] "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." 1 John ii. 27, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

A. D. 64. Know the Lord: for all shall know Me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

## CHAPTER IX.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

1 Or, ever-minister. THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first,

\* Heb. x. 17, id. Rom. xi. 26, [Of Israel:] "It is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins."

2 Cor. v. 17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

CHAP. IX.—Exod. xxv. 1, 8, "The LORD spake unto Moses, saying. . . Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

\* Exod. xxvi. 1, "Thou shalt make the tabernacle," &c.

\* Exod. xxvi. 35, [Of the making of the tabernacle:] "Thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side." xl. 4, [On rearing the tabernacle:] "Thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof."

\* Exod. xxv. 31, [For the tabernacle:] "Thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made," &c.

\* Exod. xxv. 23, [For the tabernacle:] "Thou shalt . . . make a table of shittim-wood, &c. 30, Thou shalt set upon the table show-bread before Me alway." Lev. xxiv. 5, "Thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD."

\* Exod. xxvi. 31, [For the tabernacle:] "Thou shalt make a veil . . . and the veil shall divide unto you between the holy place and the most holy." xl. 3, [On rearing the tabernacle:] "Thou shalt put therein the ark of the testimony, and cover the ark with the veil. 21, And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony." Heb. vi. 19, "Which hope . . . entereth into that within the veil."

\* Exod. xxv. 10, [For the tabernacle:] "They shall make an ark of shittim-wood," &c. xxvi. 33, "Thou shalt hang up the veil . . . that thou mayest bring in thither within the veil the ark of the testimony." xl. 3, 21, on the reference above.

\* Exod. xvi. 33, [Before the making of the tabernacle:] "Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD

wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary.

A. D. 64.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

commanded Moses, so Aaron laid it up before the testimony to be kept."

\* Numb. xvii. 10, [On Korah, &c., unlawfully seeking the priesthood, and Aaron's rod being the only one that blossomed, among the rods of the twelve princes: this was before the tabernacle was made:] "The LORD said unto Moses, Bring Aaron's rod again before the Testimony, to be kept for a token against the rebels."

\* Exod. xxv. 16, [The Lord's command for the tabernacle:] "Thou shalt put into the ark the testimony which I shall give thee." 21, id. xxxiv. 29, "Moses came down from Mount Sinai with the two tables of testimony in Moses' hand." xl. 19, [On rearing the tabernacle:] "Moses . . . took and put the testimony into the ark." Deut. x. 1, [To Moses:] "The LORD said . . . I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. 5, And I . . . put the tables in the ark which I had made; and there they be, as the LORD commanded me." 1 Kings viii. 9, [At the dedication of Solomon's temple:] "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." 21, [Solomon then said:] "I have set there a place for the ark, wherein is the covenant of the LORD, which He made with our fathers, when He brought them out of the land of Egypt." 2 Chronicles v. 10, id.

\* Exod. xxv. 18, [The Lord's command for the tabernacle:] "Thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. 21, And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22, And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of testimony, of all things which I will give thee in commandment unto the children of Israel." Lev. xvi. 2, "The mercy-seat . . . is upon the ark . . . I will appear in the cloud upon the mercy-seat." 1 Kings viii. 6, [At the dedication of Solomon's temple:] "The priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

\* Numbers xxviii. 3, "This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day for a continual burnt-offering." Daniel vii. 11, [Daniel's vision of the he-goat, &c.]: "By him the daily sacrifice was taken away."



A.D. 64. 7 But into the second *went* the high priest alone <sup>a</sup> once every year, not without blood, <sup>b</sup> which he offered for himself, and for the errors of the people :

8 <sup>c</sup> The Holy Ghost this signifying, that <sup>d</sup> the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, <sup>e</sup> that could not make him that did the service perfect, as pertaining to the conscience ;

10 Which stood only in <sup>f</sup> meats and drinks, and

<sup>a</sup> Verse 25. Exod. xxx. 10, "Aaron shall make an atonement . . . once in a year with the blood of the sin-offering of atonements : once in the year shall he make atonement upon it throughout your generations." Lev. xvi. 2, "The LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not : for I will appear in the cloud upon the mercy-seat. 11, And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself : 12, and he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil. 15, Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock." 34, [Of the yearly feast of the expiations :] "This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year."

<sup>b</sup> Heb. v. 3, [Of the high priest :] "He ought, as for the people, so also for himself, to offer for sins." vii. 27, [Of Christ our High Priest :] "Who needeth not daily, as those high priests, to offer up sacrifice, first for His Own sins, and then for the people's : for this He did once, when He offered up Himself."

<sup>c</sup> Heb. x. 19, [Having shown that the sacrifice of Christ's body once offered hath forever taken away sins :] "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ; 21, and having an High Priest over the house of God ; 22, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

<sup>d</sup> John xiv. 6, "Jesus saith . . . I am the way, the truth, and the life : no man cometh unto the Father, but by Me."

<sup>e</sup> Gal. iii. 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." Heb. vii. 18, "There is verily a disannulling of the commandment going before [that is, the law relating to the Jewish priesthood] for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did* ; by the which we draw nigh unto God." x. 1, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they [that is, the priests under the law] offered year by year continually make the comers thereunto perfect. 11, Sacrifices . . . can never take away sins."

<sup>f</sup> Levit. xi., [showeth, 1 what beasts may, 4 and what may not be eaten. 9 What fishes.] Col. ii. 16, "Let

<sup>a</sup> divers washings, <sup>b</sup> and carnal <sup>c</sup> ordinances, imposed on them until the time of reformation.

A.D. 64.

3 Or, rises, or, ceremonies.

11 But Christ being come <sup>d</sup> an High Priest <sup>e</sup> of good things to come, <sup>f</sup> by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither <sup>g</sup> by the blood of goats and calves, but <sup>h</sup> by His Own blood He entered in <sup>i</sup> once into the holy place, <sup>j</sup> having obtained eternal redemption for us.

13 For if <sup>k</sup> the blood of bulls and of goats, and

no man . . . judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days : which are a shadow of things to come ; but the body is of Christ."

<sup>a</sup> Numb. xix, [treateth, 1-10 of the water of separation made of the ashes of a red heifer. 11-22, The law for the use of it in purification of the unclean.]

<sup>b</sup> Eph. ii. 14, [Of Christ :] "He is our peace . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Col. ii. 20, "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . . after the commandments and doctrines of men?" Heb. vii. 15, [Of Christ :] "There ariseth another Priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."

<sup>c</sup> Heb. iii. 1, "Consider the apostle and High Priest of our profession, Christ Jesus ; who was faithful to Him that appointed Him."

<sup>d</sup> Heb. x. 1, on <sup>e</sup> above.

<sup>e</sup> Heb. viii. 2, [Of Christ our High Priest :] "— a Minister . . . of the true tabernacle, which the Lord pitched, and not man."

<sup>f</sup> Heb. x. 4, "It is not possible that the blood of bulls and of goats should take away sins."

<sup>g</sup> Acts xx. 28, [Paul to the elders of the church of Ephesus :] "— the church of God, which He hath purchased with His Own blood." Eph. i. 7, "We have redemption [that is, in the Beloved] through His blood, the forgiveness of sins." Col. i. 14, id., [said of Christ, as God's "dear Son."] 1 Pet. i. 18, "Ye were not redeemed with corruptible things, as silver and gold . . . 19, but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. i. 5, "Jesus Christ . . . loved us, and washed us from our sins in His Own blood." v. 9, [The four and twenty elders praising the Lamb :] "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

<sup>h</sup> Verses 26, 28. Zech. iii. 9, [God's promise in Christ the Branch :] "I will remove the iniquity of that land in one day." Heb. x. 10, "We are sanctified through the offering of the body of Jesus Christ once for all."

<sup>i</sup> Dan. ix. 24, [A prophecy relating to the Messiah :] "Seventy weeks are determined upon thy people and upon thy holy city . . . to make reconciliation for iniquity, and to bring in everlasting righteousness . . . and to anoint the Most Holy."

<sup>j</sup> Lev. xvi. 14, "He [that is, Aaron] shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat. 15, Then shall he kill the goat of the sin-offering . . . and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat : 16, and he shall make an atonement for the holy place, because of the

A.D. 64. <sup>a</sup> the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14 How much more <sup>a</sup> shall the blood of Christ, <sup>s</sup> who through the eternal Spirit <sup>o</sup> offered Himself without <sup>a</sup> spot to God, <sup>a</sup> purge your conscience from <sup>a</sup> dead works <sup>k</sup> to serve the living <sup>4</sup> Or, fault. God ?

15 <sup>a</sup> And for this cause <sup>a</sup> He is the Mediator of the new testament, <sup>a</sup> that by means of death, for the redemption of the transgressions *that were* under the first testament, <sup>o</sup> they which are called might receive the promise of eternal inheritance.

uncleanness of the children of Israel, and because of their transgressions in all their sins : 18, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about."

<sup>a</sup> Numb. xix. 2, "This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke : 17, for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel." &c.

<sup>1</sup> Pet. i. 19, on <sup>a</sup> above. 1 John i. 7, "If we walk in the light, as He [that is, God] is in the light . . the blood of Jesus Christ His Son cleanseth us from all sin." Rev. i. 5, on <sup>a</sup> above.

<sup>a</sup> Rom. i. 3, "Jesus Christ our Lord . . declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." 1 Peter iii. 18, "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

<sup>a</sup> Eph. v. 2, "Christ . . hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." Titus ii. 13, "Our Saviour Jesus Christ . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Heb. vii. 27, on <sup>a</sup> above.

<sup>a</sup> Hebrews i. 2, [Of the Son of God:] "*His* Son . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." x. 22, on <sup>a</sup> above.

<sup>a</sup> Hebrews vi. 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works."

<sup>a</sup> Luke i. 74, [God's promise to Abraham:] "—that He would grant unto us, that we . . might serve Him without fear, in holiness and righteousness before Him." Romans vi. 13, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 22, Being made free from sin, and become servants to God, ye have your fruit unto holiness." 1 Pet. iv. 1, "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

<sup>1</sup> Tim. ii. 5, "*There is* . . one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all."

<sup>a</sup> Heb. vii. 20, [Of Christ:] "Inasmuch as not without an oath He was made Priest: (for those priests [that is, under the law] were made without an oath . .) by so much was Jesus made a surety of a better testa-

16 For where a testament is, there <sup>a</sup> must also of necessity <sup>a</sup> be the death of the testator.

17 For <sup>a</sup> a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 <sup>a</sup> Whereupon neither the first testament was <sup>a</sup> dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, <sup>a</sup> he took the blood of calves and of goats, <sup>a</sup> with water, and <sup>a</sup> scarlet wool, and hyssop, and sprinkled both the book, and all the people,

ment." viii. 6, [The Levitical priesthood abolished by the eternal one of Christ:] "Now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. 8, For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." xii. 22, "Ye are come unto Mount Zion, and unto the city of the living God, 24, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

<sup>a</sup> Romans iii. 25, [Of Christ Jesus:] "Whom God hath set forth to be a propitiation through faith in His blood . . for the remission of sins that are past." v. 6, "When we were yet without strength, in due time Christ died for the ungodly." 1 Peter iii. 18, on <sup>a</sup> above.

<sup>a</sup> Heb. iii. 1, on <sup>a</sup> above.

<sup>a</sup> Gal. iii. 15, "Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto."

<sup>a</sup> Exod. xxiv. 5, "The children of Israel . . offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. 6, And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7, And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8, And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

<sup>a</sup> Exod. xxiv. 5, 6, 8, on the reference above. Levit. xvi. 14, 15, 18, on <sup>a</sup> above.

<sup>a</sup> Levit. xiv. 4, [Law for cleansing the leper:] "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." 49, [Law for cleansing his house:] "He shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop: and he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running

A. D. 64. 20 Saying, 'This is the blood of the testament which God hath enjoined unto you.

21 Moreover "he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and "without shedding of blood is no remission.

23 *It was* therefore necessary that "the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For "Christ is not entered into the holy places with hands, *which are the figures of* "the true; but into heaven itself, now "to appear in the presence of God for us:

25 Nor yet that He should offer Himself often, as "the high priest entereth into the holy place every year with blood of others;

water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet."

"Exod. xxiv. 8, on "above. Matt. xxvi. 27, [Jesus instituting His holy supper:] "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28, for this is My blood of the new testament, which is shed for many for the remission of sins."

"Exod. xxix. 12, [In consecrating the priests:] "Thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 36, And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it." Levit. xviii. 15, 19, id. Levit. xvi. 14, 15, 16, 18, on "above: 19, and he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

"Levit. xvii. 11, [On forbidding the eating of blood:] "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

"Heb. viii. 4, "There are priests that offer gifts according to the law: 5, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, *that* thou make all things according to the pattern showed to thee in the mount."

"Heb. vi. 20, "Whither [that is, within the veil] the Forerunner is for us entered, *even* Jesus."

"Heb. viii. 2, [Of Christ:] "— a Minister . . of the true tabernacle."

"Rom. viii. 34, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Heb. vii. 25, [Of Christ our High Priest:] "He ever liveth to make intercession for them." 1 John ii. 1, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

"Verse 7.

"Verse 12. Heb. vii. 27, on "verse 7, above. x. 10, on "verse 12, above. 1 Pet. iii. 18, "Christ . . hath once suffered for sins, the Just for the unjust, that He might bring us to God."

"1 Cor. x. 11, [Of the sacraments, and punishments of the Jews:] "They are written for our admonition, upon whom the ends of the world are come." Gal. iv. 4, "When the fulness of the time was come, God

26 For then must He often have suffered since the foundation of the world: but now "once "in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27 "And as it is appointed unto men once to die, "but after this the judgment:

28 So "Christ was once "offered to bear the sins "of many; and unto them that "look for Him shall He appear the second time without sin unto salvation.

## CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered, 14 forever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having "a shadow "of good things to come, and not the very image of the things, "can never with those sacrifices which they

sent forth His Son, made of a woman." Eph. i. 10, [God's purpose in redemption:] "— that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

"Gen. iii. 19, [To Adam, after the fall, God said:] "Dust thou art, and unto dust shalt thou return." Eccles. iii. 20, "All go unto one place; all are of the dust, and all turn to dust again."

"2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things *done* in His body, according to that he hath done, whether it be good or bad." Rev. xx. 12, [Of the last, general judgment:] "I saw the dead, small and great, stand before God and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

"Rom. vi. 10, [Of Christ:] "In that He died, He died unto sin once: but in that He liveth, He liveth unto God." 1 Pet. iii. 18, on "above.

"1 Peter ii. 24, [Of Christ:] "Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness." 1 John iii. 5, "Ye know that He was manifested to take away our sins; and in Him is sin."

"Matt. xxvi. 28, on "above. Rom. v. 15, "If through the offence of one [that is, of Adam] many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many."

"Tit. ii. 13, "— looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us." 2 Pet. iii. 11, "Seeing then that all these things [that is, the heavens, &c.] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God . . .?"

CHAP. X.—"Col. ii. 17, [Of an holyday, the Sabbath, &c.]: "Which are a shadow of things to come; but the body is of Christ." Heb. viii. 5, on "above. ix. 23, which see.

"Heb. ix. 11, "Christ being come an High Priest of good things to come . . entered in once into the holy place, having obtained eternal redemption for us."

"Heb. ix. 9, "Gifts and sacrifices . . could not make



A. D. 64. offered year by year continually make the comers thereunto <sup>d</sup>perfect.

2 For then <sup>1</sup>would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 <sup>But</sup> in those sacrifices there is a remembrance again made of sins every year.

4 For <sup>it</sup> is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when He cometh into the world, He saith, <sup>9</sup>Sacrifice and offering thou wouldest not, but a body <sup>2</sup> hast Thou prepared Me:

6 In burnt-offerings and sacrifices for sin Thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.

8 Above when He said, Sacrifice and offering and burnt-offerings and offering for sin Thou

them that did the service perfect, as pertaining to the conscience."

<sup>a</sup> Verse 14.

<sup>c</sup> Lev. xvi. 21, [Of the scapegoat:] "Aaron shall . . . confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Heb. ix. 7, "Into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

<sup>d</sup> Verse 11. Mic. vi. 6, "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Heb. ix. 13, "The blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh."

<sup>e</sup> 5-7. Psa. xl. 6, [Showing that obedience is the best sacrifice:] "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt-offering and sin-offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God." 1. 8, [The pleasure of God is not in ceremonies:] "I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before Me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" Isa. i. 11, [God upbraiding the whole service of Judah:] "To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot

wouldest not, neither hadst pleasure there- A. D. 64. in; which are offered by the law;

9 Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

10 <sup>By</sup> which will we are sanctified <sup>through</sup> the offering of the body of Jesus Christ once for all.

11 And every priest standeth <sup>daily</sup> ministering and offering oftentimes the same sacrifices, <sup>which</sup> can never take away sins:

12 <sup>But</sup> this Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God;

13 From henceforth expecting <sup>till</sup> His enemies be made His footstool.

14 For by one offering <sup>He</sup> hath perfected forever them that are sanctified.

15 <sup>Whereof</sup> the Holy Ghost also is a Witness to us: for after that He had said before,

16 <sup>This</sup> is the covenant that I will make with

away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them." Jer. vi. 20, [Against Judah for their sins:] "To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me." Amos v. 21, [God rejecting their hypocritical service:] "I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer Me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts."

<sup>a</sup> John xvii. 19, [Jesus, with the eleven, praying to the Father:] "For their sakes I sanctify Myself, that they also might be sanctified through the truth." Heb. xiii. 12, "Jesus also, that He might sanctify the people with His Own blood, suffered without the gate."

<sup>b</sup> Heb. ix. 12, on <sup>b</sup> below.

<sup>c</sup> Numb. xxviii. 3, "This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt-offering." Heb. vii. 26, "Such an High Priest became us . . . who needeth not daily, as those high priests, [that is, under the law,] to offer up sacrifice, first for His Own sins, and then for the people's: for this He did once, when He offered up Himself."

<sup>d</sup> Verse 4.

<sup>e</sup> Heb. i. 2, [Of the Son of God:] "His Son . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Col. iii. 1, "Above . . . Christ sitteth on the right hand of God."

<sup>f</sup> Psa. cx. 1, [Of the kingdom of Christ:] "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." [quoted and applied to Jesus, by Peter on the day of Pentecost,] Acts ii. 34, 35. 1 Cor. xv. 25, [Of Christ:] "He must reign, till He hath put all enemies under His feet." Heb. i. 13, "To which of the angels said He [that is, God] at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits . . .?"

<sup>g</sup> Verse 1.

<sup>h</sup> 16, 17. Jer. xxxi. 33, 34, id., [said of the new covenant of Christ:] Heb. viii. 10, 12, id., [showing that the temporal covenant with the fathers is abolished by the eternal covenant of the gospel.]

A.D. 64. them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them;

3 Some copies have, *When He said, And their,*

17<sup>3</sup> And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, <sup>4</sup>“boldness to enter” into the holiest by the blood of Jesus,

4 Or, *liberty.*

20 By <sup>5</sup>“a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

21 And having <sup>6</sup>“an High Priest over” the house of God;

22 “Let us draw near with a true heart” in full assurance of faith, having our hearts sprinkled

“from an evil conscience, and” our bodies washed with pure water.

A.D. 64.

23 “Let us hold fast the profession of our faith without wavering; (for <sup>6</sup>He is faithful that promised);

24 And let us consider one another to provoke unto love and to good works:

25 “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and <sup>4</sup>“so much the more, as ye see” the day approaching.

26 For <sup>7</sup>“if we sin wilfully” after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and <sup>8</sup>“fiery indignation, which shall devour the adversaries.

<sup>9</sup> Rom. v. 2, [Of the justified through Christ:] “We have access by faith into this grace wherein we stand.” Eph. ii. 18, [Of the Jew and the Gentile reconciled in Christ:] “Through Him we both have access by one Spirit unto the Father.” iii. 11, 12, “In Christ Jesus our Lord . . we have boldness and access with confidence by the faith of Him.”

<sup>7</sup> Heb. ix. 8, “The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.” 12, [Of Christ our High Priest:] “By His Own blood He entered in once into the holy place, having obtained eternal redemption for us.”

<sup>5</sup> John x. 9, [Jesus said:] “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” xiv. 6, “Jesus saith . . I am the way, the truth, and the life: no man cometh unto the Father, but by Me.” Heb. ix. 8, on <sup>7</sup> above.

<sup>6</sup> Heb. ix. 3, “After the second veil, [there was] the tabernacle which is called the Holiest of all.”

<sup>8</sup> Heb. iv. 14, “Seeing . . that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, 16, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

<sup>9</sup> 1 Tim. iii. 15, “The house of God . . is the church of the living God, the pillar and ground of truth.”

<sup>6</sup> Heb. iv. 16, on <sup>8</sup> above.

<sup>7</sup> Eph. iii. 12, on <sup>8</sup> above. James i. 5, “If any of you lack wisdom, let him ask of God . . but let him ask in faith, nothing wavering.” 1 John iii. 21, “Beloved, if our heart condemn us not, then have we confidence toward God.”

<sup>8</sup> Heb. ix. 14, “Christ . . [shall] purge your conscience from dead works to serve the living God.”

<sup>9</sup> Ezek. xxxvi. 25, [A blessing of Christ’s kingdom:] “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” 2 Cor. vii. 1, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

<sup>6</sup> Heb. iv. 14, “Seeing then that we have a great High Priest . . let us hold fast our profession.”

<sup>7</sup> 1 Cor. i. 9, [Of God’s promise to confirm the Corinthians unto the day of Christ:] “God is faithful.” x. 13, “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Thess. v. 24, “Faithful is He that calleth you, who also will do it.” 2 Thess. iii. 3, “The Lord is faithful, who shall establish you, and keep you from evil.” Heb. xi. 11, “Through faith . . Sara herself received strength to conceive seed, and was delivered of a child

when she was past age, because she judged Him faithful who had promised.”

<sup>8</sup> Acts ii. 42, [Of those who received the word, and were baptized, on the day of Pentecost:] “They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” Jude 19, [Of mockers:] “These be they who separate themselves . . having not the Spirit.”

<sup>4</sup> Rom. xiii. 11, “Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.”

<sup>5</sup> Phil. iv. 5, “The Lord is at hand.” 2 Pet. iii. 9, [A warning to the ungodly to hasten their repentance:]

“The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 10, But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements, &c. 11, Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12, looking for and hasting unto the coming of the day of God . . ? 14, Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.”

<sup>7</sup> Numb. xv. 30, “The soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.” Heb. vi. 4, “It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c., if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.”

<sup>8</sup> 2 Pet. ii. 20, “If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21, For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”

<sup>9</sup> Ezekiel xxxvi. 5, [For spitefully using Israel:] “Thus saith the Lord God; Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea.” Zeph. i. 18, [God’s judgment for the sins of Judah:] “The whole land shall be the fire of His jealousy.” iii. 8, [The Lord threatening judgment:] “My determination is to gather the

A. D. 64. 28 'He that despised Moses' law died without mercy <sup>2</sup> under two or three witnesses :

29 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and <sup>3</sup> hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, <sup>4</sup> and hath done despite unto the Spirit of grace ?

30 For we know Him that hath said, <sup>5</sup> Vengeance *belongeth* unto Me, I will recompense, saith

nations, that I may assemble the kingdoms, to pour upon them Mine indignation, *even* all My fierce anger: for all the earth shall be devoured with the fire of My jealousy." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Heb. xii. 29, "Our God *is* a consuming fire."

<sup>1</sup> Hebrews ii. 2, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 3, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord. . .?"

<sup>2</sup> Deut. xvii. 2, [Of idolaters:] "If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing His covenant . . . and, behold, *it be true, and* the thing certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people." xix. 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Matthew xviii. 15, [Christ teaching how we are to deal with an offending brother:] "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." John viii. 13, [On Jesus declaring Himself the light of the world:] "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true. Jesus answered and said unto them . . . It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me." 2 Cor. xiii. 1, [The apostle threatening severity against obstinate sinners at his coming:] "In the mouth of two or three witnesses shall every word be established."

<sup>1</sup> Heb. ii. 3, on <sup>4</sup> above. xii. 25, "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, [that is, Moses, by the command of God,] much more *shall not we escape*, if

the Lord. And again, <sup>2</sup> The Lord shall <sup>A. D. 64.</sup> judge His people.

31 '*It is* a fearful thing to fall into the hands of the living God.

32 But <sup>3</sup> call to remembrance the former days, in which, <sup>4</sup> after ye were illuminated, ye endured <sup>5</sup> a great fight of afflictions;

33 Partly, whilst ye were made <sup>6</sup> a gazing-stock both by reproaches and afflictions; and partly, whilst <sup>7</sup> ye became companions of them that were so used.

34 For ye had compassion of me <sup>8</sup> in my bonds,

we turn away from Him [that is, Jesus] that *speaketh* from heaven."

<sup>1</sup> 1 Cor. xi. 29, [Of the Lord's supper:] "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Heb. xiii. 20, "The God of peace . . . brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

<sup>2</sup> Matt. xii. 31, [Jesus said:] "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come." Eph. iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of *redemption*."

<sup>3</sup> Deut. xxxii. 35, id. Rom. xii. 19, id., [in forbidding revenge in men.]

<sup>4</sup> Deut. xxxii. 36, id. Psa. cxxxv. 14, id. Psa. l. 4, "He shall call to the heavens from above, and to the earth, that He may judge His people."

<sup>5</sup> Luke xii. 5, [Christ preaching to His disciples:] "I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him."

<sup>6</sup> Gal. iii. 3, "Having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? *if it be yet in vain*." 2 John 8, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

<sup>7</sup> Heb. vi. 4, on <sup>4</sup> above.

<sup>8</sup> Phil. i. 29, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear *to be in me*." Col. ii. 1, "I would that ye knew what great conflict I have for you, and for them at Laodicea, &c., that their hearts might be comforted."

<sup>1</sup> 1 Cor. iv. 9, "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."

<sup>2</sup> Phil. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." iv. 14, [Of supplying the apostle's wants in prison:] "Ye have well done, that ye did communicate with my affliction." 1 Thess. ii. 14, "Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us."

<sup>3</sup> Phil. i. 7, on <sup>4</sup> above. 2 Tim. i. 16, [Of Onesiphorus:] "He oft refreshed me, and was not ashamed of



A.D. 64. and <sup>a</sup> took joyfully the spoiling of your goods, knowing <sup>b</sup> in yourselves that <sup>c</sup> ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, <sup>a</sup> which hath great recompense of reward.

36 <sup>a</sup> For ye have need of patience, that, after ye have done the will of God, <sup>b</sup> ye might receive the promise.

37 For <sup>a</sup> yet a little while, and <sup>a</sup> He that shall come will come, and will not tarry.

38 Now <sup>a</sup> the just shall live by faith: but if *any man* draw back, My soul shall have no pleasure in him.

39 But we are not of them <sup>a</sup> who draw back unto perdition; but of them that <sup>a</sup> believe to the saving of the soul.

my chain: but when he was in Rome, he sought me out very diligently, and found me."

<sup>a</sup> Matthew v. 12, [Of those who are reviled, &c., for Christ's sake:] "Rejoice, and be exceeding glad: for great is your reward in heaven." Acts v. 41, [Of the apostles imprisoned and beaten for preaching in the Name of Jesus:] "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." James i. 2, "My brethren, count it all joy when ye fall into divers temptations."

<sup>a</sup> Matt. vi. 20, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." xix. 21, [Teaching the young rich man how to be perfect:] "Jesus said . . . Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Luke xii. 33, [Jesus teaching His disciples:] "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." 1 Tim. vi. 17, "Charge them that are rich in this world . . . that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

<sup>a</sup> Matthew v. 12, on <sup>a</sup> above. x. 32, [Jesus said:] "Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in heaven."

<sup>a</sup> Luke xxi. 19, [Jesus encouraging His disciples against persecutions:] "In your patience possess ye your souls." Gal. vi. 9, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Heb. xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame."

<sup>a</sup> Col. iii. 24, [Of dutiful servants:] "Of the Lord ye shall receive the reward of the inheritance." Hebrews ix. 15, [Of Christ:] "For this cause He is the Mediator of the new testament, that . . . they which are called might receive the promise of eternal inheritance." 1 Peter i. 9, [Of those who have been kept in temptations by the power of God:] "—receiving the end of your faith, even the salvation of your souls."

<sup>a</sup> Luke xviii. 8, "When the Son of man cometh, shall He find faith on the earth?" 2 Peter iii. 9, on <sup>a</sup> above.

<sup>a</sup> Hab. ii. 2, "The LORD answered me, and said . . . The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4, Be-

## CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God.  
7 The worthy fruits thereof in the fathers of old time.

NOW faith is the <sup>a</sup> substance of things hoped for, the evidence <sup>a</sup> of things not seen.

2 For <sup>a</sup> by it the elders obtained a good report.

3 Through faith we understand that <sup>a</sup> the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith <sup>a</sup> Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead <sup>a</sup> yet speaketh.

hold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

<sup>a</sup> Rom. i. 17, "Therein [that is, in the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Gal. iii. 11, "That no man is justified by the law in the sight of God, it is evident: For, The just shall live by faith."

<sup>a</sup> 2 Pet. ii. 20, 21, on <sup>a</sup> verse 26 above.

<sup>a</sup> Acts xvi. 30, [The jailer of Philippi to Paul and Silas:] "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." 1 Thess. v. 9, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 2 Thessalonians ii. 13, "God . . . called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

CHAP. XI.—Romans vii. 24, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it." 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." v. 7, "We walk by faith, not by sight."

<sup>a</sup> Verse 39.

<sup>a</sup> Gen. i. 1, "In the beginning God created the heaven and the earth." Psa. xxxiii. 6, "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." John i. 3, [Of the Word:] "All things were made by Him; and without Him was not anything made that was made." Heb. i. 2, [Of the Son of God:] "His Son . . . by whom also He made the worlds." 2 Peter iii. 5, "By the Word of God the heavens were of old, and the earth standing out of the water and in the water."

<sup>a</sup> Gen. iv. 4, "The LORD had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect." 1 John iii. 12, "Cain . . . was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

<sup>a</sup> Genesis iv. 9, "The LORD said unto Cain . . . The voice of thy brother's blood crieth unto Me from the ground." Matt. xxiii. 34, [To the scribes and Pharisees Jesus said:] "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify . . . that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." Hebrews xii. 22, 24, "Ye are come . . . to the blood of sprinkling, that speaketh better things than *that* of Abel."

A.D. 64. 5 By faith <sup>1</sup> Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is impossible to please Him*: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

7 By faith <sup>2</sup> Noah, being warned of God of things not seen as yet, <sup>3</sup> moved with fear, <sup>4</sup> prepared an ark to the saving of his house; by the which he condemned the world, and became heir of <sup>5</sup> the righteousness which is by faith.

8 By faith <sup>6</sup> Abraham, when He was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

<sup>7</sup> Genesis v. 22, 24, "Enoch walked with God . . and he was there; for God took him."

<sup>8</sup> Gen. vi. 13, "God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopherwood, &c. . . 22, Thus did Noah; according to all that God commanded him, so did he."

<sup>9</sup> 1 Peter iii. 20, "Once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

<sup>10</sup> Rom. iii. 21, "Now the righteousness of God without the law is manifested . . even the righteousness of God *which is by faith* of Jesus Christ unto all and upon all them that believe." iv. 13, "The promise, that he should be the heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*" Phil. iii. 8, "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

<sup>11</sup> Gen. xii. 1, "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; 4, so Abram departed, as the Lord had spoken unto him;" [thus referred to by Stephen.] Acts vii. 2, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell."

<sup>12</sup> Gen. xii. 8, [Of Abram, journeying from Sychem, in the land of Canaan:] "He removed from thence unto a mountain on the east of Beth-el, and pitched his tent." xiii. 3, [Of the same:] "He went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning. 18, Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron." xviii. 1, [Of the same:] "In the plains of Mamre . . he sat in the tent door in the heat of the day. 9, They [that is, three angels] said unto him, Where is Sarah thy wife? And he said, Behold, in the tent."

9 By faith he sojourned in the A.D. 64. land of promise, as in a strange country, <sup>1</sup> dwelling in tabernacles with Isaac and Jacob, <sup>2</sup> the heirs with him of the same promise:

10 For he looked for <sup>3</sup> a city which hath foundations, <sup>4</sup> whose builder and maker is God.

11 Through faith also <sup>5</sup> Sara herself received strength to conceive seed, and <sup>6</sup> was delivered of a child when she was past age, because she judged Him <sup>7</sup> faithful who had promised.

12 Therefore sprang there even of one, and <sup>8</sup> him as good as dead, <sup>9</sup> so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died <sup>10</sup> in faith, "not having received the promises, but <sup>11</sup> having seen them afar off, and were persuaded of *them*, and em-

<sup>4</sup> Gr. *accounting to faith.*

<sup>12</sup> Heb. vi. 17, "The heirs of promise," [i.e., of Abraham.]

<sup>13</sup> Heb. xii. 22, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." xiii. 14, "Here have we no continuing city, but we seek one to come."

<sup>14</sup> Hebrews iii. 4, "He that built all things is God." Rev. xxi. 2, "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. 9, There came unto me one of the seven angels . . and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

<sup>15</sup> Gen. xvii. 19, [To Abraham:] "God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." xviii. 11, "Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 13, And the Lord said unto Abraham . . At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." xxi. 2, "Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."

<sup>16</sup> See Luke i. 36, [The angel Gabriel said unto Mary:] "Behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."

<sup>17</sup> Rom. iv. 20, [Of Abraham in his old age, to whom God had promised a son:] "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21, and being fully persuaded that, what He had promised, He was able also to perform." Heb. x. 23, "Let us hold fast the profession of *our faith* without wavering; for He is faithful that promised."

<sup>18</sup> Rom. iv. 19, [Of the same:] "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb."

<sup>19</sup> Gen. xxii. 16, [Of Abraham:] "By myself have I sworn, saith the Lord . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Romans iv. 18, [Of Abraham:] "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."

<sup>20</sup> Verse 39.

<sup>21</sup> Verse 27. John viii. 56, [Jesus said to the Jews:]

A.D. 64. braced them, and \* confessed that they were strangers and pilgrims on the earth.

14 For they that say such things \* declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed \* to be called their God: for \*He hath prepared for them a city.

17 By faith \* Abraham, when he was tried, offered up Isaac: and he that had received the promises \* offered up his only begotten son,

18 \* Of whom it was said, \* That in Isaac shall <sup>5 Or, 70.</sup> thy seed be called:

19 Accounting that God \* was able to raise him

"Your father Abraham rejoiced to see My day: and he saw it, and was glad."

\* Gen. xxiii. 3, [On Sarah dying in Canaan:] "Abraham . . spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." xlvii. 9, "Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." 1 Chron. xxix. 15, [From David's prayer to God just before death:] "We are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." Psa. xxxix. 12, "I am a stranger with Thee, and a sojourner, as all my fathers were." cxix. 19, "I am a stranger in the earth." 1 Pet. i. 17, "If ye call on the Father . . pass the time of your sojourning here in fear." ii. 11, "I beseech you as strangers and pilgrims."

\* Heb. xiii. 14, on \* above.

\* Exod. iii. 6, [To Moses at the burning bush, the Lord said:] "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." [quoted by Stephen before the council,] Acts vii. 32. Exod. iii. 15, id. Matt. xxii. 31, [Jesus said:] "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

\* Phil. iii. 20, "Our conversation is in heaven." Heb. xiii. 14, on \* above.

\* Gen. xxii. 1, "God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 9, And they came to the place which God had told him of; and Abraham . . bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said . . Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

\* James ii. 21, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his

up, even from the dead; from whence A.D. 64. also he received him in a figure.

20 By faith \* Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, \* blessed both the sons of Joseph; and \* worshipped, <sup>leaning upon the top of his staff.</sup>

22 By faith \* Joseph, when he died, \* made mention of the departing of the children of Israel; and gave commandment concerning his <sup>6 Or, remain-bones.</sup>

23 By faith \* Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's \* commandment.

24 By faith \* Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God."

\* Gen. xxi. 12, id. Rom. ix. 7, id., [showing that all the seed of Abraham were not the children of the promise.]

\* Rom. iv. 17, "God . . quickeneth the dead, and calleth those things which be not as though they were." 19, on \* above. 21, on \* above.

\* Gen. xxvii. 26, [On Jacob bringing venison for his father:] "His father Isaac . . blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed," &c. 39, [Blessing Esau:] "Isaac his father . . said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above," &c.

\* Gen. xlviii. 3, 5, "Jacob said unto Joseph . . Thy two sons, Ephraim and Manasseh . . are mine; as Reuben and Simeon, they shall be mine. 16, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 20, And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh."

\* Gen. xlvii. 31, [Of Jacob, or Israel, just before death:] "Israel bowed himself upon the bed's head."

\* Gen. l. 24, [In Egypt:] "Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Exodus xiii. 19, [The Israelites going out of Egypt:] "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

\* Exod. ii. 2, [Of the birth of Moses in Egypt:] "The woman . . bare a son: and when she saw him that he was a goodly child, she hid him three months:" [referred to by Stephen before the council,] Acts vii. 20.

\* Exodus i. 15, "The king of Egypt spake to the Hebrew midwives, 16, and said, When ye do the office of a midwife to the Hebrew women . . if it be a son, then ye shall kill him. 22, And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river."

\* Exod. ii. 10, [Of Moses having been nursed by his mother:] "The child grew, and she brought him unto



A.D. 64. 25 "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ;

26 Esteeming "the reproach "of Christ greater riches than the treasures in Egypt: for he had respect unto "the recompense of the reward.

27 By faith "he forsook Egypt, not fearing the wrath of the king: for he endured, as "seeing Him who is invisible.

28 Through faith "he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith "they passed through the Red Sea

Pharaoh's daughter, and he became her son. And she called his name Moses. 11, And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens."

"Psalm lxxix. 9, "O God our shield . . a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

"Hebrews xiii. 13, "Let us go forth . . unto Him [that is, Jesus] without the camp, bearing His reproach."

"Heb. x. 35, "Your confidence . . hath great recompense of reward."

"Exod. x. 28, [To Moses in Egypt:] "Pharaoh said . . Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more." xii. 37, [After the Israelites had been commanded for the last time to quit the people of Pharaoh:] "The children of Israel journeyed from Rameses [a place in Egypt] to Succoth," [their first encampment after leaving Egypt.] xiii. 17, "It came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about through the way of the wilderness of the Red Sea."

"Verse 13.

"Exodus xii. 21, [Moses to the elders of Israel in Egypt:] "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin . . For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

"Exod. xiv. 22, [Going out of Egypt:] "The children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea: 27, and the Lord overthrew the Egyptians." 29, same as verse 22.

"Josh. vi. 20, [The children of Israel at Jericho:] "The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 23, And the young men that were spies went in, and brought out Rahab."

"Joshua vi. 23, on the last reference. James ii. 25, [Showing that faith without works is dead:] "Was not

as by dry land: which the Egyptians assaying to do were drowned.

30 By faith "the walls of Jericho fell down, after they were compassed about seven days.

31 By faith "the harlot Rahab perished not with them "that believed not, when "she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of "Gedeon, and of "Barak, and of "Samson, and of "Jephthae; of "David also, and "Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, "obtained promises, "stopped the mouths of lions,

Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"

"Joshua ii. 1, "Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there."

"Judg. vi. 11, &c., [Gideon called by an angel, destroyed the altars of Baal; and saved Israel from the Midianites.]

"Judges iv. 6, &c., [Barak, with Deborah, by the command of God, delivered Israel from Jabin and Sisera.]

"Judges xiii. 24, [Of Samson:] "The LORD blessed him. And the Spirit of the LORD began to move him at times." [He killed a lion; slew thirty Philistines; again he smote others with a great slaughter; and with the jawbone of an ass, he slew a thousand more.]

"Judg. xi. 1, "Jephthah the Gileadite was a mighty man of valour." xii. 7, "Jephthah judged Israel six years." [He subdued the Ammonites; and slew forty and two thousand of the Ephraimites.]

"1 Sam. xvi. 1, "The LORD said unto Samuel. . Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemit; for I have provided me a king among his sons. 13, Then Samuel took the horn of oil, and anointed him [that is, David], in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward." xvii. 45, [David to Goliath the Philistine:] "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 50, So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him."

"1 Sam. i. 20, "Hannah . . bare a son, and called his name Samuel, saying, Because I have asked him of the LORD." xii. 20, &c., [Samuel comforteth the people in God's mercy, if they will not turn aside from Him.]

"2 Sam. vii. 11, [Nathan to David:] "The LORD telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be My son."

"Judges xiv. 5, [Of Samson:] "Behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."

1 Samuel xvii. 34, "David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a

A.D. 64. 34 'Quenched the violence of fire, <sup>1</sup>escaped the edge of the sword, <sup>2</sup>out of weakness were made strong, waxed valiant in fight, <sup>3</sup>turned to flight the armies of the aliens.

35 'Women received their dead raised to life again: and others were <sup>4</sup>tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and

bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear." Dan. vi. 21, [To Darius:] "Then said Daniel unto the king... My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

<sup>1</sup> Dan. iii. 24, [Of Shadrach, Meshach, and Abednego, in the midst of the burning fiery furnace:] "The king... said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

<sup>2</sup> 1 Sam. xx. 1, [Fleeing from Saul:] "David fled... and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" 1 Kings xix. 3, [Of Elijah threatened by Jezebel:] "He arose, and went for his life;" [he is comforted by an angel.] 2 Kings vi. 16, [Elisha, when an army was sent to take him, said unto his servant:] "They that be with us are more than they that be with them... Elisha prayed unto the LORD, and said, Smite this people, I pray Thee, with blindness. And He smote them with blindness, according to the word of Elisha."

<sup>3</sup> 2 Kings xx. 7, [Of Hezekiah, having received a message of death:] "Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said... Shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered... Let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." Job xlii. 10, [Of Job after much evil:] "The LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." Psa. vi. 8, [David by faith triumphing over his enemies:] "The LORD hath heard the voice of my weeping. The LORD hath heard my supplication; the LORD will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly."

<sup>4</sup> Judges xv. 8, [Of Samson and the Philistines:] "He smote them hip and thigh with a great slaughter. 15, And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." 1 Samuel xiv. 13, [Of the Philistines:] "They fell before Jonathan; and his armour-bearer slew after him. And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the

scourgings, yea, moreover <sup>1</sup>of bonds and <sup>2</sup>imprisonment:

37 "They were stoned, they were sawn asunder, were tempted, were slain with the sword: "they wandered about <sup>3</sup>in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and <sup>4</sup>in dens and caves of the earth.

earth quaked: so it was a very great trembling." xvii. 51, "David ran, and stood upon the Philistine, [that is, Goliath,] and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines... and the wounded of the Philistines fell down by the way." 2 Sam. vii. 1, "David smote the Philistines, and subdued them," &c.

<sup>1</sup> 1 Kings xvii. 22, [Elijah having prayed that the soul of the son of the widow of Zarephath might come into him again:] "The LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived." 2 Kings iv. 35, [Elisha having prayed that the son of the good Shunammite might be restored to life:] "He... stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

<sup>2</sup> Acts xxii. 25, [Of the apostle, ordered to be examined by scourging:] "As they bound him with thongs, Paul said... Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

<sup>3</sup> Genesis xxxix. 20, [Of Joseph falsely accused:] "Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison." Jer. xx. 2, [For prophesying the desolation of the Jews for sin:] "Pashur smote Jeremiah the prophet, and put him in the stocks." xxxvii. 15, [The prophet being falsely accused of falling away to the Chaldeans:] "The princes were wroth with Jeremiah, and smote him, and put him in prison."

<sup>4</sup> 1 Kings xxi. 13, [Of Naboth falsely charged with blaspheming God and the king:] "Then they carried him forth out of the city, and stoned him with stones, that he died." 2 Chron. xxiv. 21, [Of Zechariah, telling the people that God had forsaken them:] "They conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD." Acts vii. 57, [Of Stephen, declaring to the council, that he saw the heavens opened, &c.]: "They... cast him out of the city, and stoned him." xiv. 19, [At Lystra:] "Certain Jews from Antioch and Iconium... having stoned Paul, drew him out of the city, supposing he had been dead."

<sup>5</sup> 2 Kings i. 8, [Of Elijah:] "He was an hairy man, and girt with a girdle of leather about his loins." Matt. iii. 4, "John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

<sup>6</sup> Zechariah xiii. 4, [Of the lying prophets:] "Neither shall they wear a rough garment to deceive."

<sup>7</sup> 1 Kings xviii. 4, "It was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." xix. 9, [Of Elijah at Horeb, having fled for his life from Jezebel:] "He came thither unto a cave, and lodged there."

A.D. 64. 39 And these all, <sup>1</sup>having obtained a good report through faith, received not the promise:

40 God having <sup>9</sup>provided <sup>\*</sup>some better thing for us, that they without us should not be <sup>\*</sup>made perfect.

<sup>9</sup> Or, fore-  
seen.

# CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness.

22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, <sup>\*</sup>let us lay aside every weight, and the sin which doth so easily beset us, and <sup>\*</sup>let us run <sup>\*</sup>with patience the race that is set before us,

<sup>1</sup> Or, Re-  
sinner.

2 Looking unto Jesus the <sup>1</sup>Author and

<sup>\*</sup>Verses 2, 13.

<sup>\*</sup>Hebrews vii. 22, "Jesus [was] made a surety of a better testament," [that is, better than that under the Levitical priesthood.] viii. 6, [Of Christ our High Priest:] "Now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises."

<sup>\*</sup>Hebrews v. 9, [Of the Son of God:] "Being made perfect, He became the Author of eternal salvation unto all them that obey him." xii. 22, [Of the heavenly Jerusalem:] "Ye are come . . . to the spirits of just men made perfect." Revelation vi. 11, [Of those who were slain for the word of God:] "It was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

CHAP. XII.—Col. iii. 8, "Now ye also put off all these; anger, wrath, malice, blasphemy," &c. 1 Peter ii. 1, "Laying aside all malice, &c., as new-born babes, desire the sincere milk of the word."

<sup>\*</sup>1 Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." Philippians iii. 13, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

<sup>\*</sup>Romans xii. 12, "—patient in tribulation." Heb. x. 36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

<sup>\*</sup>Luke xxiv. 26, [To Cleopas and another disciple, speaking of the crucifixion, &c., Jesus said:] "Ought not Christ to have suffered these things, and to enter into His glory?" Philippians ii. 8, [Of Christ Jesus:] "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." 1 Pet. i. 11, "The Spirit of Christ . . . testified beforehand the sufferings of Christ, and the glory that should follow."

<sup>\*</sup>Heb. i. 2, [Of the Son of God:] "His Son . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. 13, To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool?" also Psalm cx. i. viii. 1, [Of Christ:] "We have such an High Priest, who is set on the right hand of the throne of the Majes-

Finisher of our faith; <sup>2</sup>who for the joy A.D. 64. that was set before Him endured the cross, despising the shame, and <sup>\*</sup>is set down at the right hand of the throne of God.

3 <sup>\*</sup>For consider Him that endured such contradiction of sinners against Himself, <sup>\*</sup>lest ye be wearied and faint in your minds.

4 <sup>\*</sup>Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, <sup>\*</sup>My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

6 For <sup>\*</sup>whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

7 <sup>\*</sup>If ye endure chastening, God dealeth with

ty in the heavens." 1 Pet. iii. 21, "Jesus Christ . . . is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

<sup>\*</sup>Matt. x. 24, [On sending forth the twelve, Jesus said:] "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" John xv. 20, [To the same:] "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you."

<sup>\*</sup>Gal. vi. 9, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

<sup>\*</sup>1 Cor. x. 13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Hebrews x. 32, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

<sup>\*</sup>Prov. iii. 11, id. Job v. 17, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole."

<sup>\*</sup>Prov. iii. 12, id. Ps. xciv. 12, "Blessed is the man whom Thou chastenest, O LORD." cxix. 75, "I know, O LORD, that Thy judgments are right, and that Thou in faithfulness hath afflicted me." James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Revelation iii. 19, "As many as I love, I rebuke and chasten."

<sup>\*</sup>Deut. vii. 5, [Of Israel:] "As a man chasteneth his son, so the LORD thy God chasteneth thee." 2 Sam. vii. 14, [God promising David blessings in his seed:] "I will be his Father, and he shall be My son." Prov. xiii. 24, "He that spareth his rod hateth his son: but he that loveth him chasteneth him sometimes." xix. 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." xxiii. 13, "Withhold not correction from the child: for if thou beatest him with



A.D. 64. you as with sons; for what son is he whom the Father chasteneth not?

8 But if ye be without chastisement, "whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto "the Father of spirits, and live?

10 For they verily for a few days chastened us <sup>2</sup>after their own pleasure; but He for <sup>9</sup>our profit, <sup>9</sup>that we might be partakers of His holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth <sup>9</sup>the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore <sup>9</sup>lift up the hands which hang down, and the feeble knees;

the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

"Psal. lxxiii. 15, [Of the psalmist's untoward thoughts:] "If I say, I will speak thus, behold, I should offend against the generation of Thy children." 1 Pet. v. 9, "The same afflictions are accomplished in your brethren that are in the world."

"Numb. xvi. 22, [Moses and Aaron praying:] "O God, the God of the spirits of all flesh." xxvii. 16, "The LORD, the God of the spirits of all flesh." Job xii. 10, "In whose [that is, the Lord's] hand is the soul of every living thing, and the breath of all mankind." Eccles. xii. 7, "The dust [shall] return to the earth as it was: and the spirit shall return unto God who gave it." Isa. xlii. 5, "God the LORD . . . that giveth breath unto the people upon it, [that is, the earth,] and spirit to them that walk therein." lvii. 16, "I will not contend forever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made." Zech. xii. 1, "The LORD . . . formeth the spirit of man within him."

"Lev. xi. 44, [Of the people of Israel:] "I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." 1 Peter i. 15, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy:" also Lev. xix. 2.

"James iii. 18, "The fruit of righteousness is sown in peace of them that make peace."

"Job iv. 3, [Eliphaz to Job:] "Thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." Isa. xxxv. 3, [The weak encouraged by the privileges of the gospel:] "Strengthen ye the weak hands, and confirm the feeble knees."

"Prov. iv. 26, "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."

"Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Psa. xxxiv. 14, "Seek peace, and pursue it." Rom. xii. 18, "If it be possible, as much as lieth in you, live peaceably with all men." xiv. 17, "The kingdom of God is . . . righteousness, and peace." 19, Let us therefore follow after the things which make for peace." 2 Tim. ii. 22, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

13 "And make <sup>3</sup>straight paths for your feet, lest that which is lame be turned out of the way; <sup>3</sup>but let it rather be healed.

14 "Follow peace with all men, and holiness, "without which no man shall see the Lord:

15 "Looking diligently "lest any man <sup>4</sup>fail of the grace of God; "lest any root of bitterness springing up trouble you, and thereby <sup>4</sup>many be defiled;

16 "Lest there <sup>5</sup>be any fornicator, or profane person, as Esau, "who for one morsel of meat sold his birthright.

17 For ye know how that afterward, "when he would have inherited the blessing, he was rejected: <sup>6</sup>for he found no <sup>5</sup>place of repentance, though he sought it carefully with tears.

18 For ye are not come unto "the mount that might be touched, and that burned with fire, nor

"Matt. v. 8, "Blessed are the pure in heart: for they shall see God." 2 Cor. vii. 1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Eph. v. 5, "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

"2 Cor. vi. 1, "We . . . beseech you also that ye receive not the grace of God in vain."

"Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

"Deut. xxix. 14, 18, "I make this covenant and this oath . . . lest there should be among you a root that beareth gall and wormwood." Heb. iii. 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

"Eph. v. 3, "Fornication . . . let it not be once named among you, as becometh saints." Col. iii. 5, "Mortify . . . your members which are upon the earth; fornication" &c. 1 Thess. iv. 3, "This is the will of God, even, your sanctification, that ye should abstain from fornication."

"Gen. xxv. 33, [To Esau:] "Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

"Gen. xxvii. 34, [On Jacob having, in the person of Esau, killed venison for his father, and obtained his blessing:] "Esau . . . cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. 36, He hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 38, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept."

"Hebrews vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c., if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

"Exod. xix. 10, [Before the giving of the law:] "The LORD said unto Moses . . . Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the

A.D. 64. unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard <sup>a</sup> entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, <sup>a</sup> And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 <sup>a</sup> And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

border of it: whosoever toucheth the mount shall be surely put to death. 18, And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly: [thus referred to,] Deut. iv. 11, "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." xx. 18, [After God had given the ten commandments upon Mount Sinai:] "All the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking:" [thus referred to,] Deut. v. 22, "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." Rom. vi. 14, "Ye are not under the law, but under grace." viii. 15, [Of the sons of God:] "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." 2 Tim. i. 7, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

<sup>a</sup> Exod. xx. 18, "All the people saw the thunderings, &c.; 19, and they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Deut. v. 5, [When the covenant in Horeb was given:] "I stood between the LORD and you at that time, to show you the word of the LORD. 24, Ye said . . . Now therefore why should we die? . . . if we hear the voice of the LORD our God any more, then we shall die." xviii. 15, [Christ promised:] "The LORD thy God will raise up unto thee a Prophet from the midst of thee . . . unto Him ye shall hearken: according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God . . . that I die not."

<sup>a</sup> Exodus xix. 13, "Whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live."

<sup>a</sup> Exod. xix. 16, "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

<sup>a</sup> Gal. iv. 26, "Jerusalem which is above is free, which is the mother of us all." Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God." xxi. 2, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. 9, One of the seven angels . . . showed

22 But ye are come <sup>a</sup> unto mount Zion, A.D. 64. <sup>a</sup> and unto the city of the living God, the heavenly Jerusalem, <sup>a</sup> and to an innumerable company of angels,

23 To the general assembly and church of <sup>a</sup> the first-born, <sup>a</sup> which are <sup>a</sup> written in heaven, and to God <sup>a</sup> the Judge of all, and to the spirits of just men <sup>a</sup> made perfect,

24 And to Jesus <sup>a</sup> the Mediator of the new <sup>a</sup> covenant, and to <sup>a</sup> the blood of sprinkling, that speaketh better things <sup>a</sup> than *that of* Abel.

me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

<sup>a</sup> Phil. iii. 20, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

<sup>a</sup> Deut. xxxiii. 2, "The LORD came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints." Psalm lxxviii. 17, "The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place." Jude 14, [Enoch's prophecy:] "Behold, the Lord cometh with ten thousands of His saints."

<sup>a</sup> Exod. iv. 22, "Thus saith the LORD, Israel is My son, even My first-born." James i. 18, "Of His [that is, the Father's] Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." Rev. xiv. 4, [Of those who stood with the Lamb on Mount Zion:] "These were redeemed from among men, being the first-fruits unto God and to the Lamb."

<sup>a</sup> Luke x. 20, [To the seventy returning from their mission, Jesus said:] "Rejoice, because your names are written in heaven." Phil. iv. 3, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Rev. xiii. 8, [Of the beast that blasphemed God:] "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

<sup>a</sup> Gen. xviii. 25, [Of the Lord:] "The Judge of all the earth." Psa. xciv. 2, id.

<sup>a</sup> Phil. iii. 12, "Not as though I had already attained, [that is, unto the resurrection of the dead,] either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Heb. xi. 40, "God having provided some better thing for us, [that is, better than the promises made to the fathers of old,] that they without us should not be made perfect."

<sup>a</sup> Heb. vii. 6, [Of Christ our High Priest:] "He is the Mediator of a better covenant, which was established upon better promises." ix. 15, [Of the Same:] "For this cause He is the Mediator of the new testament, that by means of death . . . they which are called might receive the promise of eternal inheritance."

<sup>a</sup> Exod. xxiv. 8, "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Heb. x. 21, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." 1 Peter i. 1, "— the strangers scattered throughout Pontus, &c., elect . . . through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

<sup>a</sup> Genesis iv. 9, [On Cain having slain his brother

A.D. 64. 25 See that ye refuse not Him that speaketh. For <sup>if</sup> they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from Him that *speakeeth* from heaven:

26 <sup>a</sup> Whose voice then shook the earth: but now He hath promised, saying, 'Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth <sup>a</sup> the removing of those things that <sup>a</sup> are shaken, as of things that are made, that those things

which cannot be shaken may remain.

Abel:] "The LORD said unto Cain. What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Heb. xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

<sup>a</sup> Hebrews ii. 2, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord. . . ?" iii. 17, [Of God's dealings with the Jews:] "With whom was He grieved forty years? *was it not with them that had sinned, whose carcasses fell in the wilderness?*" x. 28, "He that despised Moses' law died without mercy under two or three witnesses: 29, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

<sup>a</sup> Exodus xix. 18, [When the Lord descended on Mount Sinai, to give the law:] "The whole mount quaked greatly."

<sup>a</sup> Hag. ii. 6, id.

<sup>a</sup> Psa. ci. 26, [Of the earth and the heavens:] "They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." Matthew xxiv. 35, [Jesus said:] "Heaven and earth shall pass away, but My words shall not pass away." 2 Peter iii. 10, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Rev. xxi. 1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

<sup>a</sup> Exod. xxiv. 17, [At Sinai:] "The sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel." Deut. iv. 24, [On warning Israel against making and worshipping images:] "For the LORD thy God is a consuming fire, *even* a jealous God." ix. 3, [To Israel, going over Jordan among the children of the Anakims:] "The LORD thy God is He which goeth over before thee; *as* a consuming fire He shall destroy them, and He shall bring them down before thy face." Psa. l. 3, [The majesty of God in the church:] "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." xcvii. 3, [Of the same:] "A fire goeth before Him, and burneth up His enemies round about." Isa. lvi. 15, [God's severe judgments against the

28 Wherefore we receiving a kingdom which cannot be moved, <sup>a</sup> let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For <sup>a</sup> our God is a consuming fire.

A.D. 64.

<sup>a</sup> Or, let us hold fast.

### CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle.*  
20 *The conclusion.*

LET <sup>a</sup> brotherly love continue.

2 <sup>b</sup> Be not forgetful to entertain strangers:

wicked:] "Behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the LORD plead with all flesh: and the slain of the LORD shall be many." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Heb. x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

CHAP. XIII.—<sup>a</sup> Rom. xii. 10, "Be kindly affectioned one to another with brotherly love." 1 Thess. iv. 9, "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Peter i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.*" ii. 17, "Love the brotherhood." iii. 8, "Love as brethren." iv. 8, "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 2 Peter i. 7, "To brotherly kindness (add) charity." 1 John iii. 11, "This is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. . . Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." iv. 7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 20, If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also."

<sup>b</sup> Matthew xxv. 35, [The Son of man addressing the righteous at the day of judgment:] "I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: 36, naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. 37, Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw



A.D. 64. . for thereby <sup>a</sup> some have entertained angels unawares.

3 <sup>a</sup> Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: <sup>a</sup> but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and <sup>a</sup> be content with such things as ye have: for He hath said, <sup>a</sup> I will never leave thee, nor forsake thee.

we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Rom. xii. 13, "—given to hospitality." 1 Tim. iii. 2, "A bishop then must be . . . given to hospitality." 1 Peter iv. 9, "Use hospitality one to another without grudging."

<sup>a</sup> Gen. xviii. 3, [Abraham entertaining three angels said:] "My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said." xix. 2, [Lot entertaining two angels said:] "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. . . And they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

<sup>a</sup> Matt. xxv. 36, on <sup>a</sup> above. Rom. xii. 15, "Weep with them that weep." 1 Cor. xii. 26, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Col. iv. 18, "Remember my bonds." 1 Peter iii. 8, "<sup>a</sup> Be ye all of one mind, having compassion one of another. . . be pitiful."

<sup>a</sup> 1 Cor. vi. 9, "Neither fornicators . . . nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." Gal. v. 19, "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the kingdom of God." Eph. v. 5, "This ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the Kingdom of Christ and of God." Col. iii. 5, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence . . . for which things' sake the wrath of God cometh on the children of disobedience." Revelation xxii. 15, "[Without the holy city:] "Without are . . . whoremongers."

<sup>a</sup> Matthew vi. 25, [Christ exhorting not to be careful about worldly things:] "I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. 34, Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Phil. iv. 11, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." 1 Tim. vi. 6, "Godliness

6 So that we may<sup>a</sup> boldly say, <sup>a</sup> The Lord is my helper, and I will not fear what man shall do unto me.

7 <sup>a</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ <sup>a</sup> the same yesterday, and to-day, and forever.

9 <sup>a</sup> Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; <sup>a</sup> not with meats, which

with contentment is great gain. . . Having food and raiment let us be therewith content."

<sup>a</sup> Gen. xxviii. 15, [To Jacob, in his vision of the ladder, the Lord said:] "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Deut. xxxi. 6, [Moses encouraging the people to go and possess the land of Canaan:] "The Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee. . . The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee." Josh. i. 5, [God promising to assist Joshua:] "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." 1 Chronicles xxviii. 20, "David said to Solomon his son. . . The Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." Psa. xxxvii. 25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

<sup>a</sup> Psa. xxvii. 1, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ivi. 4, "In God I have put my trust; I will not fear what flesh can do unto me." 11, id. 12, "Thy vows are upon me, O God: I will render praises unto Thee." cxviii. 6, "The Lord is on my side; I will not fear: what can man do unto me?"

<sup>a</sup> Verse 17.

<sup>a</sup> Heb. vi. 11, "We desire . . . that ye be not slothful, but followers of them who through faith and patience inherit the promises."

<sup>a</sup> John viii. 58, [To the Jews:] "Jesus said. . . Verily, verily, I say unto you, Before Abraham was, I am." Heb. i. 12, [Of the Son of God:] "Thou art the same, and thy years shall not fail." Rev. i. 4, [Of God:] "—Him, which is, and which was, and which is to come."

<sup>a</sup> Ephesians iv. 14, [The apostle exhorting the Ephesians:] "—that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." v. 6, "Let no man deceive you with vain words." Col. ii. 4, [Of the apostle's conflict, that their hearts might be comforted, &c.:] "This I say, lest any man should beguile you with enticing words. 8, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." 1 John iv. 1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

<sup>a</sup> Rom. xiv. 17, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in

A.D. 64. have not profited them that have been occupied therein.

10 \*We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For <sup>2</sup> the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that He might sanctify the people with His Own blood, <sup>3</sup> suffered without the gate.

13 Let us go forth therefore unto Him without the camp, bearing <sup>4</sup> His reproach.

the Holy Ghost." Col. ii. 16, "Let no man . . judge you in meat, or in drink . . which are a shadow of things to come; but the body *is* of Christ." 1 Timothy iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith . . *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

\* 1 Cor. ix. 13, "Do ye not know that . . they which wait at the altar are partakers with the altar?" x. 18, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

\* Exodus xxix. 14, [Of the sacrifice in consecrating priests:] "The flesh of the bullock, and his skin . . shalt thou burn with fire without the camp: it is a sin-offering." Lev. iv. 11, [Of the same:] "The skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he [that is, the priest] carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire." 21, [Of the sacrifice made by the priest for the congregation:] "He shall carry forth the bullock without the camp, and burn him as he burned the first bullock." vi. 30, "No sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire." ix. 11, [Of the sacrifice for the high priest:] "The flesh and the hide he burnt with fire without the camp." xvi. 27, "The bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Numbers xix. 3, [Of the red heifer:] "Ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face."

\* John xix. 17, [Of Jesus, outside the city:] "He bearing His cross went forth into a place called the *place* of a skull, which is called in the Hebrew *Golgotha*: where they crucified Him." Acts vii. 58, [Of Stephen:] "They . . cast *him* out of the city, and stoned *him*."

\* Hebrews xi. 26, [Of Moses:] "— esteeming the reproach of Christ greater riches than the treasures of Egypt." 1 Peter iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

\* Mic. ii. 10, [To the house of Jacob for their injustice and idolatry:] "Arise ye, and depart; for this is not *your* rest." Phil. iii. 20, "Our conversation is in heaven." Heb. xi. 9, [Of Abraham:] "By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker

14 \*For here have we no continuing A.D. 64.  
city, but we seek one to come.

15 \*By Him therefore let us offer "the sacrifice of praise to God continually, that is, "the fruit <sup>2</sup> *Or, continuing so.* of our lips, <sup>3</sup> giving thanks to His Name.

16 \*But to do good and to communicate forget not: for <sup>4</sup> with such sacrifices God is well pleased.

17 \*Obey them that <sup>5</sup> have the rule over you, and submit yourselves: for <sup>6</sup> they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. 3 Or, guide.

*is* God." 13, [Of Abel, Noah, Abraham, &c.]: "These all died in faith . . and confessed that they were strangers and pilgrims on the earth." 16, They desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." xii. 22, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."

\* Eph. v. 20, "— giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." 1 Peter ii. 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

\* Levit. vii. 12, "If he offer it [that is, the peace-offering] for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes," &c. Psa. l. 14, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble." 23, Whoso offereth praise glorifieth Me." lxxix. 30, "I will praise the Name of God with a song, and will magnify Him with thanksgiving. *This* also shall please the LORD better than an ox or bullock that hath horns and hoofs." cvii. 22, "Let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." cxvi. 17, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the LORD."

\* Hos. xiv. 2, [An exhortation to repentance:] "Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips."

\* Romans xii. 13, "— distributing to the necessity of saints."

\* 2 Cor. ix. 12, [Of their liberal alms:] "The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Phil. iv. 18, "I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Hebrews vi. 10, "God *is* not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister."

\* Verse 7. Phil. ii. 29, [Of Epaphroditus, Paul's fellow-labourer, and their messenger:] "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death." 1 Thess. v. 12, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

\* Ezek. iii. 16, "The word of the LORD came unto

A.D. 64. 18 "Pray for us: for we trust we have  
 a good conscience, in all things willing  
 to live honestly.

19 But I beseech you "the rather to do this,  
 that I may be restored to you the sooner.

20 Now "the God of peace, "that brought  
 again from the dead our Lord Jesus, "that great

Shepherd of the sheep, "through the  
 blood of the everlasting "covenant,

21 "Make you perfect in every good work to do  
 His will, "working in you that which is well-  
 pleasing in His sight, through Jesus Christ; "to  
 whom be glory forever and ever. Amen.

me, saying, Son of man, I have made thee a watch-  
 man unto the house of Israel: therefore hear the  
 word at My mouth, and give them warning from Me." xxxiii. 7, id. — xxxiii. 2, "When I bring the sword  
 upon a land, if the people of the land take a man of  
 their coasts, and set him for their watchman . . then  
 whosoever heareth the sound of the trumpet, and  
 taketh not warning; if the sword come, and take him  
 away, his blood shall be upon his own head," &c. Acts  
 xx. 26, [Paul's charge to the elders of Ephesus:] "I  
 take you to record this day, that I am pure from the  
 blood of all men. 28, Take heed . . unto your-  
 selves, and to all the flock, over the which the Holy  
 Ghost hath made you overseers, to feed the church  
 of God."

"Col. iv. 3, id. 1 Thess. v. 25, id. 2 Thess. iii. 1, id.  
 Rom. xv. 30, "I beseech you, brethren, for the Lord  
 Jesus Christ's sake, and for the love of the Spirit, that  
 ye strive together with me in your prayers to God for  
 me." Eph. vi. 18, "— praying always with all prayer  
 and supplication in the Lord . . for me."

"Acts xxiii. 1, [Paul before the council:] "I have  
 lived in all good conscience before God until this day." xxiv. 16, [Paul before Felix:] "Herein do I exercise  
 myself, to have always a conscience void of offence to-  
 ward God, and toward men." 2 Cor. i. 12, "Our re-  
 joicing is this, the testimony of our conscience, that in  
 simplicity and godly sincerity, not with fleshly wisdom,  
 but by the grace of God, we have had our conversa-  
 tion in the world."

"Philem. 22, "I trust that through your prayers I  
 shall be given unto you."

"Rom. xv. 33, "The God of peace be with you all!"  
 1 Thess. v. 23, "The very God of peace sanctify you  
 wholly."

"Acts ii. 24, [Of Jesus of Nazareth:] "Whom God  
 hath raised up, having loosed the pains of death: be-  
 cause it was not possible that He should be holden of  
 it. 32, This Jesus hath God raised up." Rom. iv. 24,  
 "— Him that raised up Jesus our Lord from the dead." viii. 11, "If the Spirit of Him that raised up Jesus from  
 the dead dwell in you, He that raised up Christ from  
 the dead shall also quicken your mortal bodies by His  
 Spirit that dwelleth in you." 1 Cor. vi. 14, "God  
 hath . . raised up the Lord." xv. 15, "We have testi-  
 fied of God that He raised up Christ." 2 Cor. iv. 14,

22 And I beseech you, brethren, A.D. 64.  
 suffer the word of exhortation: for  
 I have written a letter unto you in few  
 words.

23 Know ye that "our brother Timothy "is set  
 at liberty; with whom, if he come shortly, I will  
 see you.

24 Salute all them "that have the rule over  
 you, and all the saints. They of Italy salute  
 you.

25 "Grace be with you all. Amen.

¶ Written to the Hebrews from Italy by Timo-  
 thy.

"He which raised up the Lord Jesus shall raise up us  
 also by Jesus." Gal. i. 1, "God the Father . . raised  
 Him from the dead." Col. ii. 12, "God . . raised Him  
 from the dead." 1 Thess. i. 10, "His Son . . whom  
 He raised from the dead, even Jesus." 1 Peter i. 21,  
 "God . . raised Him up from the dead, and gave Him  
 glory."

"Isaiah xl. 10, "Behold, the Lord God will come . .  
 He shall feed His flock like a shepherd: He shall gather  
 the lambs with His arm, and carry them in His bosom,  
 and shall gently lead those that are with young." Ezek. xxxiv. 23, [Of the kingdom of Christ:] "I will  
 set up one Shepherd over them, and He shall feed  
 them, even My Servant David; He shall feed them,  
 and He shall be their Shepherd." xxxvii. 24, [Of  
 the children of Israel taken from the heathen:] "They  
 all shall have one Shepherd." John x. 11, [Jesus said:]  
 "I am the good Shepherd: the good shepherd giveth  
 his life for the sheep. 14, I am the good Shepherd,  
 and know my sheep, and am known of Mine." 1 Pet.  
 ii. 25, "Ye were as sheep going astray; but are now  
 returned unto the Shepherd and Bishop of your souls."  
 v. 4, "The chief Shepherd shall appear."

"Zech. ix. 11, [Of Zion, at the coming of her King:]  
 "As for thee also, by the blood of thy covenant I have  
 sent forth thy prisoners out of the pit wherein is no  
 water." Heb. x. 29, on page 557.

"2 Thess. ii. 16, "Now our Lord Jesus Christ Him-  
 self, and God, even our Father . . establish you in every  
 good word and work." 1 Peter v. 10, "The God of  
 all grace . . make you perfect, stablish, strengthen,  
 settle you."

"Phil. ii. 13, "It is God which worketh in you both  
 to will and to do of His good pleasure."

"Gal. i. 5, id., [of God the Father.] 2 Timothy  
 iv. 18, id., [of the Lord.] Revelation i. 6, [Of Jesus  
 Christ:] "To Him be glory and dominion forever and  
 ever. Amen."

"1 Pet. v. 12, "I have written briefly."

"1 Thess. iii. 2, "— Timothy, our brother, and  
 minister of God, and our fellow-labourer in the gospel  
 of Christ."

"1 Tim. vi. 12, "Thou . . hast professed a good pro-  
 fession before many witnesses."

"Verses 7, 17.

"Tit. iii. 15, id.



# THE GENERAL EPISTLE

OF

## JAMES.

### CHAPTER I.

1 *We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto Him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.*

A. D.  
cir. 60.

**JAMES**<sup>a</sup>, a servant of God and of the Lord Jesus Christ, <sup>b</sup> to the twelve tribes <sup>c</sup> which are scattered abroad, greet-  
ing.

CHAP. I.—<sup>a</sup> Acts xii. 17, [Peter at the house of Mary the mother of John:] “He . . . declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren.” xv. 13, “James:” [he gave sentence before the apostles and elders touching circumcision.] Gal. i. 19, “James the Lord’s brother.” ii. 9, “James, Cephas, and John, who seemed to be pillars . . . gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” Jude 1, “Jude . . . the brother of James.”

<sup>b</sup> Tit. i. 1, “Paul, a servant of God, and an apostle of Jesus Christ.”

<sup>c</sup> Acts xxvi. 7, [Paul before Agrippa:] “Our twelve tribes, instantly serving God day and night.”

<sup>d</sup> Deut. xxxii. 26, [The Lord speaking of the children of Israel:] “I said, I would scatter them into corners.” John vii. 35, [In reply to Christ:] “Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?” Acts ii. 5, [When the Holy Ghost was given to the twelve:] “There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.” viii. 1, [Of the church of Christ at the death of Stephen:] “They were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.” 1 Pet. i. 1, “Peter . . . to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

<sup>e</sup> Matt. v. 11, [Jesus said:] “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad.” Acts v. 41, [Of the apostles, after they had been beaten for teaching in Christ’s Name:] “They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.” Heb. x. 34, “Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods.” 1 Pet. iv. 12, “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. 16, If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

<sup>f</sup> 1 Pet. i. 6, “Ye greatly rejoice, though now for a season, if need be, ye are in heaviness through mani-

2 My brethren, ‘count it all joy / when ye fall into divers temptations;”

A. D.  
cir. 60.

3 <sup>g</sup> Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 <sup>h</sup> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and <sup>i</sup> it shall be given him.

6 <sup>j</sup> But let him ask in faith, nothing wavering.

fold temptations: that the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ.”

<sup>g</sup> Rom. v. 3, “We glory in tribulations also: knowing that tribulation worketh patience.”

<sup>h</sup> 1 Kings iii. 5, “God said, Ask what I shall give thee. And Solomon said, 9, Give . . . thy servant an understanding heart to judge thy people, that I may discern between good and bad. 11, And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart.” Prov. ii. 3, [Of Wisdom:] “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of His mouth cometh knowledge and understanding.”

<sup>i</sup> Matt. vii. 7, with Luke xi. 9, [Jesus said:] “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” xxi. 22, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Mark xi. 24, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” John xiv. 13, “Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.” xv. 7, “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” xvi. 23, “Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.”

<sup>j</sup> Jer. xxix. 10, “Thus saith the LORD, That after seventy years be accomplished in Babylon, 12, then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.” 1 John v. 14, “This is the confidence that we have in Him, [that is, in God,] that if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.”

<sup>k</sup> Mark xi. 24, on <sup>l</sup> above. 1 Tim. ii. 8, “I will . . . that men pray everywhere, lifting up holy hands, without wrath and doubting.”

A. D. For he that wavereth is like a wave of  
cir. 60. the sea driven with the wind and tossed.

7 For let not that man think that he shall receive anything of the Lord.

8 "A double-minded man is unstable in all his ways.

9 Let the brother of low degree <sup>1</sup>rejoice in that  
*10 Or, glory.* he is exalted:

10 But the rich, in that he is made low: because "as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive <sup>2</sup>the

crown of life, <sup>3</sup>which the Lord hath promised to them that love Him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with <sup>2</sup>evil, neither tempteth He any man:  
*2 Or, evil*

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then <sup>4</sup>when lust hath conceived, it bringeth forth sin: and sin, when it is finished, <sup>5</sup>bringeth forth death.

16 Do not err, my beloved brethren.

17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, <sup>6</sup>with whom is no variableness, neither shadow of turning.

18 "Of His Own will begat He us with the word of truth, <sup>7</sup>that we should be a kind of <sup>8</sup>first-fruits of His creatures.

<sup>1</sup> James iv. 8, "Purify your hearts, ye double-minded."

<sup>2</sup> Job xiv. 2, [Of man:] "He cometh forth like a flower, and is cut down." Psal. xxxvii. 2, [Of evil-doers:] "They shall soon be cut down like the grass, and wither as the green herb." xc. 5, [Of man:] "In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." cii. 11, "I am withered like grass." ciii. 15, "As for man, his days are as grass: as a flower of the field, so he flourisheth." Isa. xl. 6, "The voice [that is, of the Lord] said, Cry. And he [that is, the prophet] said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass:" also 1 Peter i. 24. 1 Cor. vii. 31, "The fashion of this world passeth away." James iv. 14, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." 1 John ii. 17, "The world passeth away, and the lust thereof."

<sup>3</sup> Job v. 17, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole." Heb. xii. 5, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth: [also Prov. iii. 11, 12.] If ye endure chastening, God dealeth with you as with sons." Rev. iii. 19, "As many as I love, I rebuke and chasten."

<sup>4</sup> 1 Cor. ix. 25, [Of those which run in a race:] "They do it to obtain a corruptible crown; but we an incorruptible." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." James ii. 5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" 1 Pet. v. 4, [Of those who feed the flock of God:] "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

<sup>5</sup> Matt. x. 22, [Jesus comforting the apostles against persecution:] "He that endureth to the end shall be saved." xix. 28, [To the apostles:] "Jesus said . .

Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." James ii. 5, on <sup>2</sup> above.

<sup>6</sup> Job xv. 35, [Of hypocrites:] "They conceive mischief, and bring forth vanity." Psal. vii. 14, [Of the wicked:] "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood."

<sup>7</sup> Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 23, For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

<sup>8</sup> John iii. 27, "A man can receive nothing, except it be given him from heaven." 1 Cor. iv. 7, "What hast thou that thou didst not receive?"

<sup>9</sup> Numb. xxiii. 19, [On Balaam being asked by Balak to curse Israel, whom God had commanded him to bless:] "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" 1 Sam. xv. 29, [Samuel telling Saul that the Lord had rent from him the kingdom, addeth:] "And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent." Mal. iii. 6, "I am the LORD, I change not." Rom. xi. 29, "The gifts and calling of God are without repentance."

<sup>10</sup> John i. 12, "As many as received Him, [that is, the true Light], to them gave He power to become the sons of God . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." iii. 3, [Nicodemus taught the necessity of regeneration:] "Jesus . . said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." 1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel." 1 Peter i. 23, "—being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

<sup>11</sup> Eph. i. 12, [The purpose of God's grace:] "—that we should be to the praise of His glory, who first trusted in Christ."

<sup>12</sup> Jer. ii. 3, "Israel was holiness unto the LORD, and the first-fruits of His increase." Rev. xiv. 4, [Of those

A. D. 19 Wherefore, my beloved brethren,  
cir. 60. 'let every man be swift to hear, 'slow to speak, 'slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore 'lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, 'which is able to save your souls.

22 But 'be ye doers of the word, and not hearers only, deceiving your own selves.

23 For 'if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

who stood with the Lamb on Mount Zion:] "These were redeemed from among men, *being the first-fruits unto God and to the Lamb.*"

<sup>2</sup> Eccles. v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

<sup>3</sup> Prov. x. 19, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." xvii. 27, "He that hath knowledge spareth his words." Eccles. v. 2, "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

<sup>4</sup> Prov. xiv. 17, "*He that is soon angry dealeth foolishly.*" xvi. 32, "*He that is slow to anger is better than the mighty.*" Eccles. vii. 8, "The patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."

<sup>5</sup> Col. iii. 8, "Now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." 1 Peter ii. 1, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

<sup>6</sup> Acts xiii. 26, [Paul preaching at Antioch, that Jesus is Christ:] "To you is the word of this salvation sent." Rom. i. 16, [Of the gospel of Christ:] "It is the power of God unto salvation to every one that believeth." 1 Cor. xv. 1, "I declare unto you the gospel . . . by which also ye are saved, if ye keep in memory what I preached unto you." Eph. i. 13, "— the word of truth, the gospel of your salvation." Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men." Hebrews ii. 3, "So great salvation . . . at the first began to be spoken by the Lord." 1 Peter i. 9, [Of those who love and believe in Christ:] "— receiving the end of your faith, *even the salvation of your souls.*"

<sup>7</sup> Matt. vii. 21, [Jesus said:] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Luke vi. 46, [Jesus said:] "Why call ye Me, Lord, Lord, and do not the things which I say?" xi. 28, "Blessed are they that hear the word of God, and keep it." Rom. ii. 13, "Not the hearers of the law are just before God, but the doers of the law shall be justified." 1 John iii. 7, "Let no man deceive you: he that doeth righteousness is righteous, even as He [that is, God] is righteous."

<sup>8</sup> Luke vi. 47, [Jesus said:] "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will

25 But 'whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, 'this man shall be blessed in his deed. <sup>9</sup> Or, doing.

26 If any man among you seem to be religious, and 'bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, 'To visit the fatherless and widows in their affliction, 'and to keep himself unspotted from the world.

## CHAPTER II.

1 *It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving, and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.*

show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." See James ii. 14-26, [where the apostle argues against faith without works, as being dead.]

<sup>2</sup> 2 Cor. iii. 17, "Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*"

<sup>3</sup> James ii. 12, "So speak ye, and so do, as they that shall be judged by the law of liberty."

<sup>4</sup> John xiii. 17, [After exhorting the apostles to humility and charity, Jesus addeth:] "If ye know these things, happy are ye if ye do them."

<sup>5</sup> Psa. xxxix. 1, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, *even from good.*" 1 Pet. iii. 10, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." also Psa. xxxiv. 13.

<sup>6</sup> Isa. i. 16, "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." lviii. 6, "*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*" Matt. xxv. 34, [Of the day of judgment:] "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for . . . I was sick, and ye visited Me: I was in prison, and ye came unto Me."

<sup>7</sup> Rom. xii. 2, "Be not conformed to this world: but be ye transformed by the renewing of your mind." James iv. 4, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." 1 John v. 18, "He that is begotten of God keepeth himself, and that wicked one toucheth him not."



A. D.  
cir. 60.

MY brethren, have not the faith of our Lord Jesus Christ, <sup>a</sup> the Lord of glory, with <sup>b</sup> respect of persons.

2 For if there come unto your <sup>1</sup> assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here <sup>2</sup> in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, <sup>a</sup> Hath not God chosen the poor of this world <sup>b</sup> rich in faith, and heirs of <sup>c</sup> the kingdom <sup>d</sup> which He hath promised to them that love Him?

3 Or, that.

CHAP. II.—<sup>a</sup> 1 Cor. ii. 8, id.

<sup>b</sup> Verse 9. Lev. xix. 15, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour." Deut. i. 17, "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." xvi. 19, "Thou shalt not wrest judgment; thou shalt not respect persons." Prov. xxiv. 23, "*R* is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." xxviii. 21, "To have respect of persons is not good: for for a piece of bread that man will transgress." Matt. xxii. 16, [Of Christ:] "Thou regardest not the person of men." Jude 16, [Of false teachers:] "—having men's persons in admiration because of advantage."

<sup>c</sup> John vii. 48, [Of Christ:] "Have any of the rulers or of the Pharisees believed on Him?" 1 Cor. i. 26, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are."

<sup>d</sup> Luke xii. 21, [On the parable of the rich man who set up greater barns:] "So is he that layeth up treasure for himself, and is not rich toward God." 1 Tim. vi. 17, "Charge them that are rich in this world . . . that they be rich in good works." Rev. ii. 8, "Unto the angel of the church in Smyrna write . . . I know thy works, and tribulation, and poverty, (but thou art rich)."

<sup>e</sup> Exod. xx. 6; [God's promise to the true worshipper:] "—showing mercy unto thousands of them that love Me, and keep My commandments." 1 Sam. ii. 30, "The Lord saith . . . Them that honour Me I will honour." Prov. viii. 17, [Wisdom crieth:] "I love them that love Me." Matt. v. 3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Luke vi. 20, id. Luke xii. 32, [Christ preaching to His disciples:] "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." 1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 2 Timothy iv. 8, "Henceforth there is laid up for me a crown of right-

6 But <sup>a</sup> ye have despised the poor. Do not rich men oppress you, <sup>b</sup> and draw you before the judgment seats?

7 Do not they blaspheme that worthy Name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, <sup>a</sup> Thou shalt love thy neighbour as thyself, ye do well:

9 But <sup>a</sup> if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, <sup>a</sup> he is guilty of all.

11 For <sup>a</sup> He that said, 'Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by <sup>a</sup> the law of liberty.

eousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." James i. 12, [Of him that endureth temptation:] "He shall receive the crown of life, which the Lord hath promised to them that love Him."

<sup>f</sup> 1 Cor. xi. 22, [Against those who profaned the Lord's supper:] "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not, [margin, or, them that are poor?] What shall I say to you? shall I praise you in this? I praise you not."

<sup>g</sup> Acts xiii. 50, [At Antioch:] "The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." xvii. 6, [Of Paul and Silas at Thessalonica, charged before the rulers of the city:] "These that have turned the world upside down are come hither also." xviii. 12, "When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law." James v. 6, "Ye [that is, wicked rich men] have condemned and killed the just."

<sup>h</sup> Lev. xix. 18, "Thou—thyself." Matt. xxii. 39, id., [mentioned by Christ as the second great commandment.] Rom. xiii. 8, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Gal. v. 14, "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ."

<sup>i</sup> Verse 1.

<sup>j</sup> Deut. xxvii. 26, [After the curses to be pronounced on Mount Ebal:] "Cursed be he that confirmeth not all the words of this law to do them:" [thus quoted, of as many as are of the works of the law.] Gal. iii. 10, "It is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Matt. v. 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

<sup>k</sup> "Do—kill." Exod. xx. 13, 14, id.

<sup>l</sup> James i. 25, which see.

A. D.  
cir. 60.

13 For "he shall have judgment without mercy, that hath showed no mercy; and 'mercy' rejoiceth against judgment."

5 Or, glor.  
rieth.

14 "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

15 "If a brother or sister be naked, and destitute of daily food,

16 And "one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?"

17 Even so faith, if it hath not works, is dead, being "alone."

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith "without thy works," and I will show thee my faith by my works.

6 Or, by it-  
self.7 Some co-  
pies read, by  
thy works.

"Job xxii. 6, [Job accused of divers sins:] "Thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee." Prov xxi. 13, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Matt. vi. 15, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." xviii. 34, [Parable of the unmerciful servant:] "His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." xxv. 41, [Of the Son of man at the day of judgment:] "Then shall He say . . . unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave me no drink," &c.

"1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He [that is, Jesus] is, so are we in this world. There is no fear in love; but perfect love casteth out fear."

"Matt. vii. 26, [Jesus said:] "Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." James i. 23, "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

"See Job xxxi. 19, "If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep . . . let mine arm fall from my shoulder blade." Luke iii. 10, "The people asked him, [that is, John the Baptist,] saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

A. D.  
cir. 60.

19 Thou believest that there is one God; thou doest well: 'the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?"

21 Was not Abraham our father justified by works, "when he had offered Isaac his son upon the altar?"

22 "Seest thou "how faith wrought with his works, and by works was faith made perfect?"

8 Or, Thou  
seest.

23 And the scripture was fulfilled which saith, "Abraham believed God, and it was imputed unto him for righteousness: and he was called "the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also "was not Rahab the harlot

"1 John iii. 18, "Let us not love in word, neither in tongue; but in deed and in truth."

"James iii. 13, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

"Matt. viii. 28, "There met Him [that is, Jesus] two possessed with devils . . . And, behold, they cried out, saying, What have we to do with Thee, Jesus, thou Son of God? art Thou come hither to torment us before the time?" Mark i. 23, "A man with an unclean spirit . . . cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." Luke iv. 33, 34, id. Mark v. 2, 7, "A man with an unclean spirit . . . said, What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not." Acts xvi. 16, "A certain damsel possessed with a spirit of divination . . . followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." xix. 13, "Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth . . . And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?"

"Gen. xxii. 9, [On being commanded by God to offer up his son:] "Abraham built an altar . . . and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said . . . Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

"Heb. xi. 17, "By faith Abraham, when he was tried offered up Isaac: and he that had received the promises offered up his only begotten son."

"Gen. xv. 6, [On God promising Abram a son, and a multiplying of his seed:] "He believed in the Lord; and He counted it to him for righteousness:" [quoted] Rom. iv. 3, and Gal. iii. 6.

"2 Chron. xx. 7, [From the prayer of Jehoshaphat:] "Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend forever?" Isa. xli. 8, "Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend."

"Joshua ii. 1, [Of the two spies sent out secretly by Joshua to view Jericho:] "They . . . came into an harlot's

A. D. justified by works, when she had received  
cir. 60. the messengers, and had sent them out  
another way?

26 For as the body without the <sup>o</sup> spirit is dead,  
<sup>o</sup> Or, breath. so faith without works is dead also.

## CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

MY brethren, "be not many masters, <sup>o</sup> knowing that we shall receive the greater <sup>o</sup> condemnation.  
<sup>1</sup> Or, judgment.

2 For 'in many things we offend all. "If any man offend not in word, 'the same is a perfect man, and able also to bridle the whole body.

3 Behold, <sup>f</sup> we put bits in the horses' mouths; that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so <sup>o</sup> the tongue is a little member, and <sup>a</sup> boasteth great things. Behold, how great <sup>a</sup> a matter a little fire kindleth!  
<sup>o</sup> Or, wood.

house, named Rahab, and lodged there." Heb. xi. 31, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

CHAP. III.—<sup>a</sup> Matt. xxiii. 5, [Of the scribes and Pharisees, Jesus said to His disciples:] "They . . . love . . . to be called of men, Rabbi, Rabbi. 8, But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. 14, Woe unto you, scribes and Pharisees, hypocrites! . . . ye shall receive the greater damnation." Rom. ii. 17, "Behold, thou art called a Jew, 19, and art . . . an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself?" 1 Pet. v. 3, [Of the elders:] "— neither as being lords over *God's* heritage."

<sup>a</sup> Luke vi. 37, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned."

<sup>o</sup> 1 Kings viii. 46, [From Solomon's prayer in dedicating the temple:] "There is no man that sinneth not." 2 Chron. vi. 36; id. Prov. xx. 9, "Who can say, I have made my heart clean, I am pure from my sin?" Eccles. vii. 20, "There is not a just man upon earth, that doeth good, and sinneth not." 1 John i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

<sup>a</sup> James i. 26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." 1 Pet. iii. 10, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile;" also Psalm xxxiv. 13.

<sup>o</sup> Matt. xii. 37, "By thy words thou shalt be justified."

<sup>a</sup> Psa. xxxii. 9, "Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

<sup>o</sup> Prov. xii. 18, "There is that speaketh like the

6 And 'the tongue is a fire, a world of iniquity: so is the tongue among our members, that <sup>a</sup> it defileth the whole body, and setteth on fire the <sup>a</sup> course of nature; and it is set on fire of hell.

A. D. cir. 60.

7 For every <sup>a</sup> kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of <sup>a</sup> mankind:

8 But the tongue can no man tame; *it is* an unruly evil, 'full of deadly poison.

9 Therewith bless we God, *even* the Father; and therewith curse we men, "which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same <sup>a</sup> place sweet water and bitter?  
<sup>o</sup> Or, Ale.

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 "Who is a wise man and endued with knowledge among you? let him show out of a good conversation <sup>o</sup> his works <sup>p</sup> with meekness of wisdom.

14 But if ye have <sup>a</sup> bitter envying and strife in your hearts, <sup>p</sup> glory not, and lie not against the truth.

piercings of a sword." xv. 2, "The mouth of fools poureth out foolishness."

<sup>a</sup> Psa. xii. 3, "The LORD shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us?" lxiii. 8, [Of the wicked in their prosperity:] "They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth."

<sup>a</sup> Prov. xvi. 27, "An ungodly man diggeth up evil: and in his lips *there is* as a burning fire."

<sup>a</sup> Matt. xv. 11, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 18, But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the *things* which defile a man." Mark vii. 15, 21–23, id.

<sup>a</sup> Psa. cxi. 3, [Of evil men:] "They have sharpened their tongues like a serpent; adders' poison is under their lips."

<sup>a</sup> Gen. i. 26, "God said, Let Us make man in Our image, after Our likeness. . . so God created man in His *Own* image, in the image of God created He him." v. 1, "In the likeness of God made He him." ix. 6, "In the image of God made He man."

<sup>a</sup> Gal. vi. 4, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

<sup>a</sup> James ii. 18, "I will show thee my faith by my works."

<sup>a</sup> James i. 21, "Receive with meekness the engrafted word, which is able to save your souls."

<sup>a</sup> Rom. xiii. 13, "Let us walk honestly . . . not in strife and envying."

<sup>a</sup> Rom. ii. 17, "Behold, thou art called a Jew . . . and makest thy boast of God. 23, Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"



A. D.  
cir. 60.

15 'This wisdom descendeth not from above, but is earthly, 'sensual, devilish.  
16 For 'where envying and strife is, there is 'confusion and every evil work.

17 But "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, 'without partiality, "and without hypocrisy.

18 "And the fruit of righteousness is sown in peace of them that make peace.

## CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

\* James i. 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Phil. iii. 19, [Of the enemies of the cross of Christ:] "Whose God is their belly, and whose glory is in their shame, who mind earthly things."

'1 Cor. iii. 3, "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Gal. v. 19, "The works of the flesh are manifest, which are these . . . hatred, variance, emulations, wrath, strife, seditions, heresies, envyings."

\* 1 Cor. ii. 6, "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

\* Romans xii. 9, "Let love be without dissimulation."

1 Peter i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." ii. 1, "Laying aside all . . . hypocries." 1 John iii. 18, on page 565.

\* Prov. xi. 18, "To him that soweth righteousness shall be a sure reward." Hos. x. 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you." Matt. v. 9, "Blessed are the peace-makers: for they shall be called the children of God." Phil. i. 11, "—being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Hebrews xii. 11, [Of chastening:] "It yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

CHAP. IV.—Romans vii. 23, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Gal. v. 17, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." 1 Peter i. 11, "Abstain from fleshly lusts, which war against the soul."

\* Job xxvii. 9, [Of the hypocrite:] "Will God hear his cry when trouble cometh upon him?" xxxv. 12, "There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it." Psalm xviii. 41, [Of David's enemies:] "They cried, but there was none to save them: even unto the LORD, but He answered them not." Prov. i. 28, [Wisdom threatening Her contemners:] "Then shall they call upon

FROM whence come wars and 'fightings among you? come they not hence, even of your 'lusts "that war in your members?"

2 Ye lust, and have not: ye 'kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 'Ye ask, and receive not, because ye ask amiss, "that ye may consume it upon your 'lusts.

4 'Ye adulterers and adulteresses, know ye not that 'the friendship of the world is enmity with God? 'whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, 'The spirit that dwelleth in us lusteth 'to envy?

A. D.  
cir. 60.1 Or, brawlings.  
2 Or, pleasures; so  
verses 3.

3 Or, enemy.

4 Or, missures.

5 Or, enviously?

Me, but I will not answer; they shall seek Me early, but they shall not find Me." Isa. i. 15, [God upbraiding the whole service of Judah:] "When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Jer. xi. 11, [Of the Jews, for breaking God's covenant:] "Although they shall cry unto Me, I will not hearken unto them." Mic. iii. 4, [Of the princes of Israel, for their cruelty:] "Then shall they cry unto the LORD, but He will not hear them: He will even hide His face from them." Zech. vii. 13, [Of the Jews for their sins:] "As he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts."

\* Psalm lxxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me." 1 John iii. 22, "Whatsoever we ask, we receive of Him, [that is, of God,] because we keep His commandments, and do those things that are pleasing in His sight." v. 14, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

\* Psa. lxxiii. 27, "Thou [that is, God] hast destroyed all them that do a whoring from Thee."

\* 1 John ii. 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

\* John xv. 18, [Jesus comforting His disciples against persecution:] "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." xvii. 14, [Jesus, with the eleven, praying to the Father:] "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Gal. i. 10, [Of preaching the gospel:] "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

\* See Gen. vi. 5, [Just before the flood:] "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." viii. 21, [After the flood:] "The LORD said in His heart . . . The imagination of man's heart is evil from his youth." Numb. xi. 29, [On Joshua asking Moses to forbid Eldad and Medad from prophesying:] "Moses said . . . Would God that all the LORD's people were prophets, and that the LORD would put His Spirit upon them!" Prov. xxi. 10, "The soul of the wicked desireth evil."

A. D.  
cir. 60.

6 But He giveth more grace. Wherefore He saith, <sup>A</sup> God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. <sup>R</sup> Resist the devil, and he will flee from you.

8 <sup>A</sup> Draw nigh to God, and He will draw nigh to you. <sup>C</sup> Cleanse your hands, ye sinners; and <sup>P</sup> purify your hearts, <sup>ye</sup> double-minded.

9 <sup>B</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 <sup>H</sup> Humble yourselves in the sight of the Lord, and He shall lift you up.

11 <sup>S</sup> Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

<sup>A</sup> Job xxii. 29, "When men are cast down, then thou shalt say, *There is lifting up*; and He [that is, God] shall save the humble person." Psalm cxxxviii. 6, "Though the LORD be high, yet hath He respect unto the lowly: but the proud He knoweth afar off." Prov. iii. 34, "Surely He scorneth the scorners: but He giveth grace unto the lowly." xxix. 23, "A man's pride shall bring him low: but honour shall uphold the humble in spirit." Matt. xxiii. 12, [Jesus preaching:] "Who-soever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Luke xiv. 11, id. xviii. 14, id., [of the Pharisee and the publican.] Luke i. 52, [From the prophecy of Mary concerning Christ:] "He hath put down the mighty from their seats, and exalted them of low degree." 1 Pet. v. 5, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6, Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

<sup>E</sup>ph. iv. 27, "Neither give place to the devil." vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." 1 Peter v. 8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

<sup>2</sup> Chron. xv. 2, [Azariah, moved by the Spirit of God, said unto Asa:] "The LORD is with you, while ye be with Him; and if ye seek Him, He will be found of you."

<sup>I</sup>sa. i. 16, [Exhorting Judah to repentance:] "Wash you, make you clean; put away the evil of your doings from before Mine eyes."

<sup>1</sup> Peter i. 22, on <sup>a</sup> above. 1 John iii. 3, "Every man that hath this hope [that is, of seeing God, &c.] in Him purifieth himself, even as He is pure."

<sup>J</sup>ames i. 8, "A double-minded man is unstable in all his ways."

<sup>M</sup>att. v. 4, "Blessed are they that mourn: for they shall be comforted."

<sup>J</sup>ob xxii. 29, on <sup>a</sup> above. Matt. xxiii. 12, *ibid.* Luke xiv. 11, and xviii. 14, *ibid.* 1 Peter v. 6, *ibid.*

<sup>E</sup>ph. iv. 31, "Let all . . . evil speaking be put away from you." 1 Peter ii. 1, "Laying aside . . . all evil speakings."

<sup>M</sup>atthew vii. 1, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again:" also Luke vi. 37. Rom. ii. 1, "Thou art inexcusable, O man, whosesoever thou art that judge-

12 There is one Lawgiver, <sup>who</sup> is able to save and to destroy: <sup>who</sup> art thou that judgest another? A. D.  
cir. 60.

13 <sup>G</sup>o to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? <sup>It</sup> is even a vapour, that appeareth for a little time, and then vanisheth away. <sup>Or, For it is</sup>

15 For that ye ought to say, "If the Lord will, we shall live, and do this, or that."

16 But now ye rejoice in your boastings: <sup>all</sup> such rejoicing is evil.

17 Therefore <sup>to</sup> him that knoweth to do good, and doeth it not, to him it is sin.

est: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

<sup>M</sup>att. x. 28, [On Jesus sending out the twelve:] "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

<sup>R</sup>om. xiv. 3, [Of eating all things, or only herbs:] "Let not him which eateth not judge him that eateth: for God hath received him. 4, Who art thou that judgest another man's servant? to his own master he standeth or falleth. 13, Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

<sup>P</sup>rov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Luke xii. 16, [A parable against covetousness:] "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool*, this night thy soul shall be required of thee."

<sup>J</sup>ob vii. 7, "O remember that my life is wind." Psa. cii. 3, "My days are consumed like smoke." James i. 10, [Of the rich man made low:] "As the flower of the grass he shall pass away." 1 Pet. i. 24, "All flesh is as grass, and all the glory of man as the flower of grass." 1 John ii. 17, "The world passeth away, and the lust thereof."

<sup>A</sup>cts xviii. 20, [Paul at Ephesus:] "He . . . bade them farewell, saying . . . I will return again unto you, if God will." 1 Cor. iv. 19, "I will come to you shortly, if the Lord will." xvi. 7, "I trust to tarry a while with you, if the Lord permit." Heb. vi. 3, [Of going on unto perfection:] "This will we do, if God permit."

1 Cor. v. 6, [Showing that the incestuous person is cause rather of mourning, than of being puffed up:] "Your glorying is not good."

<sup>L</sup>uke xii. 47, "That servant, which knew his lord's will, and prepared not himself, [that is, for his coming,] neither did according to his will, shall be beaten with many stripes." John ix. 41, [To the Jews which be-

## CHAPTER V.

1 *Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.*

A. D.  
cir. 60.

**G**O<sup>e</sup> to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and <sup>b</sup> your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. <sup>c</sup> Ye have heaped treasure together for the last days.

4 Behold, <sup>d</sup> the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and <sup>e</sup> the cries of them which have

lied not:] "Jesus said. . . Ye say, We see; therefore your sin remaineth." xv. 22, [Of the world, Jesus said:] "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." Rom. i. 20, [Of those who hold the truth in unrighteousness:] "They are without excuse: because that, when they knew God, they glorified *Him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 32, Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." ii. 17, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest *His* will, and approvest the things that are more excellent, being instructed out of the law; 23, thou that makest thy boast of the law, through breaking the law dishonourest thou God?"

CHAP. V.—<sup>a</sup> Prov. xi. 28, "He that trusteth in his riches shall fall." Luke vi. 24, "Woe unto you that are rich! for ye have received your consolation." 1 Tim. vi. 9, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

<sup>b</sup> Job xiii. 28, [Of man:] "He, as a rotten thing, consumeth, as a garment that is moth-eaten." Matt. vi. 20, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt." James ii. 2, "— a man with a gold ring, in goodly apparel."

<sup>c</sup> Rom. ii. 4, [Of him who commits the same sins which he condemns in others:] "Thou . . . after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

<sup>d</sup> Lev. xix. 13, "Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning." Job xxiv. 10, "They cause *him* [that is, the poor] to go naked without clothing, and they take away the sheaf *from* the hungry; *which* make oil within their walls, and tread their wine-presses, and suffer thirst." Jer. xxii. 13, "Woe unto him that . . . useth his neighbour's service without wages, and giveth him not for his work." Mal. iii. 5, "I will come near to you to judgment; and I will be a swift witness . . . against those that oppress the hireling in *his* wages, the widow, and the fatherless . . . saith the LORD of hosts."

reaped are entered into the ears of the Lord of Sabaoth. A. D. cir. 60.

5 <sup>f</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 <sup>g</sup> Ye have condemned and killed the just; and he doth not resist you.

7 <sup>h</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive <sup>i</sup> the early and latter rain.

1 Or, Be long patient, or, Suffer with long patience.

8 Be ye also patient; stablish your hearts: <sup>j</sup> for the coming of the Lord draweth nigh.

9 <sup>k</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the Judge <sup>l</sup> standeth before the door.

3 Or, Grieve, or, Grieve not.

10 <sup>m</sup> Take, my brethren, the prophets, who have

<sup>n</sup> Deut. xxiv. 14, "Thou shalt not oppress an hired servant *that* is poor and needy . . . at his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee."

<sup>o</sup> Job xxi. 13, "They spend their days in wealth, and in a moment go down to the grave." Amos vi. 1, "Woe to them *that* are at ease in Zion, and trust in the mountain of Samaria, *which* are named chief of the nations! 3, Ye . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall . . . that drink wine in bowls, and anoint themselves with the chief ointments." Luke xvi. 19–31, [parable of the rich glutton who was tormented in hell, and of Lazarus the beggar, carried by the angels into Abraham's bosom.] 1 Tim. v. 6, "She that liveth in pleasure is dead while she liveth."

<sup>p</sup> James ii. 6, "Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?"

<sup>q</sup> Deut. xi. 14, [A blessing of obedience:] "I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Jer. v. 24, "The LORD our God . . . giveth rain, both the former and the latter, in his season." Hos. vi. 3, [On Israel turning to the Lord:] "He shall come unto us as the rain, as the latter and former rain unto the earth." Joel ii. 23, [Comforting Zion with present blessings:] "The LORD your God . . . hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Zech. x. 1, "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain."

<sup>r</sup> Phil. iv. 5, "The Lord is at hand." Heb. x. 25, "— exhorting *one another*: and so much the more, as ye see the day approaching. 37, Yet a little while, and He that shall come will come, and will not tarry." 1 Pet. iv. 7, "The end of all things is at hand."

<sup>s</sup> James iv. 11, which see.

<sup>t</sup> Matt. xxiv. 33, [Of certain signs foretold by Christ:] "When ye shall see all these things, know that it [marg. or He] is near, *even* at the doors." 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come."

<sup>u</sup> Matt. v. 10, [Jesus said:] "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11, Blessed are ye, when men



A. D. spoken in the Name of the Lord, for an  
cir. 60. example of suffering affliction, and of pa-  
tience.

11 Behold, "we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, "swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. 12, For so persecuted they the prophets which were before you." Heb. xi. 35, [Of prophets and others in the Old Testament:] "Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented. . . they wandered in deserts, and in mountains, and in dens and caves of the earth."

"Psa. xciv. 12, "Blessed is the man whom Thou chastenest, O LORD." Matt. v. 10, 11, on the reference above. x. 22, [Jesus comforting His disciples against persecution:] "Ye shall be hated of all men for My Name's sake: but he that endureth to the end shall be saved."

"Job i. 21, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD. In all this Job sinned not, nor charged God foolishly." ii. 10, [Job reproving his wife for moving him to curse God in his sore affliction:] "What? shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips."

"Job xlii. 10, "The LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold. So the LORD blessed the latter end of Job more than his beginning."

"Numb. xiv. 18, "The LORD is long-suffering and of great mercy, forgiving iniquity and transgression." Psa. ciii. 8, "The LORD is merciful and gracious, slow to anger, and plenteous in mercy."

"Matt. v. 34, [Jesus said:] "I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

"Eph. v. 19, "— speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Colossians iii. 16, "— teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"Mark vi. 13, [Of the twelve:] "They . . . anointed with oil many that were sick, and healed them." xvi. 17, [To the eleven after Christ's resurrection:] "These signs shall follow them that believe; In My Name . . . they shall lay hands on the sick, and they shall recover."

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. A. D. cir. 60.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The ef-

"Isaiah xxxiii. 24, [The privileges of the gospel:] "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Matt. ix. 2, "They brought to Him a man sick of the palsy . . . and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee."

"Gen. xx. 17, [On Abimelech restoring Abraham's wife:] "Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech." Numbers xi. 2, [On the fire of the LORD consuming many of the Israelites:] "The people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched." Deut. ix. 18, [Moses said:] "I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke Him to anger. For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time." Joshua x. 12, "Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

1 Samuel xii. 18, [For the people's ingratitude:] "Samuel called unto the LORD; and the LORD sent thunder and rain that day." 1 Kings xiii. 6, [The hand of Jeroboam the king being withered for offering violence to the man of God:] "The man of God besought the LORD, and the king's hand was restored him again, and became as it was before." 2 Kings iv. 33, [Elisha with the dead child of the Shunammite:] "He . . . prayed unto the LORD . . . and the child opened his eyes." xix. 15, 20, "Hezekiah prayed before the LORD. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard." xx. 2, [On Hezekiah receiving a message of death:] "Then he prayed unto the LORD . . . And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of My people . . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria." Psa. x. 17, "LORD, Thou hast heard the desire of the humble . . . Thou wilt cause Thine ear to hear." xxxiv. 15, "The eyes of the LORD are upon the righteous, and His ears are open unto their cry." cxlv. 18, "The

A. D. cir. 60. fectual fervent prayer of a righteous man availeth much.

17 Elias was a man <sup>3</sup>subject to like passions as we are, and <sup>3</sup>he prayed earnestly that it might not rain: <sup>3</sup>and it rained not on the earth by the space of three years and six months.

18 And <sup>3</sup>he prayed again, and the heaven gave

rain, and the earth brought forth her fruit.

19 Brethren, "if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way <sup>3</sup>shall save a soul from death, and <sup>3</sup>shall hide a multitude of sins.

A. D. cir. 60.

## THE FIRST EPISTLE GENERAL OF P E T E R .

### CHAPTER I.

1 *He blesseth God for His manifold spiritual graces: 10 showing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

A. D. cir. 60. PETER, an apostle of Jesus Christ, to the strangers <sup>3</sup>scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

LORD is nigh unto all them that call upon Him, to all that call upon Him in truth." Proverbs xv. 29, "The LORD is far from the wicked: but He heareth the prayer of the righteous." xxviii. 9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." John ix. 31, [Said to the Pharisees by the man who had been born blind, but was restored to sight by Christ:] "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth." 1 John iii. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

<sup>3</sup>Acts xiv. 15, [Paul and Barnabas being reputed as gods at Lystra, cried out:] "We also are men of like passions with you."

<sup>3</sup>1 Kings xvii. 1, "Elijah the Tishbite . . said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to My word."

<sup>3</sup>Luke iv. 25, [Jesus said:] "In the days of Elias . . the heaven was shut up three years and six months, when great famine was throughout all the land."

<sup>3</sup>1 Kings xviii. 42, 45, [Elijah praying after the long drought:] "Elijah . . cast himself down upon the earth, and put his face between his knees, and . . the heaven was black with clouds and wind, and there was a great rain."

<sup>3</sup>Matt. xviii. 15, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

<sup>3</sup>Rom. xi. 13, "Inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are my flesh*, and might save some of them." 1 Cor. ix. 22, "I am made all things to all men, that I might by all means save some."

1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

<sup>3</sup>Prov. x. 12, "Love covereth all sins." 1 Pet. iv. 8, "Charity shall cover the multitude of sins."

CHAP. I.—"John vii. 35, [On Jesus saying that the Jews should seek Him, but not find Him:] "Then said

2 <sup>3</sup>Elect <sup>3</sup>according to the foreknowledge of God the Father, <sup>3</sup>through sanctification of the Spirit, unto obedience and <sup>3</sup>sprinkling of the blood of Jesus Christ: <sup>3</sup>Grace unto you, and peace, be multiplied.

3 <sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, which <sup>3</sup>according to His abundant mercy <sup>3</sup>hath begotten us again unto a

the Jews among themselves . . Will He go unto the dispersed among the Gentiles, and teach the Gentiles?" Acts ii. 5, [On the day of Pentecost, when the apostles were filled with the Holy Ghost:] "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, 9, the dwellers in . . Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia." James i. 1, "James . . to the twelve tribes which are scattered abroad."

<sup>3</sup>Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." 1 Pet. ii. 9, "Ye are a chosen generation . . an holy nation."

<sup>3</sup>Rom. viii. 29, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." xi. 2, [Of Israel:] "God hath not cast away His people which He foreknew."

<sup>3</sup>2 Thess. ii. 13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

<sup>3</sup>Heb. x. 21, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." xii. 22, 24, "Ye are come . . to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*."

<sup>3</sup>Rom. i. 7, "Grace to you and peace from God our Father, and the Lord Jesus Christ." 2 Peter i. 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Jude 2, "Mercy unto you, and peace, and love, be multiplied."

<sup>3</sup>2 Cor. i. 3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Eph. i. 3, on <sup>3</sup>above.

<sup>3</sup>Titus iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

<sup>3</sup>John iii. 3, [Nicodemus taught the necessity of

A. D. lively hope <sup>a</sup> by the resurrection of Jesus  
cir. 60. Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, <sup>a</sup> reserved in <sup>2</sup> *Or, for us.* heaven <sup>b</sup> for you,

5 "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 "Wherein ye greatly rejoice, though now <sup>c</sup> for a season, if need be, <sup>d</sup> ye are in heaviness through manifold temptations:

regeneration:] "Jesus . . said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." James i. 18, "Of His [that is, the Father's] Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."

<sup>a</sup> 1 Cor. xv. 20, "Now is Christ risen from the dead, and become the First-fruits of them that slept." 1 Thess. iv. 14, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Pet. iii. 21, "Baptism doth . . now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

<sup>b</sup> 1 Pet. v. 4, [Of those who feed the flock of God:] "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

<sup>c</sup> Col. i. 5, "—the hope which is laid up for you in heaven." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

<sup>d</sup> John x. 28, [Of the sheep of Christ:] "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." xvii. 11, [Christ, with the eleven, praying:] "Holy Father, keep through Thine Own Name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy Name. 15, I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Jude 1, "Jude . . to them that are sanctified by God the Father, and preserved in Jesus Christ."

<sup>e</sup> Matt. v. 12, [Christ blessing them that are persecuted for His sake:] "Rejoice, and be exceeding glad: for great is your reward in heaven." Romans xii. 12, "—rejoicing in hope; patient in tribulation." 2 Cor. vi. 4, 10, "Approving ourselves as the ministers of God in much patience . . as sorrowful, yet always rejoicing." 1 Pet. iv. 12, "Think it not strange concerning the fiery trial which is to try you . . 13, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

<sup>f</sup> 2 Cor. iv. 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 1 Pet. v. 10, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect."

<sup>g</sup> James i. 2, "My brethren, count it all joy when ye fall into divers temptations; 3, knowing *this*, that the trying of your faith worketh patience."

7 That <sup>a</sup> the trial of your faith, being much more precious than of gold that perisheth, though <sup>b</sup> it be tried with fire, <sup>c</sup> might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 "Whom having not seen, ye love; <sup>d</sup> in whom, though now ye see *Him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving <sup>e</sup> the end of your faith, *even* the salvation of your souls.

<sup>a</sup> James i. 3, on the last reference. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." 1 Peter iv. 12, on <sup>b</sup> above.

<sup>c</sup> Job xxiii. 10, "When He [that is, God] hath tried me, I shall come forth as gold." Psal. lxvi. 10, "Thou, O God, hast proved us: Thou hast tried us, as silver is tried." Prov. xvii. 3, "The refining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." Isa. xlviii. 10, [Of Israel:] "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Zech. xiii. 9, "I will . . refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is My God." 1 Cor. iii. 13, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

<sup>d</sup> Rom. ii. 5, "God . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life . . 10, glory, honour, and peace, to every man that worketh good." 1 Corinthians iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 2 Thess. i. 6, "It is a righteous thing with God to recompense . . to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

<sup>e</sup> 1 John iv. 20, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

<sup>f</sup> John xx. 29, [To Thomas, for not believing the report of the disciples, that they had seen Jesus risen from the dead:] "Jesus saith . . Blessed are they that have not seen, and yet have believed." 2 Cor. v. 7, "We walk by faith, not by sight." Hebrews xi. 1, "Faith is . . the evidence of things not seen." 27, [Of Moses:] "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible."

<sup>g</sup> Rom. vi. 22, "Being . . become servants to God, ye



A. D. 10 "Of which salvation the prophets  
cir. 60. have inquired and searched diligently,  
who prophesied of the grace *that should*  
*come unto you :*

11 Searching what, or what manner of time <sup>1</sup> the Spirit of Christ which was in them did signify, when it testified beforehand <sup>2</sup> the sufferings of Christ, and the glory that should follow.

12 <sup>a</sup> Unto whom it was revealed, that <sup>b</sup> not unto have your fruit unto holiness, and the end everlasting life."

<sup>a</sup> Genesis xlix. 10, [Jacob prophesying of Christ:] "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Dan. ii. 44, "The God of heaven [shall] set up a kingdom, which shall never be destroyed." Hag. ii. 7, [Of the greater glory of the second temple:] "The desire of all nations shall come: and I will fill this house with glory . . . The glory of this latter house shall be greater than of the former, saith the LORD of hosts." Zech. vi. 12, [Of Christ:] "Thus speaketh the LORD of hosts, saying, Behold the Man whose Name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD . . . and He shall bear the glory, and shall sit and rule upon His throne." Matt. xiii. 17, [To the disciples Jesus said:] "Verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*." Luke x. 24, id. 2 Peter i. 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: 20, knowing this first, that no prophecy of the Scripture is of any private interpretation. 21, For the prophecy came not in old time by the will of man: but holy men of God spake as *they were moved by the Holy Ghost*."

<sup>1</sup> 1 Peter iii. 18, "Christ also hath once suffered for sins . . . being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison." 2 Pet. i. 21, on the reference above.

<sup>a</sup> Psa. xxii. 1-21, [David complaining in great discouragement, and praying in great distress.] Isa. liii. 2-12, [the prophet, complaining of incredulity, excuseth the scandal of the cross of Christ, by the benefit of His passion.] Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off, but not for Himself." Luke xxiv. 25, [To two disciples going to Emmaus, and relating to Christ His Own death, &c.:] "He said . . . O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" 44, [To the ten apostles, Thomas not being with them:] "He said . . . These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding . . . and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." John xii. 41, "Esaias, when he saw His glory . . . spake of Him." Acts xxvi. 22, [Paul before Agrippa:] "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the First that should rise from the dead, and should show light unto the people, and to the Gentiles."

themselves, but unto us they did minister A. D. the things, which are now reported unto cir. 60. you by them that have preached the gospel unto you with <sup>1</sup> the Holy Ghost sent down from heaven; <sup>2</sup> which things the angels desire to look into.

13 Wherefore <sup>3</sup> gird up the loins of your mind, <sup>4</sup> be sober, and hope <sup>5</sup> to the end for the grace that is to be brought unto you <sup>6</sup> at the revelation of Jesus Christ; <sup>8</sup> Or, pers. finally.

<sup>a</sup> Dan. ix. 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." xii. 8, [Daniel said to the man clothed in linen:] "O my Lord, what *shall be* the end of these *things*? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 13, Go thou thy way till the end *be*."

<sup>b</sup> Hebrews xi. 13, [Of the fathers of old time:] "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*. 39, And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us."

<sup>c</sup> Acts ii. 4, [Of the twelve on the day of Pentecost:] "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

<sup>d</sup> Exod. xxv. 20, "The cherubims shall stretch forth *their wings* on high, covering the mercy-seat with *their wings*, and *their faces shall look* one to another; toward the mercy-seat shall the faces of the cherubims be." Daniel viii. 13, [Of the two thousand three hundred days of sacrifice:] "I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" xii. 5, "I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the Man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?" Eph. iii. 9, "God . . . created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

<sup>e</sup> Luke xii. 35, "Let your loins be girded about, and *your lights burning*; and ye yourselves like unto men that wait for their lord." Eph. vi. 14, [Part of the Christian's armour:] "—having your loins girt about with truth."

<sup>f</sup> Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Romans xiii. 13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness." 1 Thess. v. 6, "Let us watch and be sober. 8, Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Peter iv. 7, "The end of all things is at hand; be ye therefore sober, [σωφρονισθε] and watch [ῥηγare] unto prayer." v. 8, "Be sober, be vigilant."

<sup>g</sup> Luke xvii. 30, [Having shown how men lived in the days of Noe, when the flood came, Jesus addeth:] "Thus shall it be in the day when the Son of man is

A. D. 14 As obedient children, <sup>1</sup>not fashion-  
cir. 60. ing yourselves according to the former  
lusty <sup>2</sup>in your ignorance.

15 <sup>3</sup>But as He which hath called you is holy, so  
be ye holy in all manner of conversation;

16 Because it is written, <sup>4</sup>Be ye holy; for I am  
holy.

17 And if ye call on the Father, <sup>5</sup>who without  
respect of persons judgeth according to every man's  
work, <sup>6</sup>pass the time of your <sup>7</sup>sojourning *here* in  
fear:

revealed." 1 Cor. i. 7, "— waiting for the coming of  
our Lord Jesus Christ." 2 Thess. i. 7, "The Lord  
Jesus shall be revealed from heaven."

<sup>1</sup> Rom. xii. 2, "Be not conformed to this world: but  
be ye transformed by the renewing of your mind, that  
ye may prove what is that good, and acceptable, and  
perfect, will of God." 1 Peter iv. 1, "He that hath  
suffered in the flesh hath ceased from sin; that he no  
longer should live the rest of *his* time in the flesh to  
the lusts of men, but to the will of God."

<sup>2</sup> Acts xvii. 30, [Paul preaching at Athens against  
idolatry:] "The times of this ignorance God winked  
at; but now commandeth all men everywhere to re-  
pent."

<sup>3</sup> Luke i. 74, [God's promise to Abraham, from the  
prophecy of Zacharias:] "— that He would grant unto  
us, that we . . might serve Him without fear, in hol-  
iness and righteousness before Him, all the days of our  
life." 2 Cor. vii. 1, "Let us cleanse ourselves from all  
filthiness of the flesh and spirit, perfecting holiness in  
the fear of God." 1 Thess. iv. 3, "This is the will of God,  
*even* your sanctification, that ye should abstain from for-  
nication: that every one of you should know how to pos-  
sess his vessel in sanctification and honour . . for God  
hath not called us unto uncleanness, but unto holiness." Heb.  
xii. 14, "Follow peace with all *men*, and holiness, without  
which no man shall see the Lord." 2 Pet. iii. 11, "*Seeing*  
then that all these things [that is, the heavens, and the earth]  
shall be dissolved, what manner of persons ought ye to be  
in *all* holy conversation and godliness.?"

<sup>4</sup> Levit. xi. 44, id. xix. 2, id. x. 7, id.

<sup>5</sup> Deut. x. 17, "The LORD your God . . regardeth  
not persons, nor taketh reward." Acts x. 34, [Christ  
preached to Cornelius and his company, being Gen-  
tiles:] "Peter . . said, Of a truth I perceive that God  
is no respecter of persons: but in every nation he that  
feareth Him, and worketh righteousness, is accepted  
with Him." Romans ii. 5, [Of the day of judgment:]  
"God . . will render to every man according to his  
deeds: 11, for there is no respect of persons with God."

<sup>6</sup> 2 Cor. vii. 1, on <sup>5</sup> above. Phil. ii. 12, "Work out  
your own salvation with fear and trembling." Hebrews  
xii. 28, "Receiving a kingdom which cannot be moved,  
let us have grace, whereby we may serve God accept-  
ably with reverence and godly fear."

<sup>7</sup> 2 Cor. v. 6, "Whilst we are at home in the body,  
we are absent from the Lord." Heb. xi. 13, [Of the  
fathers of old time:] "These all . . confessed that they  
were strangers and pilgrims on the earth." 1 Pet. ii. 11,  
"Dearly beloved, I beseech you as strangers and pil-  
grims."

<sup>8</sup> 1 Cor. vi. 20, [Of Christians, the temple of the Holy  
Ghost:] "Ye are bought with a price: therefore glorify  
God in your body, and in your spirit, which are God's"  
vii. 23, "Ye are bought with a price."

<sup>9</sup> Ezek. xx. 18, [Of the Israelites:] "I said unto their  
children in the wilderness, Walk ye not in the statutes  
of your fathers, neither observe their judgments, nor

18 Forasmuch as ye know <sup>1</sup>that ye A. D.  
were not redeemed with corruptible cir. 60.  
things, as silver and gold, from your  
vain conversation <sup>2</sup>received by tradition from your  
fathers;

19 But <sup>3</sup>with the precious blood of Christ,  
<sup>4</sup>as of a lamb without blemish and without  
spot:

20 <sup>5</sup>Who verily was foreordained before the  
foundation of the world, but was manifest <sup>6</sup>in these  
last times for you,

defile yourselves with their idols: I am the LORD your  
God." 1 Pet. iv. 3, "The time past of *our* life may suf-  
fice us to have wrought the will of the Gentiles, when  
we walked in lasciviousness, lusts, excess of wine, revel-  
ings, banquetings, and abominable idolatries."

<sup>1</sup> Acts xx. 28, [Paul to the elders of Ephesus:]  
"— the church of God, which He hath purchased with  
His Own blood." Eph. i. 7, "We have redemption  
[that is, in the Beloved] through His blood." Heb.  
ix. 12, [Of Christ our High Priest:] "By His Own  
blood He entered in once into the holy place, having  
obtained eternal redemption for us." 14, "Christ . .  
through the eternal Spirit offered Himself without spot  
to God." Rev. v. 9, [The song of the four beasts and  
four and twenty elders falling down before the Lamb:]  
"Thou wast slain, and hast redeemed us to God by  
Thy blood out of every kindred, and tongue, and peo-  
ple, and nation."

<sup>2</sup> Exod. xii. 5, [Of the sacrifice for the passover:]  
"Your lamb shall be without blemish." Isa. liii. 7, [Of  
Christ:] "He is brought as a lamb to the slaughter."  
John i. 29, "John seeth Jesus coming unto him, and  
saith, Behold the Lamb of God, which taketh away the  
sin of the world. 35, Again the next day after . . look-  
ing upon Jesus as He walked, he saith, Behold the Lamb  
of God!" 1 Cor. v. 7, "Christ our passover is sacrificed  
for us."

<sup>3</sup> Rom. iii. 25, [Of Christ Jesus:] "Whom God hath  
set forth to be a propitiation through faith in His blood."  
xvi. 25, "The mystery, which was kept secret since the  
world began . . now is made manifest, and by the scrip-  
tures of the prophets, according to the commandment  
of the everlasting God, made known to all nations for  
the obedience of faith." Eph. iii. 8, "Unto me . . is  
this grace given, 9, to make all *men* see what is the fel-  
lowship of the mystery, which from the beginning of the  
world hath been hid in God; 11, according to the eter-  
nal purpose which He purposed in Christ Jesus our  
Lord." Col. i. 25, "I am made a minister . . to fulfil  
the word of God; *even* the mystery which hath been  
hid from ages and from generations, but now is made  
manifest to His saints." 2 Tim. i. 8, "God . . hath saved  
us, and called us with an holy calling . . according to  
His Own purpose and grace, which was given us in  
Christ Jesus before the world began, but is now made  
manifest by the appearing of our Saviour Jesus Christ."  
Tit. i. 2, "— eternal life, which God, that cannot lie,  
promised before the world began; but hath in due  
times manifested His word through preaching." Rev.  
xiii. 8, "— the Lamb slain from the foundation of the  
world."

<sup>4</sup> Gal. iv. 4, "When the fulness of the time was come,  
God sent forth His Son, made of a woman." Eph. i. 10,  
[God's purpose in making known the mystery of His  
will:] "— that in the dispensation of the fulness of  
times He might gather together in one all things in  
Christ, both which are in heaven, and which are on  
earth." Heb. i. 1, "God . . hath in these last days

A. D. 21 Who by Him do believe in God,  
cir. 60. \* that raised Him up from the dead, and  
"gave Him glory; that your faith and  
hope might be in God.

22 Seeing ye \* have purified your souls in obey-  
ing the truth through the Spirit unto unfeigned  
\* love of the brethren, see that ye love one another  
with a pure heart fervently:

23 \* Being born again, not of corruptible seed,  
but of incorruptible, \* by the word of God, which  
liveth and abideth forever.

24 \* For \* all flesh is as grass, and all the glory  
of man as the flower of grass. The grass wither-  
eth, and the flower thereof falleth away:

spoken unto us by His Son." ix. 26, [Of Christ our  
High Priest:] "Now once in the end of the world hath  
He appeared to put away sin by the sacrifice of Him-  
self."

\* Acts ii. 24, [Of Jesus of Nazareth:] "Whom God  
hath raised up, having loosed the pains of death: be-  
cause it was not possible that He should be holden of it."

\* Matt. xxviii. 18, [To the eleven apostles after the  
resurrection:] "Jesus came and spake unto them, say-  
ing, All power is given unto Me in heaven and in earth."  
Acts ii. 32, "This Jesus hath God raised up . . . being by  
the right hand of God exalted." iii. 13, "The God of  
Abraham, and of Isaac, and of Jacob, the God of our  
fathers, hath glorified His Son Jesus." Eph. i. 20, "He  
[that is, the God of our Lord Jesus Christ] . . . set Him  
at His Own right hand in the heavenly places." Phil.  
ii. 9, "God also hath highly exalted Him." Heb. ii. 9,  
"We see Jesus, who was made a little lower than the  
angels for the suffering of death, crowned with glory  
and honour." 1 Pet. iii. 21, "Jesus Christ . . . is gone  
into heaven, and is on the right hand of God; angels  
and authorities and powers being made subject unto  
Him."

\* Acts xv. 8, [God's gift to the Gentiles:] "— purify-  
ing their hearts by faith."

\* Rom. xii. 9, "Let love be without dissimulation . .  
Be kindly affectioned one to another with brotherly  
love." 1 Thess. iv. 9, "As touching brotherly love ye  
need not that I write unto you: for ye yourselves are  
taught of God to love one another." 1 Tim. i. 5, "The  
end of the commandment is charity out of a pure heart,  
and of a good conscience, and of faith unfeigned." Heb.  
xiii. 1, "Let brotherly love continue." 1 Pet. ii. 17,  
"Love the brotherhood." iii. 8, "Love as brethren."  
iv. 8, "Above all things have fervent charity among  
yourselves: for charity shall cover the multitude of  
sins." 2 Pet. i. 7, "To godliness [add] brotherly kind-  
ness; and to brotherly kindness charity." 1 John iii. 18,  
"My little children, let us not love in word, neither in  
tongue; but in deed and in truth." iv. 7, "Beloved,  
let us love one another: for love is of God; and every  
one that loveth is born of God, and knoweth God.  
21, This commandment have we from Him, that he who  
loveth God love his brother also."

\* John i. 13, [Of those who received Christ the true  
Light:] "Which were born, not of blood, nor of the will  
of the flesh, nor of the will of man, but of God." iii. 5,  
[Nicodemus being taught the necessity of regeneration:]  
"Jesus answered, Verily, verily, I say unto thee, Ex-  
cept a man be born of water and of the Spirit, he can-  
not enter into the kingdom of God."

\* James i. 18, "Of His [that is, the Father's] Own  
will begat He us with the word of truth, that we should  
be a kind of first-fruits of His creatures." 1 John iii. 9,  
"Whoever is born of God doth not commit sin; for

25 \* But the word of the Lord endureth  
forever. \* And this is the word which by  
the gospel is preached unto you.

## CHAPTER II.

1 *He exhorted them from the breach of charity: 4 showing  
that Christ is the foundation whereupon they are built.*  
11 *He beseecheth them also to abstain from fleshly lusts,*  
13 *to be obedient to magistrates, 15 and teacheth servants*  
*how to obey their masters, 20 patiently suffering for well-*  
*doing, after the example of Christ.*

WHEREFORE \* laying aside all malice, and all  
guile, and hypocrisies, and envies, and all evil  
speakings,

2 \* As new-born babes, desire the sincere

His seed remaineth in him: and he cannot sin, because  
he is born of God."

\* Psa. ciii. 15, "As for man, his days are as grass: as  
a flower of the field, so he flourisheth." Isa. xl. 6, "All  
flesh is grass, and all the goodness thereof is as the  
flower of the field: the grass withereth, the flower  
fadeth." li. 12, "The son of man . . . shall be made as  
grass." James i. 10, [Of the rich man:] "As the flower  
of the grass he shall pass away."

\* Psa. cii. 12, "Thou, O LORD, shalt endure forever.  
26, [That is, the heavens, and the earth] shall  
perish, but Thou shalt endure." Isa. xl. 8, "The word  
of our God shall stand forever." Luke xvi. 17, [Jesus  
said:] "It is easier for heaven and earth to pass, than  
one title of the law to fail."

\* John i. 1, "In the beginning was the Word, and  
the Word was with God, and the Word was God.  
14, And the Word was made flesh, and dwelt among  
us." 1 John i. 1, "That which was from the beginning,  
which we have heard, which we have seen with our  
eyes, which we have looked upon, and our hands have  
handled, of the Word of life; 3, that which we have  
seen and heard declare we unto you, that ye also may  
have fellowship with us."

CHAP. II.—Eph. iv. 22, "— put off concerning the  
former conversation the old man, which is corrupt ac-  
cording to the deceitful lusts. 25, Putting away lying,  
speak every man truth with his neighbour. 31, Let all  
bitterness, and wrath, and anger, and clamour, and evil  
speaking, be put away from you, with all malice." Col.  
iii. 8, "Now ye also put off all these; anger, wrath,  
malice, blasphemy, filthy communication out of your  
mouth. Lie not one to another, seeing that ye have  
put off the old man with his deeds." Heb. xii. 1, "Let  
us lay aside every weight, and the sin which doth so  
easily beset us." James i. 21, "Lay apart all filthiness  
and superfluity of naughtiness, and receive with meek-  
ness the engrafted word, which is able to save your  
souls." v. 9, "Grudge not one against another." 1 Pet.  
iv. 1, "He that hath suffered in the flesh hath ceased  
from sin; that he no longer should live the rest of his  
time in the flesh to the lusts of men, but to the will of  
God."

\* Matt. xviii. 3, [On the disciples asking Jesus, Who  
is the greatest in the kingdom of heaven?] "Verily I  
say unto you, Except ye be converted, and become as  
little children, ye shall not enter into the kingdom of  
heaven." Mark x. 15, [On the disciples rebuking those  
who brought young children to Christ:] "Verily I say  
unto you, Whosoever shall not receive the kingdom of  
God as a little child, he shall not enter therein." Rom.  
vi. 4, "We are buried with Him [that is, Jesus Christ]  
by baptism into death: that like as Christ was raised  
up from the dead by the glory of the Father, even so  
we also should walk in newness of life." 1 Cor. xiv. 20,



A. D. 'milk of the word, that ye may grow  
cir. 60. thereby:

3 If so be ye have <sup>4</sup> tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, <sup>5</sup> disallowed indeed of men, but chosen of God, and precious,

5 <sup>6</sup> Ye also, as lively stones, <sup>1</sup> are built up <sup>a</sup> a spiritual house, <sup>2</sup> an holy priesthood, to offer up <sup>109, be ye build,</sup> <sup>1</sup> spiritual sacrifices, <sup>3</sup> acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture,

"In malice be ye children, but in understanding be men." 1 Pet. i. 23, which see.

1 Cor. iii. 1, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as unto babes in Christ*. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able." Heb. v. 12, "When for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

"Psa. xxxiv. 8, "O taste and see that the LORD is good." Heb. vi. 4, "It is impossible for those who were once enlightened . . . and have tasted the good word of God . . . if they fall away, to renew them again unto repentance."

"Matt. xxi. 42, [To the chief priests, &c.:] "Jesus saith . . . Did ye never read in the Scriptures, [Psalms cxviii. 22,] The stone which the builders rejected, the same is become the head of the corner . . . ?" Acts iv. 11, [Of Jesus Christ of Nazareth:] "This is the stone which was set at naught of you builders, which is become the head of the corner."

"Eph. ii. 21, [Of Jesus Christ, the chief corner-stone:] "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

"Heb. iii. 6, "Christ [was faithful] as a Son over His Own house."

<sup>a</sup> Verse 9. Isa. lxi. 6, [Of the faithful of Christ's kingdom:] "Ye shall be named the Priests of the LORD: men shall call you the Ministers of our God." lxvi. 21, [Of converted Gentiles:] "I will also take of them for priests and for Levites, saith the LORD."

"Hos. xiv. 2, [Exhortation to repentance:] "Take with you words, and turn to the LORD: say unto Him, Take away all iniquity and receive us graciously: so will we render the calves of our lips." Mal. i. 11, "In every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the LORD of hosts." Rom. xii. 1, "I beseech you . . . brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is *your* reasonable service." Heb. xiii. 15, "By Him [that is, Jesus] . . . let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

<sup>a</sup> Phil. iv. 18, [Of the Philippians' liberality to the apostle in prison:] "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." 1 Pet. iv. 11, "If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

<sup>1</sup> Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded.

<sup>7</sup> Unto you therefore which believe *He is* <sup>2</sup> precious: but unto them which be disobedient, <sup>3</sup> the stone which the builders disallowed, the same is made the Head of the corner, <sup>9 Or, an answer.</sup>

<sup>8</sup> And a stone of stumbling, and a rock of offence, <sup>4</sup> even to them which stumble at the word, being disobedient: <sup>5</sup> whereunto also they were appointed.

<sup>9</sup> But ye are <sup>6</sup> a chosen generation, <sup>7</sup> a royal priesthood, <sup>8</sup> an holy nation, <sup>9</sup> a pecu- <sup>9 Or, a purchased people.</sup>

<sup>1</sup> Isa. xxviii. 16, [Christ the sure foundation promised:] "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: that he that believeth shall not make haste." Rom. ix. 32, [The cause why so few Jews embraced the righteousness of faith:] "They stumbled at that stumbling-stone; 83, as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed."

"Psa. cxviii. 22, on <sup>a</sup> above. Matt. xxi. 42, *ibid*. Acts iv. 11, *ibid*.

"And — offence." Isa. viii. 14, *id.*, [said of both houses of Israel.] Luke ii. 34, [Of Christ at His presentation:] "Simeon . . . said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Rom. ix. 33, on <sup>a</sup> above.

<sup>1</sup> Cor. i. 23, "We preach Christ crucified, unto the Jews a stumbling-block."

<sup>2</sup> Exodus ix. 16, [Of Pharaoh, the Lord said:] "In very deed for this *cause* have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth." Romans ix. 22, "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction . . . ?" 1 Thess. v. 9, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, [that is, the punishment afterwards mentioned.] ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

<sup>3</sup> Deut. x. 15, [Of Israel:] "The LORD had a delight in thy fathers to love them, and He chose their seed after them, *even you* above all people, as it is this day." 1 Pet. i. 2, [Of the strangers to whom the apostle writes:] "— elect according to the foreknowledge of God the Father, through sanctification of the Spirit."

<sup>4</sup> Exod. xix. 5, [Of Israel the Lord said:] "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Rev. i. 5, "Jesus Christ . . . hath made us kings and priests unto God and His Father." v. 9, [The four beasts and four and twenty elders praising the Lamb:] "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth."

<sup>5</sup> John xvii. 19, [Christ, with the eleven, praying to the Father:] "For their sakes I sanctify Myself, that they also might be sanctified through the truth." 1 Cor. iii. 17, "The temple of God is holy, which temple ye are." 2 Tim. i. 8, "God . . . hath saved us, and called us with an holy calling."

<sup>6</sup> Deut. iv. 20, [Of Israel:] "The LORD hath taken

A. D. liar people; that ye should show forth  
cir. 60. the praises of Him who hath called you  
out of "darkness into His marvellous  
light:

10 Which in time past *were* not a people, but  
*are* now the people of God: which had not obtained  
mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you <sup>a</sup>as strangers  
and pilgrims, "abstain from fleshly lusts, "which  
war against the soul;

12 <sup>b</sup>Having your conversation honest among the  
Gentiles: that, <sup>c</sup>whereas they speak against you as  
<sup>d</sup>evil-doers, <sup>e</sup>they may by your good

you, and brought you forth out of the iron furnace,  
*even* out of Egypt, to be unto Him a people of inheri-  
tance, as *ye* are this day." vii. 6, and xiv. 2, "Thou  
art an holy people unto the LORD thy God: the LORD  
thy God hath chosen thee to be a special [xiv. 2, "pe-  
culiar"] people unto Himself, above all people that *are*  
upon the face of the earth." xxvi. 18, "The LORD  
hath avouched thee this day to be His peculiar people,  
as He hath promised thee, and that thou shouldest keep  
all His commandments; and to make thee high above  
all nations which He hath made, in praise, and in name,  
and in honour; and that thou mayest be an holy peo-  
ple unto the LORD thy God, as He hath spoken." Acts  
xx. 28, [Paul to the elders of Ephesus:] "— the  
church of God, which He hath purchased with His  
Own blood." Eph. i. 13, "Ye were sealed with that  
Holy Spirit of promise, which is the earnest of our in-  
heritance until the redemption of the purchased pos-  
session." Tit. ii. 13, "Our Saviour Jesus Christ . .  
gave Himself for us, that He might redeem us from all  
iniquity, and purify unto Himself a peculiar people,  
zealous of good works."

"Acts xxvi. 17, [The purpose of Paul's mission from  
Jesus:] "I now send thee, to open their eyes, *and* to  
turn them from darkness to light, and from the power  
of Satan unto God, that they may receive forgiveness  
of sins, and inheritance among them which are sancti-  
fied by faith that is in Me." Eph. v. 8, "Ye were  
sometimes darkness, but now *are ye* light in the Lord:  
walk as children of light." Col. i. 12, "The Father . .  
hath delivered us from the power of darkness, and hath  
translated us into the kingdom of His dear Son." 1  
Thess. v. 4, "Ye, brethren, are not in darkness . .  
Ye are all the children of light, and the children of the  
day: we are not of the night, nor of darkness."

"Hos. i. 9, [Of Judah and Israel:] "Then said God  
. . Ye are not My people, and I will not be your God." Rom.  
ix. 25, [Of the calling of the Gentiles, and re-  
jecting of the Jews:] "I will call them My people,  
which were not My people; and her beloved, which  
was not beloved, [also Hos. ii. 23.] And it shall come to  
pass, that in the place where it was said unto them, Ye  
*are* not My people; there shall they be called the chil-  
dren of the living God." [also Hos. i. 10.]

"1 Chron. xxix. 15, [From David's prayer just be-  
fore death:] "We are strangers before Thee, and so-  
journers, as *were* all our fathers: our days on the earth  
*are* as a shadow, and there is none abiding." Psalm  
xxxix. 12, "O LORD . . I am a stranger with Thee,  
and a sojourner, as all my fathers *were*." cxix. 19, "I  
am a stranger in the earth." Heb. xi. 13, [Of the fa-  
thers of old time:] "These all died in faith . . and con-  
fessed that they were strangers and pilgrims on the  
earth. For they that say such things declare plainly  
that they seek a country . . But now they desire a  
better country, that is, an heavenly: wherefore God is

works, which they shall behold, glorify A. D.  
God <sup>b</sup>in the day of visitation. cir. 60.

13 <sup>c</sup>Submit yourselves to every ordi-  
nance of man for the Lord's sake: whether it be to  
the king, as supreme;

14 Or unto governors, as unto them that  
are sent by him <sup>d</sup>for the punishment of evil-  
doers, and <sup>e</sup>for the praise of them that do  
well.

15 For so is the will of God, that <sup>f</sup>with well-  
doing ye may put to silence the ignorance of foolish  
men:

16 <sup>g</sup>As free, and not <sup>h</sup>using your liberty <sup>i</sup>Gr. *having*.

not ashamed to be called their God: for He hath pre-  
pared for them a city." 1 Pet. i. 17, "If ye call on  
the Father . . pass the time of your sojourning here in  
fear."

"Rom. xiii. 14, "Make not provision for the flesh, to  
fulfil the lusts thereof." Gal. v. 16, "Walk in the  
Spirit, and ye shall not fulfil the lust of the flesh."

"James iv. 1, "From whence come wars and fightings  
among you? *come* they not hence, *even* of your lusts  
that war in your members?"

"Rom. xii. 17, "Provide things honest in the sight of  
all men." 2 Cor. viii. 21, [Of the alms administered  
by Paul, and Titus, and another brother:] "— pro-  
viding for honest things, not only in the sight of the  
Lord, but also in the sight of men." Phil. ii. 15, "— in  
the midst of a crooked and perverse nation, among  
whom ye shine as lights in the world." Tit. ii. 7, "In  
all things showing thyself a pattern of good works,  
8, that he that is of the contrary part may be ashamed,  
having no evil thing to say of you." 1 Pet. iii. 15,  
"Be ready always to give an answer to every man that  
asketh you a reason of the hope that is in you with  
meekness and fear: having a good conscience; that,  
whereas they speak evil of you, as of evil-doers, they  
may be ashamed that falsely accuse your good conver-  
sation in Christ."

"Matt. v. 16, "Let your light so shine before men,  
that they may see your good works, and glorify your  
Father which is in heaven."

"Luke xix. 44, [Reason of the destruction of Jeru-  
salem:] "Because thou knewest not the time of thy  
visitation."

"Matt. xxii. 21, [On the Pharisees sending to ask  
Jesus, whether it was lawful to give tribute to Cesar:]  
"Then saith He unto them, Render therefore unto  
Cesar the things which are Cesar's; and unto God the  
things that are God's." Rom. xiii. 1, "Let every soul  
be subject unto the higher powers. For there is no  
power but of God; the powers that be are ordained  
of God. 3, For rulers are not a terror to good works,  
but to the evil. Wilt thou then not be afraid of the  
power? do that which is good, and thou shalt have  
praise of the same: 4, for he is the minister of God to  
thee for good. But if thou do that which is evil, be  
afraid; for he beareth not the sword in vain: for he is  
the minister of God, a revenger to execute wrath upon  
him that doeth evil. 5, Wherefore ye must needs be  
subject, not only for wrath, but also for conscience'  
sake." Tit. iii. 1, "Put them in mind to be subject to  
principalities and powers, to obey magistrates."

"Rom. xiii. 4, on the last reference.

"Rom. xiii. 8, on <sup>a</sup> above.

"Verse 12. Tit. ii. 8, on <sup>a</sup> above.

"Gal. v. 1, "Stand fast . . in the liberty wherewith  
Christ hath made us free. 13, For, brethren, ye have  
been called unto liberty; *only use* not liberty for an

A. D. for a cloak of maliciousness, but as <sup>a</sup> the  
cir. 60. servants of God.

17 <sup>11</sup> Honour all men. <sup>a</sup> Love the brotherhood. <sup>4</sup> Fear God. Honour the king.

18 <sup>m</sup> Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For <sup>3</sup> this is <sup>a</sup> thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For <sup>a</sup> what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer

occasion to the flesh, but by love serve one another."

<sup>a</sup> 1 Cor. vii. 22, "He that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant."

<sup>a</sup> Rom. xii. 10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Phil. ii. 3, "In lowliness of mind let each esteem other better than themselves."

<sup>a</sup> Heb. xiii. 1, "Let brotherly love continue." 1 Pet. i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

<sup>a</sup> Prov. xxiv. 21, "My son, fear thou the LORD and the king." Matt. xxii. 21, on <sup>a</sup> above. Rom. xiii. 7, "Render . . . to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."

<sup>a</sup> Eph. vi. 5, "Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Col. iii. 22, 23, id. 1 Tim. vi. 1, "Let as many servants as are under the yoke count their own masters worthy of all honour . . . and they that have believing masters, let them not despise them, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit." Tit. ii. 9, "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining; but showing all good fidelity."

<sup>a</sup> Matt. v. 10, "Blessed are they which are persecuted for righteousness' sake." Romans xiii. 5, on <sup>a</sup> above. 1 Pet. iii. 14, "If ye suffer for righteousness' sake, happy are ye."

<sup>a</sup> 1 Peter iii. 14, on the last reference. iv. 14, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you . . . But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters."

<sup>a</sup> Matt. xvi. 24, "Then said Jesus unto His disciples, If any *man* will come after Me, let him deny himself, and take up his cross, and follow Me." Acts xiv. 22, [Paul exhorting the disciples:] "We must through much tribulation enter into the kingdom of God." 1 Thess. iii. 3, [Of the affliction of the Thessalonians:] "Yourselves know that we are appointed thereunto." 2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution."

<sup>a</sup> 1 Peter iii. 18, "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

<sup>a</sup> John xiii. 15, [Jesus, having washed his disciples']

for it, ye take it patiently, this is <sup>a</sup> acceptable with God.

21 For <sup>a</sup> even hereunto were ye called: because <sup>a</sup> Christ also suffered <sup>10</sup> for us, leaving us an example, that ye should follow His steps:

22 <sup>a</sup> Who did no sin, neither was guile found in His mouth:

23 <sup>a</sup> Who, when He was reviled, reviled not again; when He suffered, He threatened not; <sup>a</sup> but <sup>11</sup> committed *Himself* to Him that judgeth righteously:

24 <sup>a</sup> Who His Own self bare our sins in His Own

feet, said:] "I have given you an example, that ye should do as I have done to you." Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus." 1 John ii. 6, "He that saith he abideth in Him [that is, Jesus Christ] ought himself also so to walk, even as He walked."

<sup>a</sup> Isa. lii. 9, [Of Christ:] "He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was *any* deceit in His mouth." Luke xxiii. 41, [Of Christ on the cross, one of the malefactors said:] "This man hath done nothing amiss." John viii. 46, [To the Jews which believed not, Jesus said:] "Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?" 2 Cor. v. 20, "God . . . hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Heb. iv. 15, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

<sup>a</sup> Isa. liii. 7, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Matt. xxvii. 39, [Of Christ on the cross:] "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth." John vii. 48, "The Jews . . . said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil." Heb. xii. 3, [Of Christ enduring the cross:] "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

<sup>a</sup> Luke xxiii. 46, [On the cross:] "When Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost."

<sup>a</sup> Isa. liii. 4, "Surely He hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed . . . The LORD hath laid on Him the iniquity of us all. 11, He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities." Matt. vii. 16, "He cast out the spirits with His word, and healed all that were sick:

<sup>3</sup> Or, thank.  
Luke vi. 32,  
"If ye love  
them which  
love you,  
what thank  
have ye?"  
verse 30.

<sup>7</sup> Or, Esteem.

<sup>9</sup> Or, thank.  
10 Some  
read, for you.

<sup>11</sup> Or, com-  
mitted His  
soul.



A. D. body <sup>13</sup> on the tree, "that we, being dead  
cir. 60. to sins, should live unto righteousness :  
"by whose stripes ye were healed.

<sup>13</sup> Or, to. 25 For "ye were as sheep going astray ;  
but are now returned "unto the Shepherd and  
Bishop of your souls.

## CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other,*  
8 *exhorting till men to unity and love, 14 and to suffer*  
*persecution. 19 He declareth also the benefits of Christ*  
*toward the old world.*

LIKEWISE, "ye wives, be in subjection to your  
own husbands ; that, if any obey not the word,  
"they also may without the word "be won by the  
conversation of the wives ;

2 "While they behold your chaste conversation  
coupled with fear.

3 "Whose adorning let it not be that outward

that it might be fulfilled which was spoken by Esaias  
the prophet, saying, Himself took our infirmities, and  
bare our sicknesses." Heb. ix. 28, "Christ was once  
offered to bear the sins of many."

"Rom. vi. 2, "How shall we, that are dead to sin, live  
any longer therein ? 11, Reckon ye . . yourselves to  
be dead indeed unto sin, but alive unto God through  
Jesus Christ our Lord." vii. 6, "Now we are delivered  
from the law, that being dead wherein we were held ;  
that we should serve in newness of spirit, and not in  
the oldness of the letter."

"Isa. liii. 5, id.

"Isa. liii. 6, "All we like sheep have gone astray ;  
we have turned every one to his own way." Ezek.  
xxxiv. 6, [God reproving the shepherds :] "My sheep  
wandered through all the mountains, and upon every  
high hill : yea, my flock was scattered upon all the face  
of the earth."

"Ezek. xxxiv. 23, [Of the kingdom of Christ :] "I  
will set up one Shepherd over them, and He shall feed  
them, *even My Servant David* ; He shall feed them,  
and He shall be their Shepherd." xxxvii. 24, [Of the  
same :] "They all shall have one Shepherd : they shall  
also walk in My judgments, and observe My statutes,  
and do them." John x. 11, [Jesus said :] "I am the  
good Shepherd : the good shepherd giveth his life for  
the sheep. 14, I am the good Shepherd, and know My  
sheep, and am known of Mine. 16, And other sheep I  
have, which are not of this fold, [that is, not Jews :]  
them also I must bring, and they shall hear My voice ;  
and there shall be one fold, and one Shepherd." Heb.  
xiii. 20, "—our Lord Jesus, that great Shepherd of  
the sheep." 1 Peter v. 4, "The chief Shepherd shall  
appear."

CHAP. III.—"1 Cor. xiv. 34, "Women . . are com-  
manded to be under obedience, as also saith the law."  
Eph. v. 22, "Wives, submit yourselves unto your own  
husbands, as unto the Lord. For the husband is the  
head of the wife, even as Christ is the Head of the  
church." Col. iii. 18, "Wives, submit yourselves unto  
your own husbands, as it is fit in the Lord." Tit. ii. 5,  
on "below.

"1 Cor. vii. 13, "The woman which hath an hus-  
band that believeth not, and if he be pleased to dwell  
with her, let her not leave him. 16, For what knowest  
thou, O wife, whether thou shalt save thy husband ?"

"Matt. xviii. 15, "If thy brother shall trespass against  
thee, go and tell him his fault between thee and him  
alone : if he shall hear thee, thou hast gained thy  
brother." 1 Cor. ix. 19, "Though I be free from all

adorning of plaiting the hair, and of wear-  
ing of gold, or of putting on of apparel ;

4 But let it be "the hidden man of the  
heart, in that which is not corruptible, *even the*  
*ornament of a meek and quiet spirit*, which is in  
the sight of God of great price.

5 For after this manner in the old time the holy  
women also, who trusted in God, adorned them-  
selves, being in subjection unto their own husbands :

6 Even as Sara obeyed Abraham, "calling him  
lord : whose "daughters ye are, as long as ye do  
well, and are not afraid with any amaze-  
ment.

7 "Likewise, ye husbands, dwell with *them* ac-  
cording to knowledge, giving honour unto the wife,  
"as unto the weaker vessel, and as being heirs to-  
gether of the grace of life ; "that your prayers be  
not hindered.

men, yet have I made myself servant unto all, that I  
might gain the more. And unto the Jews I became as  
a Jew, that I might gain the Jews ; to them that are  
under the law, as under the law, that I might gain  
them that are under the law ; to them that are without  
law, as without law, (being not without law to God, but  
under the law to Christ,) that I might gain them that  
are without law. To the weak became I as weak,  
that I might gain the weak : I am made all things to  
all men, that I might by all means save some. And  
this I do for the gospel's sake."

"1 Peter ii. 12, "—having your conversation honest  
among the Gentiles."

"1 Tim. ii. 8, "I will . . that women adorn themselves  
in modest apparel, with shamefacedness and sobriety ;  
not with broidered hair, or gold, or pearls, or costly  
array ; but (which becometh women professing godli-  
ness) with good works." Tit. ii. 4, [Duty of the aged  
women :] "—that they may teach the young women  
to be sober, to love their husbands, to love their chil-  
dren, 5, to be discreet, chaste, keepers at home, good,  
obedient to their own husbands, that the word of God  
be not blasphemed."

"Psa. xlv. 13, [Of the church :] "The King's daugh-  
ter is all glorious within." Rom. ii. 29, "He is a Jew,  
which is one inwardly ; and circumcision is that of the  
heart, in the spirit, and not in the letter ; whose praise  
is not of men, but of God." vii. 22, "I delight in the  
law of God after the inward man." 2 Cor. iv. 16,  
"Though our outward man perish, yet the inward man  
is renewed day by day."

"Gen. xviii. 12, id.

"1 Cor. vii. 3, "Let the husband render unto the  
wife due benevolence : and likewise also the wife unto  
the husband." Eph. v. 25, "Husbands, love your  
wives, even as Christ also loved the church, and gave  
Himself for it." Col. iii. 19, "Husbands, love *your*  
wives, and be not bitter against them."

"1 Cor. xii. 23, "Those members of the body,  
which we think to be less honourable, upon these we  
bestow more abundant honour." 1 Thess. iv. 3, "This  
is the will of God . . that every one of you should  
know how to possess his vessel in sanctification and  
honour."

"See Job xlii. 7, "The LORD said to Eliphaz the  
Temanite . . Go to My servant Job, and offer up for  
yourselves a burnt-offering ; and My servant Job shall  
pray for you : for him will I accept : lest I deal with  
you *after your folly*, in that ye have not spoken of Me  
*the thing which is right*, like My servant Job." Matt.

A. D.  
cir. 60.

8 Finally, <sup>1</sup>be ye all of one mind, having compassion one of another, <sup>2</sup>love as brethren, <sup>3</sup>be pitiful, be courteous:

9 <sup>4</sup>Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, <sup>5</sup>that ye should inherit a blessing.

10 For <sup>6</sup>he that will love life, and see good days, <sup>7</sup>let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him <sup>8</sup>eschew evil, and do good; <sup>9</sup>let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righte-

ous, <sup>10</sup>and His ears are open unto their prayers: but the face of the Lord is <sup>11</sup>against them that do evil.

13 <sup>12</sup>And who is he that will harm you, if ye be followers of that which is good?

14 <sup>13</sup>But and if ye suffer for righteousness' sake, happy are ye: and <sup>14</sup>be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and <sup>15</sup>be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and <sup>16</sup>fear:

16 <sup>17</sup>Having a good conscience; <sup>18</sup>that, whereas

v. 23, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." xviii. 19, [Jesus said:] "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My Name, there am I in the midst of them."

<sup>1</sup> Rom. xii. 16, "Be of the same mind one toward another." xv. 5, "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus." Phil. iii. 16, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

<sup>2</sup> Rom. xii. 10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Heb. xiii. 1, "Let brotherly love continue." 1 Peter ii. 17, "Love the brotherhood."

<sup>3</sup> Eph. iv. 32, "Be ye kind one to another, tenderhearted." Col. iii. 12, "Put on . . . as the elect of God, holy and beloved, bowels of mercies, kindness."

<sup>4</sup> Prov. xvii. 13, "Whoso rewardeth evil for good, evil shall not depart from his house." xx. 22, "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee." Matt. v. 39, [Jesus said:] "I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also," &c. Rom. xii. 14, "Bless them which persecute you: bless, and curse not. 17, Recompense to no man evil for evil." 1 Cor. iv. 12, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Thess. v. 15, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

<sup>5</sup> Matt. xxv. 34, [On the day of judgment:] "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

<sup>6</sup> 10-12. Psa. xxxvii. 12-16, id.

<sup>7</sup> James i. 26, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." 1 Pet. ii. 1, "Laying aside . . . all malice . . . and all evil speaking," 21, "Christ . . . did no sin, neither was guile found in His mouth." Rev. xiv. 5, "[Of the company of the Lamb:] "In their mouth was found no guile."

<sup>8</sup> Psa. xxxvii. 27, "Depart from evil, and do good." Isa. i. 16, [Exhortation to repentance:] "Cease to do evil; learn to do well." 3 John 11, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

<sup>9</sup> Rom. xii. 18, "If it be possible, as much as lieth in

you, live peaceably with all men." xiv. 19, "Let us . . . follow the things which make for peace." Heb. xii. 14, "Follow peace with all men."

<sup>10</sup> John ix. 31, [The man born blind, and healed by Jesus, answering the Pharisees:] "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth." James v. 16, "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

<sup>11</sup> Prov. xvi. 7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Rom. viii. 28, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

<sup>12</sup> Matt. v. 10, [Jesus teaching:] "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." 1 Pet. ii. 19, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." iv. 14, "If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

<sup>13</sup> "be not — hearts." Isa. viii. 12, 13, id., [said by God to encourage the people of Judah against their enemies.] Jer. i. 8, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." John xiv. 1, [Jesus comforting His disciples with the hope of heaven:] "Let not your heart be troubled: ye believe in God, believe also in Me. 27, Let not your heart be troubled, neither let it be afraid."

<sup>14</sup> Psa. cxix. 46, "I will speak of Thy testimonies also before kings, and will not be ashamed." Acts iv. 8, "Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 10, be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth . . . doth this man stand here before you whole." Col. iv. 6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." 2 Tim. ii. 25, [The duty of the Lord's servant:] "— in meekness instructing those that oppose themselves."

<sup>15</sup> Heb. xiii. 18, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

<sup>16</sup> Tit. ii. 7, "In all things showing thyself a pattern of good works . . . that he that is of the contrary part may be ashamed, having no evil thing to say of you." 1 Pet. ii. 12, "— having your conversation honest among the Gentiles: that, whereas they speak against

9 Or, loving to the brethren.

A. D.  
cir. 60.

3 Or, upon.

4 Or, reverence.

A. D. they speak evil of you, as of evil-doers, A. D.  
cir. 60. they may be ashamed that falsely accuse cir. 60.  
your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath <sup>b</sup>once suffered for sins, the just for the unjust, that He might bring us to God, <sup>c</sup>being put to death <sup>d</sup>in the flesh, but <sup>e</sup>quickened by the Spirit:

19 By which also He went and <sup>f</sup>preached unto the spirits <sup>g</sup>in prison;

20 Which sometime were disobedient, <sup>h</sup>when once the long-suffering of God waited in the days of Noah, while <sup>i</sup>the ark was a preparing, <sup>k</sup>wherein few, that is, eight souls were saved by water.

21 <sup>l</sup>The like figure whereunto *even* baptism doth

you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."

<sup>b</sup> Rom. v. 6, "When we were yet without strength, in due time Christ died for the ungodly." Heb. ix. 26, [Of Christ our High Priest:] "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. . . Christ was once offered to bear the sins of many." 1 Pet. ii. 21-24, which see. iv. 1, "Christ hath suffered for us in the flesh."

<sup>c</sup> 2 Cor. xiii. 4, [Of Christ:] "Though He was crucified through weakness, yet He liveth by the power of God."

<sup>d</sup> Col. i. 21, "You, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

<sup>e</sup> Rom. i. 4, [Of Jesus Christ:] "—declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

<sup>f</sup> 1 Pet. i. 12, "It was revealed [that is, unto the prophets] that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." iv. 6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

<sup>g</sup> Isa. xlii. 6, [God's promise to Christ:] "I the LORD have called Thee in righteousness. . . to bring out the prisoners from the prison." xlix. 8, [Christ sent to the Gentiles with gracious promises:] "Thus saith the LORD, In an acceptable time have I heard Thee. . . that Thou mayest say to the prisoners, Go forth." lxi. 1, [The office of Christ:] "The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me. . . to proclaim liberty to the captives, and the opening of the prison to *them that are bound*."

<sup>h</sup> Gen. vi. 3, [Before the flood:] "The LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 5, And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 13, And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

<sup>i</sup> Heb. xi. 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an

also now save us (not the putting away of "the filth of the flesh," but the answer of a good conscience toward God,) <sup>a</sup>by the resurrection of Jesus Christ:

22 Who is gone into heaven, and <sup>b</sup>is on the right hand of God; <sup>c</sup>angels and authorities and powers being made subject unto Him.

## CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.*

FORASMUCH then <sup>a</sup>as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for <sup>b</sup>he that hath suffered in the flesh hath ceased from sin;

ark to the saving of his house; by the which he condemned the world."

<sup>k</sup> Gen. vii. 7, "Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." viii. 18, "Noah went forth, [that is, after the flood,] and his sons, and his wife, and his sons' wives with him." 2 Pet. ii. 4, "God. . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

<sup>l</sup> Eph. v. 25, "Christ. . . loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word."

<sup>m</sup> Tit. iii. 5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

<sup>n</sup> Rom. x. 10, "With the heart man believeth unto righteousness."

<sup>o</sup> 1 Pet. i. 3, "The God and Father of our Lord Jesus Christ. . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

<sup>p</sup> Psa. cx. 1, "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Rom. viii. 34, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Eph. i. 17, 20, "The God of our Lord Jesus Christ. . . set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church." Col. iii. 1, "Above. . . Christ sitteth on the right hand of God." Heb. i. 2, [Of the Son of God:] "His Son. . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

<sup>q</sup> Rom. viii. 38, "I am persuaded, that neither. . . angels, nor principalities, nor powers. . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." 1 Cor. xv. 24, [Of the resurrection:] "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." Eph. i. 21, on <sup>r</sup> above.

CHAP. IV.—<sup>a</sup> 1 Pet. iii. 18, which see.

<sup>b</sup> Rom. vi. 2, "How shall we, that are dead to sin, live any longer therein? 7, For he that is dead is freed from sin." Gal. v. 24, "They that are Christ's have crucified the flesh with the affections and lusts."



A. D. 2 "That he no longer <sup>d</sup>should live the  
cir. 60. rest of *his* time in the flesh to the lusts  
of men, "but to the will of God.

3 <sup>f</sup>For the time past of *our* life may suffice us  
<sup>g</sup>to have wrought the will of the Gentiles, when we  
walked in lasciviousness, lusts, excess of wine, revel-  
lings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run  
not with *them* to the same excess of riot, <sup>a</sup>speaking  
evil of *you*:

Col. iii. 3, "Ye are dead, and your life is hid with Christ  
in God." 5, Mortify therefore your members which are  
upon the earth; fornication, uncleanness," &c.

<sup>a</sup> Rom. xiv. 7, "None of us liveth to himself, and no  
man dieth to himself. For whether we live, we live  
unto the Lord; and whether we die, we die unto the  
Lord." 1 Pet. ii. 1, "Laying aside all malice, and all  
guile, and hypocrisies, and envies, and all evil speak-  
ing," &c.

<sup>g</sup> Gal. ii. 20, "I am crucified with Christ: neverthe-  
less I live; yet not I, but Christ liveth in me: and the  
life which I now live in the flesh I live by the faith of  
the Son of God." 1 Pet. i. 13, "Gird up the loins of  
your mind, 14, not fashioning yourselves according to  
the former lusts in your ignorance."

<sup>f</sup> John i. 13, [Of those who believe on Christ's Name:]  
"Which were born, not of blood, nor of the will of the  
flesh, nor of the will of man, but of God." Rom. vi. 11,  
"Reckon ye . . . yourselves to be dead indeed unto sin,  
but alive unto God through Jesus Christ our Lord." 2  
Cor. v. 14, "Christ . . . died for all, that they which  
live should not henceforth live unto themselves, but  
unto Him which died for them, and rose again." James  
i. 18, "Of His [that is, the Father's] Own will begat He  
us with the word of truth."

<sup>g</sup> Ezek. xlv. 6, "Thus saith the Lord God; O ye  
house of Israel, let it suffice you of all your abomina-  
tions." xlv. 9, "Thus saith the Lord God; Let it  
suffice you, O princes of Israel: remove violence and  
spoil," &c. Acts xvii. 30, [Paul preaching at Athens  
against idolatry:] "The times of this ignorance God  
winked at; but now commandeth all men everywhere  
to repent."

<sup>g</sup> Eph. ii. 2, "In time past ye walked according to  
the course of this world, according to the prince of the  
power of the air, the spirit that now worketh in the  
children of disobedience: among whom also we all had  
our conversation in times past in the lusts of our flesh,  
fulfilling the desires of the flesh and of the mind." iv.  
17, "This I say . . . and testify in the Lord, that ye  
henceforth walk not as other Gentiles walk, in the  
vanity of their mind, having the understanding dark-  
ened, being alienated from the life of God through the  
ignorance that is in them, because of the blindness of  
their heart: who being past feeling have given them-  
selves over unto lasciviousness, to work all uncleanness  
with greediness." 1 Thess. iv. 3, "This is the will of  
God . . . that every one of you should know how to pos-  
sess his vessel in sanctification and honour; not in the  
lust of concupiscence, even as the Gentiles which know  
not God." Tit. iii. 3, "We ourselves also were some-  
times foolish, disobedient, deceived, serving divers lusts  
and pleasures, living in malice and envy, hateful, and  
hating one another." 1 Pet. i. 14, on <sup>a</sup>above.

<sup>a</sup> Acts xiii. 45, [On Paul preaching at Antioch, that  
Jesus is Christ:] "The Jews . . . spake against those  
things which were spoken by Paul, contradicting and  
blaspheming." xviii. 6, [On Paul testifying to the  
Jews at Corinth, that Jesus is Christ:] "They opposed

5 Who shall give account to Him A. D.  
that is ready <sup>a</sup>to judge the quick and cir. 60.  
the dead.

6 For for this cause <sup>a</sup>was the gospel preached  
also to them that are dead, that they might be  
judged according to men in the flesh, but live ac-  
cording to God in the spirit.

7 But <sup>a</sup>the end of all things is at hand: "be ye  
therefore sober, and watch unto prayer.

8 <sup>a</sup>And above all things have fervent charity

themselves, and blasphemed." 1 Peter iii. 16, which  
see.

<sup>a</sup> Acts x. 42, [Peter preaching Christ to Cornelius  
and his company:] "It is He which was ordained of  
God to be the Judge of quick and dead." xvii. 30,  
[Paul preaching at Athens:] "God . . . hath appointed  
a day, in the which He will judge the world in righte-  
ousness by that Man whom He hath ordained; *whereof*  
He hath given assurance unto all men, in that He hath  
raised Him from the dead." Rom. xiv. 10, [Against  
judging a brother:] "We shall all stand before the  
judgment seat of Christ. 12, Every one of us shall  
give account of himself to God." 1 Cor. xv. 51, [Of  
the day of the resurrection:] "Behold, I show you a  
mystery; We shall not all sleep, but we shall all be  
changed, in a moment, in the twinkling of an eye, at  
the last trump: for the trumpet shall sound, and the  
dead shall be raised incorruptible, and we shall be  
changed." 2 Tim. iv. 1, "The Lord Jesus Christ . .  
shall judge the quick and the dead at His appearing  
and His kingdom." James v. 9, "Behold, the Judge  
standeth before the door."

<sup>a</sup> 1 Pet. iii. 19, which see.

<sup>a</sup> Matthew xxiv. 13, "He that shall endure unto the  
end, the same shall be saved. And this gospel of the  
kingdom shall be preached in all the world for a wit-  
ness unto all nations; and then shall the end come." Romans  
xiii. 12, "The night is far spent, the day is at  
hand." Phil. iv. 5, "The Lord is at hand." Hebrews  
x. 25, "— exhorting one another: and so much the  
more, as ye see the day approaching." James v. 8,  
"The coming of the Lord draweth nigh." 2 Peter  
iii. 9, "The Lord is not slack concerning His promise,  
as some men count slackness; but is long-suffering to  
us-ward, not willing that any should perish, but that  
all should come to repentance. But the day of the  
Lord will come as a thief in the night; in the which  
the heavens shall pass away, &c. *Seeing then that all  
these things shall be dissolved, what manner of persons  
ought ye to be in all holy conversation and godliness. . . ?*" 1  
John ii. 18, "Little children, it is the last time: and  
as ye have heard that antichrist shall come, even now  
are there many antichrists; whereby we know that it  
is the last time."

<sup>a</sup> Matthew xxvi. 40, [Jesus at Gethsemane:] "He  
cometh unto the disciples, and findeth them asleep,  
and saith unto Peter, What, could ye not watch with  
Me one hour? Watch and pray, that ye enter not  
into temptation." Luke xxi. 34, "Take heed to your-  
selves, lest at any time your hearts be overcharged with  
surfeiting, and drunkenness, and cares of this life, and  
so that day come upon you unawares." Col. iv. 2, [To  
masters:] "Continue in prayer, and watch in the same  
with thanksgiving." 1 Pet. i. 13, "Gird up the loins  
of your mind, be sober, and hope to the end for the  
grace that is to be brought unto you at the revelation  
of Jesus Christ." v. 8, "Be sober, be vigilant."

<sup>a</sup> Col. iii. 14, "Above all these things [that is, bowels  
of mercies, kindness, &c.] put on charity, which is the

A. D. among yourselves: for <sup>o</sup> charity <sup>1</sup> shall  
cir. 60. cover the multitude of sins.

9 <sup>p</sup> Use hospitality one to another  
<sup>1</sup> Or, will. <sup>q</sup> without grudging.

10 <sup>r</sup> As every man hath received the gift, *even*  
so minister the same one to another, <sup>s</sup> as good  
stewards of <sup>t</sup> the manifold grace of God.

11 <sup>u</sup> If any man speak, *let him speak* as the  
oracles of God; <sup>v</sup> if any man minister, *let him do it*  
as of the ability which God giveth: that <sup>w</sup> God in

bond of perfectness." Heb. xiii. 1, "Let brotherly  
love continue."

<sup>x</sup> Proverbs x. 12, "Love covereth all sins." 1 Cor.  
xiii. 2, "Be not forgetful to entertain strangers: for  
thereby some have entertained angels unawares."  
beareth [*ἵκεται*] all things." James v. 20, "He  
which converteth a sinner from the error of his way  
shall save a soul from death, and shall hide a multitude  
of sins."

<sup>y</sup> Rom. xii. 13, "—given to hospitality." Hebrews  
xiii. 2, "Be not forgetful to entertain strangers: for  
thereby some have entertained angels unawares."

<sup>z</sup> 2 Corinthians ix. 7, [Of almsgiving:] "Every man  
according as he purposeth in his heart, *so let him give*;  
not grudgingly, or of necessity: for God loveth a cheer-  
ful giver." Phil. ii. 14, "Do all things without mur-  
murings and disputings." Philem. 13, [Of Onesimus,  
who had run away from Philemon his master:] "Whom  
I would have retained with me, that in thy stead he  
might have ministered unto me in the bonds of the  
gospel: but without thy mind would I do nothing;  
that thy benefit should not be as it were of necessity,  
but willingly."

<sup>a</sup> Rom. xii. 6, "Having then gifts differing according  
to the grace that is given to us, whether prophecy, *let  
us prophesy* according to the proportion of faith; 7, or  
ministry, *let us wait on* our ministering: or he that  
teacheth, on teaching; 8, or he that exhorteth, on ex-  
hortation: he that giveth, *let him do it* with simplicity;  
he that ruleth, with diligence; he that showeth mercy,  
with cheerfulness." 1 Cor. iv. 7, "What hast thou  
that thou didst not receive?"

<sup>b</sup> Matt. xxiv. 45, "Who then is a faithful and wise  
servant, whom his lord hath made ruler over his house-  
hold, to give them meat in due season? Blessed is  
that servant, whom his lord when he cometh shall find  
so doing." Luke xii. 42, 43, id. xxv. 14, [Parable  
of the talents:] "The kingdom of heaven is as a man  
travelling into a far country, who called his own ser-  
vants, and delivered unto them his goods. And unto  
one he gave five talents, to another two, and to another  
one; to every man according to his several ability;  
and straightway took his journey. 20, And so he that  
had received five talents came and brought other five  
talents, saying, Lord, thou deliveredst unto me five tal-  
ents: behold, I have gained beside them five talents  
more. His lord said unto him, Well done, *thou good  
and faithful servant*: thou hast been faithful over a few  
things, I will make thee ruler over many things: enter  
thou into the joy of thy lord." 1 Cor. iv. 1, "Let a  
man so account of us, as of the ministers of Christ, and  
stewards of the mysteries of God. Moreover it is re-  
quired in stewards, that a man be found faithful."  
Tit. i. 7, "A bishop must be blameless, as the steward  
of God."

<sup>c</sup> 1 Cor. xii. 4, "There are diversities of gifts, but  
the same Spirit." Eph. iv. 11, [Christ's gifts to men:]  
"He gave some, apostles; and some, prophets; and  
some, evangelists; and some, pastors and teachers."

<sup>d</sup> Jeremiah xxiii. 22, [God speaking against false

all things may be glorified through Je-  
sus Christ, <sup>e</sup> to whom be praise and do-  
minion forever and ever. Amen.

12 Beloved, think it not strange concerning <sup>f</sup> the  
fiery trial which is to try you, as though some  
strange thing happened unto you:

13 <sup>g</sup> But rejoice, inasmuch as <sup>h</sup> ye are partakers  
of Christ's sufferings; <sup>i</sup> that, when His glory shall  
be revealed, ye may be glad also with exceeding joy.

14 <sup>j</sup> If ye be reproached for the Name of Christ,

prophets:] "If they had stood in My counsel, and had  
caused My people to hear My words, then they should  
have turned them from their evil way, and from the  
evil of their doings."

<sup>k</sup> Rom. xii. 6, 7, 8, on <sup>l</sup> above. 1 Corinthians iii. 10,  
"According to the grace of God which is given unto  
me, as a wise master-builder, I have laid the founda-  
tion . . . which is Jesus Christ."

<sup>m</sup> Eph. v. 20, "—giving thanks always for all things  
unto God and the Father in the Name of our Lord  
Jesus Christ." 1 Peter ii. 5, "Ye . . . are built up  
a spiritual house, an holy priesthood, to offer up spiritual  
sacrifices, acceptable to God by Jesus Christ."

<sup>n</sup> 1 Timothy vi. 15, "The King of kings, and Lord  
of lords . . . to whom be honour and power everlasting.  
Amen." 1 Pet. v. 11, "To Him be glory and dominion  
forever and ever. Amen." Rev. i. 6, id.

<sup>o</sup> 1 Cor. iii. 13, "Every man's work shall be made  
manifest: for the day shall declare it, because it shall  
be revealed by fire; and the fire shall try every man's  
work of what sort it is." 1 Pet. i. 7, on <sup>p</sup> below.

<sup>q</sup> Acts v. 41, [Of the apostles, beaten and imprisoned  
for preaching Christ:] "They departed from the pre-  
sence of the council, rejoicing that they were counted  
worthy to suffer shame for His Name." James i. 2,  
"My brethren, count it all joy when ye fall into divers  
temptations; knowing *this*, that the trying of your faith  
worketh patience."

<sup>r</sup> Romans viii. 17, 18, [Of the sons of God:] "—if  
children, then heirs; heirs of God, and joint-heirs with  
Christ; if so be that we suffer with *Him*, that we may be  
also glorified together. For I reckon that the suffer-  
ings of this present time *are* not worthy to be compared  
with the glory which shall be revealed in us." 2 Cor.  
i. 7, "Our hope of you is steadfast, knowing, that as ye  
are partakers of the sufferings, so *shall ye* be also of the  
consolation." iv. 10, [Of the apostles:] "—always  
bearing about in the body the dying of the Lord Jesus."  
Phil. iii. 8, "I have suffered the loss of all things,  
10, that I may know *Him* . . . and the fellowship of His  
sufferings, being made conformable unto His death." Col.  
i. 23, "I . . . now rejoice in my sufferings for you,  
and fill up that which is behind of the afflictions of  
Christ in my flesh for His body's sake, which is the  
church." 2 Tim. ii. 12, "If we suffer, [that is, with  
Christ Jesus,] we shall also reign with *Him*." 1 Pet.  
v. 1, 10, which see. Rev. i. 9, "I John, who also am  
your brother, and companion in tribulation, and in the  
kingdom and patience of Jesus Christ."

<sup>s</sup> 1 Pet. i. 4, "You . . . are kept by the power of God  
through faith unto salvation ready to be revealed in  
the last time. 6, Wherein ye greatly rejoice, though  
now for a season, if need be, ye are in heaviness  
through manifold temptations: 7, that the trial of your  
faith, being much more precious than of gold that per-  
isheth, though it be tried with fire, might be found unto  
praise and honour and glory at the appearing of Jesus  
Christ."

<sup>t</sup> Matthew v. 11, [Jesus teaching:] "Blessed are ye,

A. D. happy *are ye*; for the spirit of glory and  
cir. 60. of God resteth upon you: <sup>a</sup>on their part  
He is evil spoken of, but on your part He  
is glorified.

15 But <sup>b</sup>let none of you suffer as a murderer,  
or as a thief, or as an evil-doer, <sup>c</sup>or as a busybody  
in other men's matters.

16 Yet if any man suffer as a Christian, let him  
not be ashamed; <sup>d</sup>but let him glorify God on this  
behalf.

17 For the time *is come* <sup>a</sup>that judgment must  
begin at the house of God: and <sup>b</sup>if it first begin  
at us, <sup>c</sup>what shall the end be of them that obey  
not the gospel of God?

18 <sup>d</sup>And if the righteous scarcely be saved,

when men shall revile you, and persecute you, and  
shall say all manner of evil against you falsely, for My  
sake." 2 Cor. xii. 10, "I take pleasure in infirmities, in  
reproaches, in necessities, in persecutions, in distresses  
for Christ's sake." James i. 12, "Blessed is the man that  
endureth temptation: for when he is tried, he shall re-  
ceive the crown of life, which the Lord hath promised  
to them that love Him." 1 Pet. ii. 19, "This is thank-  
worthy, if a man for conscience toward God endure  
grief, suffering wrongfully. 20, For what glory is it, if,  
when ye be buffeted for your faults, ye shall take it  
patiently? but if, when ye do well, and suffer for it,  
ye take it patiently, this is acceptable with God." iii. 14,  
"If ye suffer for righteousness' sake, happy *are ye*."

<sup>a</sup> 1 Pet. ii. 12, "—having your conversation honest  
among the Gentiles: that, whereas they speak against  
you as evil-doers, they may by *your* good works, which  
they shall behold, glorify God in the day of visitation."  
iii. 16, "—having a good conscience; that, whereas they  
speak evil of you, as of evil-doers, they may be ashamed  
that falsely accuse your good conversation in Christ."

<sup>b</sup> 1 Pet. ii. 20, on <sup>a</sup> above.

<sup>c</sup> 1 Thess. iv. 10, "We beseech you, brethren, 11, that  
ye study . . . to do your own business." 1 Timothy v. 13,  
[Of the younger widows:] "They learn to be idle,  
wandering about from house to house; and not only  
idle, but tattlers also and busybodies, speaking things  
which they ought not."

<sup>d</sup> Acts. v. 41, on <sup>a</sup> above.

<sup>a</sup> Isaiah x. 12, "When the Lord hath performed His  
whole work upon Mount Zion and on Jerusalem, I will  
punish the fruit of the stout heart of the king of Assy-  
ria, and the glory of his high looks." Jer. xxv. 29,  
"Lo, I begin to bring evil on the city which is called  
by My Name, and should ye be utterly unpunished?  
Ye shall not be unpunished: for I will call for a sword  
upon all the inhabitants of the earth, saith the Lord  
of hosts." xlix. 12, [The judgment of Edom:] "Thus  
saith the Lord; Behold, they [that is, the Jews] whose  
judgment *was* not to drink of the cup have assuredly  
drunken; and art thou he that shall altogether go un-  
punished? thou shalt not go unpunished, but thou shalt  
surely drink of it." Ezek. ix. 4, 6, [Of the inhabitants  
of Jerusalem:] "The Lord said . . . Slay utterly old  
and young, both maids, and little children, and women:  
but come not near any man upon whom is the mark;  
and begin at My sanctuary. Then they began at the  
ancient men which *were* before the house." Mal. iii. 5,  
"I will come near to you to judgment; and I will be a  
swift Witness against the sorcerers, &c., saith the Lord  
of hosts."

<sup>b</sup> Luke xxiii. 31, [Jesus, being led to be put to death,  
said:] "If they do these things in a green tree, what  
shall be done in the dry?"

where shall the ungodly and the sinner  
appear?

A. D.  
cir. 60.

19 Wherefore let them that suffer accord-  
ing to the will of God, <sup>a</sup>commit the keeping of their  
souls to Him in well-doing, as unto a faithful Creator.

## CHAPTER V.

1 *He exhorteth the elders to feed their flocks, 5 the younger  
to obey, 8 and all to be sober, watchful, and constant  
in the faith: 9 to resist the cruel adversary the devil.*

THE elders which are among you I exhort, who  
I am also <sup>a</sup>an elder, and <sup>b</sup>a witness of the suf-  
ferings of Christ, and also <sup>c</sup>a partaker of the glory  
that shall be revealed:

2 <sup>d</sup>Feed the flock of God <sup>e</sup>which is among you, taking the oversight thereof,

<sup>f</sup> Or, as much  
as in you is.

<sup>a</sup> Luke x. 12, [Of the city which receiveth not the  
seventy:] "It shall be more tolerable in that day for  
Sodom, than for that city." 14, [Of Chorazin, and  
Bethsaida:] "It shall be more tolerable for Tyre and  
Sidon at the judgment, than for you."

<sup>b</sup> Prov. xi. 31, "Behold, the righteous shall be recom-  
pensed in the earth: much more the wicked and the  
sinner." Luke xxiii. 31, on <sup>a</sup> above.

<sup>c</sup> Psa. xxxi. 6, "I trust in the Lord." Luke xxiii. 46,  
[On the cross:] "Jesus . . . said, Father, into Thy hands  
I commend My spirit: and having said thus, He gave  
up the ghost." 2 Tim. i. 12, [A reason why the apostle  
suffered afflictions for the gospel of Christ:] "For I . . .  
am persuaded that He is able to keep that which I have  
committed unto Him against that day."

CHAP. V.—<sup>a</sup> Philem. 9, "For love's sake I rather  
beseech thee, being such an one as Paul the aged, and  
now also a prisoner of Jesus Christ."

<sup>b</sup> Luke xxiv. 48, [Of His sufferings, rising from the  
dead, &c., Jesus said to the eleven:] "Ye are witnesses  
of these things." Acts i. 8, [To the same:] "Ye shall  
be witnesses unto Me both in Jerusalem, and in all  
Judea, and in Samaria, and unto the uttermost part of  
the earth." 21, [On choosing Matthias in the place of  
Judas, Peter said:] "Of these men which have com-  
panied with us all the time that the Lord Jesus went in  
and out among us . . . must one be ordained to be a wit-  
ness with us of His resurrection." v. 32, [Of the death,  
resurrection, &c., of Jesus, Peter said before the coun-  
cil:] "We are His witnesses of these things; and so  
is also the Holy Ghost." x. 39, [Peter preaching Christ  
to Cornelius and his company:] "We are witnesses of  
all things which He did both in the land of the Jews,  
and in Jerusalem; whom they [that is, the Jews] slew  
and hanged on a tree."

<sup>c</sup> Romans viii. 17, 18, on <sup>a</sup> page 583. Revelation i. 9,  
ibid.

<sup>d</sup> John xxi. 15, [With the eleven, after the resurrec-  
tion:] "Jesus saith to Simon Peter, Simon, son of  
Jonas, lovest thou Me more than these? He saith  
unto Him, Yea, Lord; Thou knowest that I love Thee.  
He saith unto him, Feed My lambs. He saith to him  
again the second time, Simon, son of Jonas, lovest thou  
Me? He saith unto Him, Yea, Lord; Thou knowest  
that I love Thee. He saith unto him, Feed My sheep.  
He saith unto him the third time, Simon, son of Jonas,  
lovest thou Me? Peter was grieved because He said  
unto him the third time, Lovest thou Me? And he  
said unto Him, Lord, Thou knowest all things; Thou  
knowest that I love Thee. Jesus saith unto him, Feed  
My sheep." Acts xx. 28, [Paul to the elders of Ephe-  
sus:] "Take heed . . . to all the flock, over the which  
the Holy Ghost hath made you overseers, to feed the  
church of God."



A. D.  
cir. 60.

'not by constraint, but willingly; <sup>1</sup>not for filthy lucre, but of a ready mind;

<sup>2</sup>Neither as <sup>3</sup>being <sup>4</sup>lords over <sup>5</sup>God's heritage, but <sup>6</sup>being ensamples to the flock.

4 And when <sup>7</sup>the chief Shepherd shall appear, ye shall receive <sup>8</sup>a crown of glory <sup>9</sup>that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, <sup>10</sup>all of you be subject one to another, and be clothed with humility: for <sup>11</sup>God resisteth the proud, and <sup>12</sup>giveth grace to the humble.

<sup>1</sup> 1 Cor. ix. 17, [Of preaching the gospel:] "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

<sup>2</sup> 1 Tim. iii. 3, [Qualification of a bishop:] "— not greedy of filthy lucre . . . not covetous." 8, [Qualification of deacons:] "— not greedy of filthy lucre." Tit. i. 7, id., [of a bishop.]

<sup>3</sup> Ezek. xxxiv. 4, [God reproving the shepherds of Israel:] "With force and with cruelty have ye ruled them." Matt. xx. 25, [Teaching the disciples to be lowly:] "Jesus . . . said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. but whosoever will be great among you, let him be your minister." 1 Cor. iii. 9; "We are labourers together with God." 2 Cor. i. 24, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

<sup>4</sup> Psa. xxxiii. 12, "Blessed is . . . the people whom He hath chosen for His Own inheritance." lxxiv. 2, "Remember Thy congregation, which Thou hast purchased of old; the rod of Zion inheritance, which Thou hast redeemed; this Mount Zion, wherein Thou hast dwelt."

<sup>5</sup> Phil. iii. 17, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." 2 Thess. iii. 9, [The apostle's reason for not being chargeable to them:] "— to make ourselves an ensample unto you to follow us." 1 Tim. iv. 12, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Titus ii. 7, "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."

<sup>6</sup> Heb. xiii. 20, "— our Lord Jesus, that great Shepherd of the sheep."

<sup>7</sup> 1 Cor. ix. 25, "They [that is, which run in a race] do it to obtain a corruptible crown; but we an incorruptible." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." James i. 12, [Of him that endureth temptation:] "He shall receive the crown of life, which the Lord hath promised to them that love Him."

<sup>8</sup> 1 Pet. i. 3, "God . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

<sup>9</sup> Romans xii. 10, "— in honour preferring one another." Eph. v. 21, "— submitting yourselves one to another in the fear of God." Phil. ii. 3, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." James iv. 6, id.

<sup>10</sup> Isa. lvii. 15, [God's promise to the penitent:] "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of

A. D.  
cir. 60.

6 <sup>1</sup>Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

7 <sup>2</sup>Casting all your care upon Him; for He careth for you.

8 <sup>3</sup>Be sober, be vigilant; because <sup>4</sup>your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 <sup>5</sup>Whom resist steadfast in the faith, <sup>6</sup>knowing that the same afflictions are accomplished in your brethren that are in the world.

the humble, and to revive the heart of the contrite ones." lxxvi. 2, [How the glorious God will be served:] "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word."

<sup>1</sup> James iv. 10, [Exhortation to repentance:] "Humble yourselves in the sight of the Lord, and He shall lift you up."

<sup>2</sup> Psa. xxxvii. 5, "Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass." lv. 22, "Cast thy burden upon the LORD, and He shall sustain thee: He shall never suffer the righteous to be moved." Matthew vi. 25, "I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Luke xii. 22, id. Luke xii. 11, [Christ teaching the disciples:] "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Phil. iv. 6, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Heb. xiii. 5, "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper."

<sup>3</sup> Luke xxi. 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." 36, "Watch ye therefore, and pray always." 1 Thess. v. 6, "Let us not sleep as do others; but let us watch and be sober." 1 Peter iv. 7, "Be ye . . . sober, and watch unto prayer."

<sup>4</sup> Job i. 7, [Of Satan among the sons of God:] "The LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it." ii. 2, id. Luke xxii. 31, "The Lord said, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Rev. xii. 12, [After the war in heaven between Michael and the dragon:] "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

<sup>5</sup> Eph. vi. 11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." James iv. 7, "Resist the devil, and he will flee from you."

<sup>6</sup> Acts xiv. 22, [Paul exhorting the disciples:] "We must through much tribulation enter into the kingdom of God." 1 Thess. iii. 3, "No man should be moved

A. D. 10 But the God of all grace, "who hath  
cir. 60. called us unto His eternal glory by Christ  
Jesus, after that ye have suffered "a while,  
"make you perfect, "stablish, strengthen, settle you.  
11 "To Him be glory and dominion forever and  
ever. Amen.

12 "By Silvanus, a faithful brother unto you, as  
I suppose, I have "written briefly, exhorting, and

testifying "that this is the true grace of A. D.  
God wherein ye stand. cir. 60.

13 The church that is at Babylon,  
elected together with you, saluteth you; and so  
doth "Marcus my son.

14 "Greet ye one another with a kiss of charity.  
"Peace be with you all that are in Christ Jesus.  
Amen.

## THE SECOND EPISTLE GENERAL

OR

# P E T E R .

### CHAPTER I.

1 *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding His Majesty, and by the testimony of the Father, and the prophets.*

A. D. 66. **S**IMON<sup>1</sup> Peter, a servant and an apos-  
tle of Jesus Christ, to them that have  
obtained "like precious faith with us

by these afflictions." 2 Tim. iii. 12, "All that will live  
godly in Christ Jesus shall suffer persecution." 1 Pet.  
ii. 21, "Christ . . suffered for us, leaving us an exam-  
ple, that ye should follow His steps."

"1 Cor. i. 9, "God is faithful, by whom ye were  
called unto the fellowship of His Son Jesus Christ our  
Lord." 1 Tim. vi. 12, "Lay hold on eternal life, where-  
unto thou art also called."

"2 Cor. iv. 17, "Our light affliction . . is but for a  
moment." 1 Pet. i. 6, "Ye greatly rejoice, though  
now for a season, if need be, ye are in heaviness through  
manifold temptations."

"Heb. xiii. 20, "The God of peace . . make you per-  
fect in every good work to do His will . . through Jesus  
Christ." Jude 24, "Now unto Him that is able to keep  
you from falling, and to present you faultless before  
the presence of His glory."

"2 Thess. ii. 16, "Now our Lord Jesus Christ Him-  
self, and God, even our Father . . stablish you in every  
good word and work." iii. 3, "The Lord . . shall stab-  
lish you, and keep you from evil."

"Rev. i. 6, id. 1 Pet. iv. 11, "— to whom be praise  
and dominion forever and ever. Amen."

"2 Cor. i. 19, "The Son of God, Jesus Christ . . was  
preached among you by us, even by me and Silvanus  
and Timotheus."

"Heb. xiii. 22, "I beseech you, brethren, suffer the  
word of exhortation: for I have written a letter unto  
you in few words."

"Acts xx. 24, [Paul to the elders of Ephesus:]  
"—the ministry, which I have received of the Lord  
Jesus, to testify the gospel of the grace of God." 1  
Corinthians xv. 1, "Brethren, I declare unto you  
the gospel . . wherein ye stand." 2 Peter i. 12, which  
see.

"Acts xii. 12, [Peter released from prison by an  
angel:] "He came to the house of Mary the mother  
of John, whose surname was Mark. 25, Barnabas and

through the righteousness "of God and A. D. 66.  
our Saviour Jesus Christ:

2 "Grace and peace be multiplied unto  
you through the knowledge of God, and  
of Jesus our Lord,

3 According as His divine power hath  
given unto us all things that pertain unto  
life and godliness, "through the know-  
ledge of Him "that hath called us "to glory and  
virtue:

4 "Whereby are given unto us exceeding great

Saul returned from Jerusalem, [that is, to Antioch,  
and took with them John, whose surname was Mark.]

"Romans xv. 16, "Salute one another with an holy  
kiss." 1 Corinthians xvi. 20, "Greet ye one another  
with an holy kiss." 2 Corinthians xiii. 12, id. 1 Thess.  
v. 26, id.

"Eph. vi. 23, "Peace be to the brethren, and love  
with faith, from God the Father and the Lord Jesus  
Christ."

CHAP. I.—Romans i. 11, "I long to see you . .  
that I may be comforted together with you by the  
mutual faith both of you and me." 2 Cor. iv. 13,  
"—having the same spirit of faith." Eph. iv. 4,  
"There is . . one faith." Titus i. 4, "Titus, mine own  
son after the common faith."

"Daniel iv. 1, "Nebuchadnezzar the king, unto all  
people . . Peace be multiplied unto you." vi. 25,  
"King Darius wrote unto all people, nations . . Peace  
be multiplied unto you." 1 Peter i. 2, "Grace unto  
you, and peace, be multiplied." Jude 2, "Mercy unto  
you, and peace, and love, be multiplied."

"John xvii. 3, "This is life eternal, that they might  
know Thee the only true God, and Jesus Christ, whom  
thou hast sent."

"1 Thess. ii. 12, "God . . hath called you unto His  
kingdom and glory." iv. 7, "God hath not called us  
unto uncleanness, but unto holiness." 2 Thess. ii. 13,  
"God hath from the beginning chosen you to salvation  
through sanctification of the Spirit and belief of the  
truth: whereunto He called you by our gospel, to the  
obtaining of the glory of our Lord Jesus Christ." 2 Tim.  
i. 8, "God . . hath saved us, and called us with an holy  
calling." 1 Peter ii. 9, "—Him who hath called you  
out of darkness into His marvellous light." iii. 9, [A  
reason for returning blessing for evil:] "Knowing  
that ye are thereunto called, that ye should inherit a  
blessing."

"2 Cor. vii. 1, "Having . . these promises, [that God

A.D. 66. and precious promises: that by these ye might be <sup>7</sup> partakers of the divine nature, <sup>8</sup> having escaped the corruption that is in the world through lust.

5 And beside this, <sup>6</sup> giving all diligence, add to your faith virtue; and to virtue <sup>7</sup> knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly-kindness; and <sup>8</sup> to brotherly-kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be <sup>9</sup> barren nor unfruitful in the knowledge of our Lord Jesus <sup>10</sup> Christ.

9 But he that lacketh these things <sup>10</sup> is blind, and cannot see afar off, and hath forgotten that he was <sup>11</sup> purged from his old sins.

would dwell in them, and be their God, &c.] dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

<sup>2</sup> 2 Cor. iii. 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.*" Ephesians iv. 24, "The new man . . . after God is created in righteousness and true holiness." Hebrews xii. 10, "He [that is, the Father of spirits, chasteneth us] for our profit, that we might be partakers of His holiness." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

<sup>3</sup> 2 Peter ii. 18, [Of false teachers:] "They allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error. 20, If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

<sup>4</sup> 2 Peter iii. 18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

<sup>5</sup> 1 Peter iii. 7, "Ye husbands, dwell with *them* [that is, their wives] according to knowledge."

<sup>6</sup> Gal. vi. 10, "As we have . . . opportunity, let us do good unto all *men*, especially unto them who are of the household of faith." 1 Thess. iii. 12, "The Lord make you to increase and abound in love one toward another, and toward all *men*, even as we do toward you." v. 15, "Ever follow that which is good, both among yourselves, and to all *men*." 1 John iv. 21, "This commandment have we from Him, That he who loveth God love his brother also."

<sup>7</sup> John xv. 1, [Jesus said:] "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Titus iii. 14, "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

<sup>8</sup> 1 John ii. 9, "He that saith he is in the light, and hateth his brother, is in darkness even until now. 11, But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

<sup>9</sup> Eph. v. 25, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." Heb. ix. 13,

10 Wherefore the rather, brethren, <sup>11</sup> give diligence <sup>12</sup> to make your calling and election sure: for if ye do these things, <sup>13</sup> ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore <sup>13</sup> I will not be negligent to put you always in remembrance of these things, <sup>14</sup> though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, <sup>14</sup> as long as I am in this tabernacle, <sup>15</sup> to stir you up by putting you in remembrance;

14 "Knowing that shortly I must put off *this* my tabernacle, even as <sup>15</sup> our Lord Jesus Christ hath showed me.

"If the blood of bulls . . . sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" 1 John i. 7, "If we walk in the light, as He [that is, God] is in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin."

<sup>1</sup> 1 John iii. 19, [Of loving in deed and in truth:] "Hereby we know that we are of the truth, and shall assure our hearts before Him."

<sup>2</sup> 2 Pet. iii. 17, on <sup>3</sup> below.

<sup>4</sup> Rom. xv. 14, "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God." Phil. iii. 1, "To write the same things to you, to me indeed is not grievous, but for you *it is safe*." 2 Peter iii. 1, "This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance." 1 John ii. 21, "I have not written unto you because ye know not the truth, but because ye know *it*." Jude 5, [Of the punishment of the Jews of old, &c.:] "I will therefore put you in remembrance, though ye once knew *this*."

<sup>1</sup> 1 Pet. v. 12, "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." 2 Peter iii. 17, "Seeing ye know *these things* before, beware lest ye also . . . fall from your own steadfastness."

<sup>2</sup> 2 Cor. v. 1, "We know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 4, We that are in *this* tabernacle do groan, being burdened."

<sup>3</sup> 2 Pet. iii. 1, on <sup>4</sup> above.

<sup>5</sup> See Deut. iv. 21, "The LORD . . . sware that I [Moses] should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: but I must die in this land." xxxi. 14, "The LORD said unto Moses, Behold, thy days approach that thou must die." 2 Tim. iv. 6, "I am now ready to be offered, and the time of my departure is at hand."

<sup>6</sup> John xxi. 18, [Jesus said to Peter:] "When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God."



A.D. 66. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but <sup>5</sup> were eye-witnesses of His Majesty.

17 For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, <sup>6</sup> This is My beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with Him in <sup>7</sup> the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto <sup>8</sup> a light that shineth in a dark place, until the day

<sup>9</sup> 1 Cor. i. 17, "Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." ii. 1, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 4, And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 2 Corinthians ii. 17, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." iv. 1, "We . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully."

<sup>10</sup> Matthew xvii. 1, "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Mark ix. 2, 3, id. John i. 14, [Of the Word made flesh:] "We beheld His glory, the glory as of the only Begotten of the Father." 1 John i. 1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us." iv. 14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

<sup>11</sup> Matt. iii. 17, with Mark i. 11, and Luke iii. 22, id., [said when Jesus was baptized.] Matt. xvi. 5, with Mark ix. 7, and Luke ix. 35, id., [said when he was transfigured.]

<sup>12</sup> Matt. xvii. 6, [Of the same subject:] "When the disciples heard it, they fell on their face, and were sore afraid." See Exod. iii. 5, [The Lord appearing to Moses in a burning bush:] "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Josh. v. 15, [Near Jericho:] "The Captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

<sup>13</sup> Psalm cxix. 105, "Thy word is a lamp unto my feet, and a light unto my path." John v. 35, [Of John the Baptist:] "He was a burning and a shining light."

<sup>14</sup> Rev. ii. 28, [Of him that overcometh:] "I will give him the morning star." xxii. 16, [Jesus speaking of Himself:] "I am . . . the bright and morning Star." See

dawn, and <sup>15</sup> the day-star arise in your A.D. 66. hearts:

20 Knowing this first, that <sup>16</sup> no prophecy of the Scripture is of any private interpretation.

21 For <sup>17</sup> the prophecy came not <sup>18</sup> in old time by the will of man: <sup>19</sup> but holy men of God spake <sup>20</sup> as they were moved by the Holy Ghost.

## CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT <sup>21</sup> there were false prophets also among the people, even as <sup>22</sup> there shall be false teachers among you, who privily shall bring in damnable

2 Cor. iv. 4, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them. 6, For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

<sup>23</sup> Rom. xii. 6, "Having . . . gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith," &c.

<sup>24</sup> 2 Tim. iii. 16, "All Scripture is given by inspiration of God." 1 Peter i. 10, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow."

<sup>25</sup> 2 Sam. xxiii. 1, [Just before his death:] "The sweet psalmist of Israel said, The Spirit of the LORD spake by Me, and His word was in my tongue." Luke i. 68, 70, "The Lord God of Israel . . . spake by the mouth of His holy prophets, which have been since the world began." Acts i. 16, [Peter, with the ten, choosing an apostle in the place of Judas:] "This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." iii. 18, [Peter, with John, to the Jews:] "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled."

CHAP. II.—<sup>26</sup> Deut. xiii. 1, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."

<sup>27</sup> Matthew xxiv. 11, "Many false prophets shall rise, and shall deceive many." Acts xx. 30, [Paul to the elders of the church of Ephesus:] "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 1 Cor. xi. 19, "There must be also heresies among you, that they which are approved may be made manifest among you." 1 Timothy iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 2 Tim. iii. 1, "In the last days perilous

A.D. 66. heresies, even <sup>a</sup>denying the Lord <sup>a</sup>that bought them, <sup>a</sup>and bring upon themselves swift destruction.

1 Cor. <sup>1</sup>last-  
erious ways,  
as some co-  
pious read.  
2 And many shall follow their <sup>1</sup>per-  
nicious ways; by reason of whom the  
way of truth shall be evil spoken of.

3 And <sup>7</sup>through covetousness shall they with  
feigned words <sup>6</sup>make merchandise of you: <sup>8</sup>whose  
judgment now of a long time lingereth not, and  
their damnation slumbereth not.

4 For if God spared not <sup>4</sup>the angels <sup>4</sup>that  
sinned, but <sup>1</sup>cast them down to hell, and delivered

times shall come. For men shall be lovers of their own  
selves, <sup>5</sup>having a form of godliness, but denying the  
power thereof." 1 John iv. 1, "Believe not every  
spirit, but try the spirits whether they are of God: be-  
cause many false prophets are gone out into the world.  
3, Every spirit that confesseth not that Jesus Christ is  
come in the flesh is not of God: and this is that *spirit*  
of antichrist, whereof ye have heard that it should  
come; and even now already is it in the world." Jude  
17, "Remember. . how that they [that is, the apostles]  
told you there should be mockers in the last time, who  
should walk after their own ungodly lusts."

<sup>a</sup> Jude 4, on "below.

<sup>a</sup> 1 Cor. vi. 20, [Of Christians, the temple of the Holy  
Ghost:] "Ye are bought with a price." Gal. iii. 13,  
"Christ hath redeemed us from the curse of the law,  
being made a curse for us." Eph. i. 7, "We have re-  
demption [that is, in the Beloved] through His blood,  
the forgiveness of sins." Heb. x. 28, "He that despised  
Moses' law died without mercy under two or three  
witnesses: of how much sorer punishment, suppose ye,  
shall he be thought worthy, who hath trodden under  
foot the Son of God, and hath counted the blood of the  
covenant, wherewith he was sanctified, an unholy thing,  
and hath done despite unto the Spirit of grace?" 1 Pet.  
i. 18, "Ye know that ye were not redeemed with cor-  
ruptible things, as silver and gold. . . but with the pre-  
cious blood of Christ." Rev. v. 9, [The four beasts and  
the elders praising the Lamb:] "Thou wast slain, and  
hast redeemed us to God by Thy blood out of every  
kindred, and tongue, and people, and nation."

<sup>a</sup> Phil. iii. 19, [Of the enemies of the cross of Christ:]  
"Whose end is destruction."

<sup>a</sup> Romans xvi. 18, [Of those who cause divisions:]  
"They that are such serve not our Lord Jesus Christ,  
but their own belly; and by good words and fair  
speeches deceive the hearts of the simple." 2 Cor.  
xii. 17, "Did I make a gain of you by any of them  
whom I sent unto you? . . Did Titus make a gain of  
you? walked we not in the same spirit? *walked we not*  
*in the same steps?*" 1 Tim. vi. 5, [Of new fangled  
teachers:] "—men of corrupt minds, and destitute of  
the truth, supposing that gain is godliness." Tit. i. 10,  
"There are many unruly and vain talkers and deceiv-  
ers. . teaching things which they ought not, for filthy  
lucres sake."

<sup>a</sup> 2 Cor. ii. 17, "Many. . corrupt the word of God."  
2 Peter i. 16, "We have not followed cunningly de-  
vised fables, when we made known unto you the power  
and coming of our Lord Jesus Christ."

<sup>a</sup> Deut. xxxii. 35, [Moses setting forth God's ven-  
geance:] "To Me *belongeth* vengeance, and recom-  
pense; their foot shall slide in *due* time: for the day  
of their calamity is at hand, and the things that shall  
come upon them make haste." Jude 4, on "below.  
14, "Behold, the Lord cometh with ten thousand of  
His saints, to execute judgment upon all, and to con-

them into chains of darkness, to be re- A.D. 66.  
served unto judgment;

5 And spared not the old world, but saved  
"Noah the eighth *person*, "a preacher of righte-  
ousness, <sup>6</sup>bringing in the flood upon the world of  
the ungodly;

6 And <sup>7</sup>turning the cities of Sodom and Go-  
morrah into ashes condemned them with an over-  
throw, <sup>7</sup>making them an ensample unto those that  
after should live ungodly;

7 And <sup>7</sup>delivered just Lot, vexed with the filthy  
conversation of the wicked:

vince all that are ungodly among them of all their  
ungodly deeds which they have ungodly committed,  
and of all their hard *speeches* which ungodly sinners  
have spoken against Him. . Their mouth speaketh  
great swelling words, having men's persons in admira-  
tion because of advantage."

<sup>a</sup> Job iv. 18, "His angels He charged with folly."  
Jude 6, "The angels which kept not their first estate,  
but left their own habitation, He hath reserved in ever-  
lasting chains under darkness unto the judgment of the  
great day."

<sup>a</sup> John viii. 44, "The devil. . abode not in the truth,  
because there is no truth in him." 1 John iii. 8, "The  
devil sinneth from the beginning."

<sup>a</sup> Luke viii. 31, [Of the many devils commanded by  
Christ to come out of the man of Gadara:] "They be-  
sought Him that He would not command them to go  
out into the deep." Rev. xx. 1, "I saw an angel come  
down from heaven, having the key of the bottomless  
pit and a great chain in his hand. And he laid hold  
on the dragon, that old serpent, which is the devil, and  
Satan. . and cast him into the bottomless pit, and shut  
him up." [NOTE. "The deep," and "bottomless pit,"  
in these two references, are translated from the same  
Greek word.]

<sup>a</sup> Gen. vii. 1, "The LORD said unto Noah, Come  
thou and all thy house into the ark; for thee have I  
seen righteous before Me in this generation. 7, And  
Noah went in, and his sons, and his wife, and his sons'  
wives with him, into the ark, because of the waters of  
the flood. 23, And Noah only remained *alive*, and  
they that were with him in the ark." Heb. xi. 7, "By  
faith Noah, being warned of God of things not seen as  
yet, moved with fear, prepared an ark to the saving of  
his house; by the which he condemned the world, and  
became heir of the righteousness which is by faith."  
1 Peter iii. 20, "In the days of Noah, while the ark  
was a preparing. . few, that is, eight souls were saved  
by water."

<sup>a</sup> 1 Peter iii. 18, "By the Spirit. . He [that is,  
Christ] went and preached unto the spirits in  
prison."

<sup>a</sup> 2 Peter iii. 6, "The world that then was, [that is,  
was of old,] being overflowed with water, perished."

<sup>a</sup> Genesis xix. 24, "The LORD rained upon Sodom  
and upon Gomorrah brimstone and fire from the  
LORD out of heaven; and He overthrew those cities."  
Deut. xxix. 23, "Sodom and Gomorrah. . the LORD  
overthrew in His anger, and in His wrath." Jude 7,  
on "below.

<sup>a</sup> Numb. xxvi. 10, [Of Korah and his company, swal-  
lowed up in the earth, for striving against the LORD:]  
"They became a sign."

<sup>a</sup> Gen. xix. 15, "The angels hastened Lot, saying,  
Arise. . lest thou be consumed in the iniquity of the  
city, 16, . . and they brought him forth, and set him  
without the city."

A.D. 66. 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly "them that walk after the flesh in the lust of uncleanness, and despise government.

<sup>9 Or, dominion.</sup> Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11 Whereas "angels, which are greater in power and might, bring not railing accusation <sup>9 Some read, against themselves.</sup> against them before the Lord.

12 But these, "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

\* Psalm cxix. 139, "My zeal hath consumed me, because mine enemies have forgotten Thy words. 158, I beheld the transgressors, and was grieved; because they kept not Thy word." Ezek. ix. 4, "The LORD said . . . Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

\* Psa. xxxiv. 17, "The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. . . Many are the afflictions of the righteous: but the LORD delivereth him out of them all." 1 Cor. x. 13, "God . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

\* Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 7, Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8, Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 10, But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves: 16, walking after their own lusts; and their mouth speaketh great swelling words."

\* Jude 8, on the last reference.

\* Jude 9, "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

\* Jer. xii. 3, "[The prophet, complaining of the prosperity of the wicked, by faith seeth their ruin:] "O LORD . . . pull them out like sheep for the slaughter, and prepare them for the day of slaughter." Jude 10, on "above."

\* Phil. iii. 19, "[Of the enemies of the cross of Christ:] "Whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things."

\* See Rom. xiii. 13, "Let us walk honestly, as in the

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness those that were clean escaped from them who live in error. <sup>6 Or, for a little, or, a while, as some read.</sup>

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

day; not in rioting and drunkenness, not in chambering and wantonness."

\* Jude 11, "Woe unto them! for they . . . ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12, These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; 13, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

\* 1 Cor. xi. 20, "[Of profaning with their own feasts the Lord's supper:] "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken."

\* Jude 11, on "above."

\* Numb. xxii. 5, [Balak sending for Balaam to curse Israel, whom God had blessed:] "He sent messengers therefore unto Balaam the son of Beor. 7, And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak." [This message is refused by Balaam: then a second is sent.] 21, "And Balaam . . . saddled his ass, and went with the princes of Moab. 23, And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 28, And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Jude 11, on "above."

\* Jude 12, 13, on "above."

\* Jude 16, on "above."

\* Verse 20. Acts ii. 40, [Peter, with the eleven, preaching on the day of Pentecost:] "Save yourselves from this untoward generation." 2 Pet. i. 4, "—having escaped the corruption that is in the world through lust."

\* Gal. v. 13, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh." 1 Peter ii. 16, "—as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

\* John viii. 34, "Whosoever committeth sin is the servant of sin." Rom. vi. 16, "Know ye not, that to



A.D. 66. 20 For <sup>a</sup>if after they <sup>1</sup>have escaped the pollutions of the world <sup>m</sup>through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For <sup>a</sup>it had been better for them not to have known the way of righteousness, than, after they have known <sup>it</sup>, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, <sup>a</sup>The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

## CHAPTER III.

1 *He assureth them of the certainty of Christ's coming to judgment, against those scornors who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life:*

whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

<sup>a</sup> Matt. xii. 43, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Luke xi. 24-26, id. Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

<sup>1</sup> Verse 18. 2 Peter i. 4, on <sup>a</sup> above.

<sup>m</sup> 2 Pet. i. 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

<sup>a</sup> Luke xii. 47, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." John ix. 41, [To some of the Pharisees:] "Jesus said. . . If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." xv. 22, [Of them who hated both Christ and the Father:] "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. . . If I had not done among them the works which none other man did, they had not had sin."

<sup>a</sup> Prov. xxvi. 11, "As a dog returneth to his vomit, so a fool returneth to his folly."

CHAP. III.—<sup>a</sup> 2 Peter i. 13, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

<sup>1</sup> Jude 17, "Beloved, remember ye the words which

15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now A.D. 66. write unto you; in both which <sup>a</sup>I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, <sup>b</sup>and of the commandment of us the apostles of the Lord and Saviour:

3 <sup>c</sup>Knowing this first, that there shall come in the last days scoffers, <sup>d</sup>walking after their own lusts,

4 And saying, <sup>e</sup>Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that <sup>f</sup>by the word of God the heavens were of old, and <sup>g</sup>the earth <sup>1</sup>standing out of the water <sup>1</sup>er. consisting, and in the water:

6 <sup>a</sup>Whereby the world that then was, being overflowed with water, perished:

were spoken before of the apostles of our Lord Jesus Christ; 18, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

<sup>1</sup> 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 2 Tim. iii. 1, "In the last days perilous times shall come."

Jude 18, on the last reference.

<sup>a</sup> 2 Peter ii. 9, "The Lord knoweth how . . to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness."

<sup>b</sup> Isa. v. 18, "Woe unto them . . that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." Jer. xvii. 15, [The prophet complaining of the mockers of his prophecy:] "Behold, they say unto me, Where is the word of the LORD? let it come now." Ezek. xii. 21, "The word of the LORD came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 27, Behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." Matthew xxiv. 48, [Said by the evil servant who should have been watching:] "My lord delayeth his coming." Luke xii. 45, id.

<sup>c</sup> Gen. i. 6, "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters . . and it was so. 9, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Psalm xxxiii. 6, "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." Heb. xi. 3, "Through faith we understand that the worlds were framed by the word of God."

<sup>d</sup> Psa. xxiv. 1, "The earth is the LORD's . . for He hath founded it upon the seas, and established it upon the floods." cxxxvi. 6, "— Him that stretched out the earth above the waters." Col. i. 17, [Of the Son of God:] "By Him all things consist:" [<sup>1</sup>standing out," in the text, and "consist," in this last reference, are both translated from the same Greek word.]

<sup>a</sup> Gen. vii. 11, [Of the flood:] "The same day were all the fountains of the great deep broken up, and the

A.D. 66. <sup>7</sup> But 'the heavens and the earth, which are now, by the same word are kept in store, reserved unto <sup>6</sup> fire against the day of judgment and perdition of ungodly men.

<sup>8</sup> But, beloved, be not ignorant of this one thing, that one day <sup>is</sup> with the Lord as a thousand years, and <sup>1</sup> a thousand years as one day.

<sup>9</sup> "The Lord is not slack concerning His promise, as some men count slackness; but <sup>1</sup> is long-suffering to us-ward, <sup>2</sup> not willing that any should perish, but <sup>3</sup> that all should come to repentance.

<sup>10</sup> But <sup>2</sup> the day of the Lord will come as a thief in the night; in the which <sup>1</sup> the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the

windows of heaven were opened. <sup>21</sup> And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that *was* in the dry land, died . . . and Noah only remained *alive*, and they that *were* with him in the ark." 2 Pet. ii. 4, "God . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

<sup>1</sup> Verse 10.

<sup>2</sup> Matt. xxv. 41, [A description of the last judgment, the King speaking:] "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." 2 Thess. i. 8, [Of the same:] "—in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

<sup>1</sup> Psa. xc. 4, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

<sup>2</sup> Hab. ii. 3, [The Lord answering the prophet:] "The vision is yet for an appointed time, but in the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Heb. x. 37, [Exhorting to patience:] "Yet a little while, and He that shall come will come, and will not tarry."

<sup>3</sup> Verse 15. Isa. xxx. 18, "Therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you." 1 Pet. iii. 20, "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

<sup>4</sup> Ezek. xviii. 23, "Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? <sup>32</sup> For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *your-selves*, and live ye." xxxiii. 11, "As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

<sup>5</sup> Rom. ii. 4, [Of him who judgeth another in what he himself condemns:] "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" 1 Tim. ii. 3, "God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth."

<sup>6</sup> Matt. xxiv. 43, "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

works that are therein shall be burned A.D. 66. up.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be <sup>1</sup> in all holy conversation and godliness,

<sup>12</sup> 'Looking for and <sup>2</sup>hasting unto the coming of the day of God, wherein the heavens being on fire shall <sup>1</sup>be dissolved, and the elements <sup>2</sup>shall melt with fervent heat?

<sup>2</sup> Or, hastening the coming.

<sup>13</sup> Nevertheless we, according to His promise, look for <sup>2</sup>new heavens and a new earth, wherein dwelleth righteousness.

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent <sup>1</sup>that ye may be found of Him in peace, without spot, and blameless.

Luke xii. 39, 40, id. 1 Thess. v. 2, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Rev. iii. 1, 3, "Unto the angel of the church in Sardis write . . . Hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." xvi. 15, "Behold, I come as a thief."

<sup>1</sup> Psa. cii. 26, [Of the earth and the heavens:] "They shall perish . . . yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." Heb. i. 11, 12, id. Isa. li. 6, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." Matt. xxiv. 35, "Heaven and earth shall pass away." Mark xiii. 31, id. Rom. viii. 20, "The creature was made subject to vanity." Rev. xx. 11, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." xxi. 1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

<sup>1</sup> 1 Pet. i. 15, "Be ye holy in all manner of conversation."

<sup>1</sup> 1 Cor. i. 7, "— waiting for the coming of our Lord Jesus Christ." Tit. ii. 13, "— looking for . . the glorious appearing of the great God and our Saviour Jesus Christ."

<sup>2</sup> Psa. l. 3, [Of the majesty of God in the church:] "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Isa. xxxiv. 4, [Of God revenging His church:] "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree."

<sup>3</sup> Verse 10. Mic. i. 4, [Of the wrath of God for idolatry:] "The mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire."

<sup>4</sup> Isa. lxi. 17, "Behold, I create new heavens and a new earth." lxvi. 22, "As the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain." Rev. xxi. 1, "I saw a new heaven and a new earth. <sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life."

<sup>5</sup> 1 Cor. i. 7, "Our Lord Jesus Christ . . shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ." xv. 58, "Be ye steadfast, unmovable, always abounding in the work of the Lord." Phil. i. 9, "This I pray . . that ye may be sincere and without offence till the day of Christ."

A.D. 66. 15 And account that <sup>a</sup> the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, <sup>a</sup> speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the

other scriptures, unto their own destruction. A.D. 66.

17 Ye therefore, beloved, <sup>a</sup> seeing ye know *these things* before, <sup>b</sup> beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 <sup>a</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. <sup>a</sup> To Him be glory both now and forever. Amen.

## THE FIRST EPISTLE GENERAL

OF

## J O H N .

## CHAPTER I.

1 *He describeth the Person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

1 Thess. iii. 12, "The Lord make you to increase and abound in love . . . to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." v. 23, "*I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."  
<sup>a</sup> Verse 9. Rom. ii. 4, on <sup>a</sup> above. 1 Pet. iii. 20, on <sup>a</sup> above.

<sup>a</sup> Rom. viii. 19, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." 1 Cor. xv. 24, [Of the resurrection:] "Then *cometh* the end, when He [that is, Christ] shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." 1 Thess. iv. 15, "This we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep."

<sup>a</sup> Mark xiii. 23, [Jesus telling some of His disciples of the destruction of Jerusalem, &c.:] "Take ye heed: behold, I have foretold you all things." 2 Pet. i. 12, "I will not be negligent to put you always in remembrance of these things, [faith, virtue, &c.] though ye know *them*, and be established in the present truth."

<sup>a</sup> Eph. iv. 14, [A reason why God gave apostles, prophets, &c.:] "— that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15, but speaking the truth in love, may grow up into Him in all things, which is the Head, *even* Christ." 2 Pet. i. 10, "Give diligence to make your calling and election sure: for if ye do these things, [that is, faith, virtue, &c.,] ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." ii. 18, [Of false teachers:] "They allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error."

<sup>a</sup> Eph. iv. 15, on the last reference. 1 Pet. ii. 2, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

**T**HAT <sup>a</sup> which was from the beginning, <sup>a</sup> After which we have heard, which we have seen with our eyes, <sup>b</sup> which we have looked upon, and our hands have handled, of the Word of life: A.D. 90.

2 (For <sup>a</sup> the life <sup>a</sup> was manifested, and we have seen *it*, <sup>a</sup> and bear witness, <sup>a</sup> and show unto you

<sup>a</sup> 2 Tim. iv. 18, "The Lord . . . to whom *be* glory forever and ever. Amen." Rev. i. 6, [Of Jesus Christ:] "To Him *be* glory and dominion forever and ever. Amen."

CHAP. I.—<sup>a</sup> John i. 1, on <sup>a</sup> below. 1 John ii. 13, [Of Jesus Christ:] "— Him *that is* from the beginning."

<sup>a</sup> John i. 14, [Of the Word made flesh:] "We beheld His glory, the glory as of the only Begotten of the Father." 2 Pet. i. 16, [Referring to the transfiguration of our Lord Jesus Christ:] "We . . . were eye-witnesses of His majesty." 1 John iv. 14, "We have seen and do testify that the Father sent the Son *to be* the Saviour of the world."

<sup>a</sup> Luke xxiv. 39, [Jesus appearing to the ten, Thomas not being there, after the resurrection:] "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." John xx. 26, "Again His disciples were within, and Thomas with them . . . then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust *it* into My side: and be not faithless, but believing."

<sup>a</sup> John i. 4, [Of the Word:] "In Him was life; and the life was the light of men." xi. 25, "Jesus said . . . I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." xiv. 6, [Jesus said:] "I am the way, the truth, and the life."

<sup>a</sup> Romans xvi. 25, "The mystery, which was kept secret since the world began . . . now is made manifest." 1 Timothy iii. 16, "God was manifest in the flesh." 1 John iii. 5, "He was manifested to take away our sins."

<sup>a</sup> John xxi. 24, [Of John himself:] "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." Acts ii. 32, [Peter, with the eleven, preaching on the day of Pentecost:] "This Jesus hath God raised up, whereof we all are witnesses."

<sup>a</sup> 1 John v. 20, "We know that the Son of God is come, and hath given us an understanding, that we may



After that eternal life, <sup>A</sup> which was with the Father, and was manifested unto us; After A.D. 90.

3 "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly <sup>A</sup> our fellowship is with the Father, and with His Son Jesus Christ.

4 And these things write we unto you, <sup>t</sup> that your joy may be full.

5 "This then is the message which we have heard of Him, and declare unto you, that <sup>A</sup> God is light, and in Him is no darkness at all.

6 "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as He is in the light, we have fellowship one with another, and <sup>2</sup> the blood of Jesus Christ His Son cleanseth us from all sin.

know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

<sup>A</sup> John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God."

<sup>t</sup> Acts iv. 20, [Peter, with John, before the council for preaching Jesus, and healing in His Name:] "We cannot but speak the things which we have seen and heard."

<sup>A</sup> John xvii. 20, [Christ, with the eleven, praying to the Father:] "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." 1 Cor. i. 9, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." 1 John ii. 24, "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

<sup>t</sup> John xv. 11, [Christ comforting the eleven with the consolation and mutual love between Himself and His members:] "These things have I spoken unto you, that My joy might remain in you, and *that* your joy might be full." xvi. 24, [To the same:] "Ask, and ye shall receive, that your joy may be full." 2 John 12, "I trust to come unto you, and speak face to face, that our joy may be full."

<sup>A</sup> 1 John iii. 11, "This is the message that ye heard from the beginning, that we should love one another."

<sup>t</sup> John i. 9, [Of the Word:] "That was the true Light, which lighteth every man that cometh into the world." viii. 12, [Jesus preaching:] "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." ix. 5, [Jesus said:] "As long as I am in the world, I am the Light of the world." xii. 35, [Having just foretold His death:] "Then Jesus said... Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36, While ye have light, believe in the light, that ye may be the children of light."

<sup>2</sup> 2 Cor. vi. 14, "What communion hath light with darkness?" 1 John ii. 4, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

<sup>A</sup> 1 Cor. vi. 11, "Ye are washed... ye are sanctified... ye are justified in the Name of the Lord Jesus." Eph. i. 7, "We have redemption [that is, in the Beloved]

8 "If we say that we have no sin, we deceive ourselves," and the truth is not in us.

9 "If we confess our sins, He is faithful and just to forgive us *our* sins, and to <sup>t</sup> cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

## CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep His commandments, 9 to love our brethren, 15 and not to love the world.* 18 *We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith and holiness of life.*

**M**Y little children, these things write I unto you, that ye sin not. And if any man sin, <sup>A</sup> we have an Advocate with the Father, Jesus Christ the Righteous:

2 And <sup>B</sup> He is the propitiation for our sins: and

through His blood, the forgiveness of sins." Hebrews ix. 13, "If the blood of bulls, &c., sanctifieth to the purifying of the flesh: how much more shall the blood of Christ... purge your conscience from dead works to serve the living God?" 1 Peter i. 18, "Ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 John ii. 2, which see. Rev. i. 5, "Jesus Christ... loved us, and washed us from our sins in His Own blood."

<sup>A</sup> 1 Kings viii. 46, "There is no man that sinneth not." 2 Chron. vi. 36, id. Job ix. 2, "How should man be just with God?" xv. 14, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" xxv. 4, "How... can man be justified with God? or how can he be clean that is born of a woman?" Prov. xx. 9, "Who can say, I have made my heart clean, I am pure from my sin?" Eccles. vii. 20, "There is not a just man upon earth, that doeth good, and sinneth not." James iii. 2, "In many things we offend all."

<sup>t</sup> 1 John ii. 4, which see.

<sup>A</sup> Psa. xxxiii. 5, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin." Prov. xxviii. 13, "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy."

<sup>2</sup> Verse 7. Psalm l. 2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

CHAP. II.—Rom. viii. 34, "Christ... maketh intercession for us." 1 Tim. ii. 5, "There is... one Mediator between God and men, the Man Christ Jesus." Heb. vii. 25, [Of Christ our High Priest:] "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." ix. 24, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

<sup>A</sup> Rom. iii. 25, [Of Christ Jesus:] "Whom God hath set forth to be a propitiation through faith in His blood... for the remission of sins that are past." 2 Cor. v. 18, "God... hath reconciled us to Himself by Jesus Christ." 1 John i. 7, "The blood of Jesus Christ cleanseth us

After A.D. 90. not for ours only, but <sup>also</sup> for the *sins* of the whole world.

3 And hereby we do know that we know Him, if we keep His commandments.

4 <sup>He</sup> that saith, I know Him, and keepeth not His commandments, <sup>is</sup> a liar, and the truth is not in him.

5 But <sup>whoso</sup> keepeth His word, <sup>in</sup> him verily is the love of God perfected: <sup>hereby</sup> know we that we are in Him.

6 <sup>He</sup> that saith he abideth in Him <sup>ought</sup> himself also so to walk, even as He walked.

7 Brethren, I write no new commandment unto you, but an old commandment <sup>which</sup> ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, <sup>a</sup> new commandment I write unto you, which thing is true in Him and in you: <sup>be-</sup>

from all sin." iv. 10, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

<sup>John</sup> i. 29, [John [the Baptist] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." iv. 42, [Of the Samaritans who believed in Christ:] "We . . . know that This is indeed the Christ, the Saviour of the world." xi. 51, "Being high priest that year, he [that is, Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." 1 John iv. 14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

<sup>1</sup> John i. 6, "If we say that we have fellowship with Him, [that is, God], and walk in darkness, we lie, and do not the truth." iv. 20, "If a man say, I love God, and hateth his brother, he is a liar."

<sup>1</sup> John i. 8, which see.

<sup>John</sup> xiv. 21, [Jesus said:] "He that hath My commandments, and keepeth them, he it is that loveth Me: and He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. 23, If a man love Me, he will keep My words: and My Father will love him, and He will come unto him, and make Our abode with him."

<sup>1</sup> John iv. 12, "If we love one another, God dwelleth in us, and His love is perfected in us."

<sup>1</sup> John iv. 13, "Hereby know we that we dwell in Him, [that is, God], and He in us, because He hath given us of His Spirit."

<sup>John</sup> xv. 4, [Jesus said:] "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

<sup>Matt.</sup> xi. 29, [Jesus said:] "I am meek and lowly in heart." John xiii. 15, [Jesus, having washed the disciples' feet, said:] "I have given you an example, that ye should do as I have done to you." 1 Peter ii. 21, "Christ also suffered for us, leaving us an example, that ye should follow His steps."

<sup>2</sup> John 5, "I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

<sup>1</sup> John xiii. 11, on <sup>m</sup>, page 594. 2 John 5, on the last reference.

<sup>John</sup> xiii. 34, [Jesus addressing the eleven:] "A new commandment I give unto you, That ye love one

another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." xv. 12, "This is My commandment, That ye love one another, as I have loved you."

<sup>Rom.</sup> xiii. 12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Eph. v. 8, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 8, Let us, who are of the day, be sober, putting on the breastplate of faith and love."

<sup>John</sup> i. 9, on <sup>m</sup>, page 594. viii. 12, *ibid.* xii. 35, *ibid.*

<sup>1</sup> Cor. xiii. 2, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 2 Peter i. 9, "He that lacketh these things [faith, knowledge, &c.] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 1 John iii. 14, "He that loveth not his brother abideth in death. 15, Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

<sup>1</sup> John iii. 14, "We know that we have passed from death unto life, because we love the brethren."

<sup>2</sup> Peter i. 10, "If ye do these things, [that is, faith, knowledge, &c.], ye shall never fall." <sup>John</sup> xii. 35, [Having just foretold His death, Jesus said:] "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

<sup>Luke</sup> xxiv. 46, [Christ addressing the apostles after His resurrection:] "Thus it behooved . . . that repentance and remission of sins should be preached in His Name among all nations." Acts iv. 12, [Peter, with John, confessing Christ before the council:] "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." x. 43, [Peter preaching Christ to Cornelius and his company:] "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins." xiii. 38, [Paul preaching at Antioch that Jesus is Christ:] "Through this Man is preached unto you the forgiveness of sins." 1 John i. 7, on <sup>a</sup> above.

<sup>1</sup> John i. 1, "That which was from the beginning . . . of the Word of life."

cause the darkness is past, and <sup>the</sup> true light now shineth.

9 <sup>He</sup> that saith he is in the light, and hateth his brother, is in darkness even until now.

10 <sup>He</sup> that loveth his brother abideth in the light, and <sup>there</sup> is none <sup>occasion</sup> of stumbling in him.

11 But he that hateth his brother is in darkness, and <sup>walketh</sup> in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because <sup>your</sup> sins are forgiven you for His Name's sake.

13 I write unto you, fathers, because ye have known Him <sup>that is</sup> from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I write unto you, that ye may not sin. Sinners shall have the wages of sin, but they that do not sin shall have the wages of righteousness.

15 I write unto you, that ye may not love the man that maketh a covenant with him, and yet doeth not the things which we have seen and heard.

16 I write unto you, that ye may not receive him into your house, and bid him peace.

17 I write unto you, that ye may not greet him with a greeting.

18 I write unto you, that ye may not receive him into your house, and bid him peace.

19 I write unto you, that ye may not receive him into your house, and bid him peace.

20 I write unto you, that ye may not receive him into your house, and bid him peace.

21 I write unto you, that ye may not receive him into your house, and bid him peace.

22 I write unto you, that ye may not receive him into your house, and bid him peace.

23 I write unto you, that ye may not receive him into your house, and bid him peace.

24 I write unto you, that ye may not receive him into your house, and bid him peace.

25 I write unto you, that ye may not receive him into your house, and bid him peace.

After A.D. 90.

1 Gr. scandal.

After A.D. 90. 14 I have written unto you, fathers, because ye have known Him *that is* from the beginning. I have written unto you, young men, because <sup>u</sup> ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 <sup>a</sup> Love not the world, neither the things *that are* in the world. <sup>v</sup> If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, <sup>a</sup> and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And <sup>a</sup> the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

18 <sup>a</sup> Little children, <sup>a</sup> it is the last time: and as ye have heard that <sup>a</sup> antichrist shall come, <sup>a</sup> even

now are there many antichrists; whereby we know <sup>v</sup> that it is the last time.

19 <sup>a</sup> They went out from us, but they were not of us; for <sup>a</sup> if they had been of us, they would no *doubt* have continued with us: but *they went out*, <sup>a</sup> that they might be made manifest that they were not all of us.

20 But <sup>a</sup> ye have an unction <sup>v</sup> from the Holy One, and <sup>a</sup> ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 <sup>a</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 <sup>a</sup> Whosoever denieth the Son, the same hath not the Father: [*but*] <sup>a</sup> he that ac-

<sup>a</sup> Eph. vi. 10, "Be strong in the Lord, and in the power of His might."

<sup>a</sup> Rom. xii. 2, "Be not conformed to this world."

<sup>a</sup> Matt. vi. 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Gal. i. 10, [Of preaching the gospel:] "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." James iv. 4, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

<sup>a</sup> Eccles. v. 11, [Of vanity in riches:] "What good is there to the owners thereof, saving the beholding of them with their eyes?"

<sup>a</sup> 1 Cor. vii. 31, "The fashion of this world passeth away." James i. 10, [Of the rich man:] "As the flower of the grass he shall pass away." iv. 14, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." 1 Peter i. 24, "All flesh is as grass, and all the glory of man as the flower of grass."

<sup>a</sup> John xxi. 5, [Jesus addressing His disciples:] "Children."

<sup>a</sup> Heb. i. 1, "God . . . hath in these last days spoken unto us by His Son."

<sup>a</sup> 2 Thess. ii. 3-12, [showing that there shall be a departure from the faith, and a discovery of antichrist, before the day of the Lord come.] 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 1 John iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

<sup>a</sup> Matt. xxiv. 5, [Jesus said:] "Many shall come in My name, saying, I am Christ; and shall deceive many. 24. There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect." 2 John 7, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

<sup>a</sup> 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

speaking lies in hypocrisy." 2 Tim. iii. 1, "In the last days perilous times shall come."

<sup>a</sup> Deut. xiii. 13, "Certain men, the children of Belial, are gone out from among you, [that is, the people of Israel,] and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known." Psa. xli. 9, [David complaining of his enemy's treachery:] "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Acts xx. 30, [Paul to the elders of the church of Ephesus:] "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

<sup>a</sup> Matt. xxiv. 24, on <sup>a</sup> above. John vi. 37, [Jesus said:] "Him that cometh to Me I will in no wise cast out." x. 28, [Of the sheep of Christ:] "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity."

<sup>a</sup> 1 Cor. xi. 19, "There must be also heresies among you, that they which are approved may be made manifest among you."

<sup>a</sup> Verse 27. 2 Cor. i. 21, "He which . . . hath anointed us is God." Heb. i. 9, [Of the Son of God:] "God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

<sup>a</sup> Mark i. 24, [An unclean spirit addressing Christ:] "I know Thee who Thou art, the Holy One of God." Acts iii. 14, [Peter preaching Christ to the Jews:] "Ye denied the Holy One."

<sup>a</sup> Verse 27. John x. 4, [Of the shepherd:] "The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know, not the voice of strangers." xiv. 26, [Christ's promise to the eleven:] "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth."

<sup>a</sup> 1 John iv. 3, on <sup>a</sup> above. 2 John 7, on <sup>a</sup> above.

<sup>a</sup> John xv. 23, [Jesus teaching:] "He that hateth Me hateth My Father also." 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

<sup>a</sup> John xiv. 7, [Jesus addressing His disciples:] "If



After A.D. 90. *knowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, <sup>2</sup> which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, <sup>3</sup> ye also shall continue in the Son, and in the Father.

25 <sup>1</sup> And this is the promise that He hath promised us, *even eternal life.*

26 These *things* have I written unto you <sup>1</sup> concerning them that seduce you.

27 But <sup>2</sup> the anointing which ye have received of Him abideth in you, and <sup>3</sup> ye need not that any man teach you: but as the same anointing <sup>4</sup> teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in <sup>2</sup> Or, it. <sup>3</sup> Him.

28 And now, little children, abide in Him; that, <sup>2</sup> when He shall appear, we may have confi-

ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. <sup>3</sup> He that hath seen Me hath seen the Father. . . Believest thou not that I am in the Father, and the Father in Me?" 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

<sup>2</sup> 2 John 6, "This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

<sup>3</sup> John xiv. 23, [Jesus teaching:] "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." 1 John i. 3, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

<sup>4</sup> John xvii. 3, [Jesus, with the eleven, praying to the Father:] "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." 1 John i. 2, [Of the Word of life:] "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." v. 11, "God hath given to us eternal life, and this life is in His Son."

<sup>1</sup> 1 John iii. 7, "Let no man deceive you." 2 John 7, on <sup>6</sup> above.

<sup>2</sup> Verse 20.

<sup>3</sup> Jer. xxxi. 33, [The new covenant of Christ:] "I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD:" [quoted, as the eternal covenant of the gospel,] Heb. viii. 10, 11.

<sup>4</sup> Verse 20. John xiv. 26, on <sup>6</sup> above. xvi. 13, *ibid.*

<sup>1</sup> 1 John iii. 2, *which see.*

<sup>2</sup> 1 John iv. 17, "Herein is our love made perfect,

that we may have boldness in the day of judgment."

<sup>3</sup> Acts xxii. 14, [Of the Lord:] "—that Just One."

<sup>4</sup> 1 John iii. 7, 10, *which see.*

CHAP. III.—John i. 12, "As many as received Him, [that is, the true Light,] to them gave He power to become the sons of God, *even* to them that believe on His Name."

<sup>1</sup> John xv. 18, [Christ comforting His disciples against persecutions:] "If the world hate you, ye know that it hated Me before it hated you. If ye were of the

dence, <sup>2</sup> and not be ashamed before Him at His coming.

29 <sup>1</sup> If ye know that He is righteous, <sup>2</sup> ye know that <sup>3</sup> every one that doeth righteousness is born of Him.

After A.D. 90.

<sup>3</sup> Or, know  
ye.

## CHAPTER III.

1 *He declareth the singular love of God towards us, in making us His sons: 3 who therefore ought obediently to keep His commandments, 11 as also brotherly to love one another.*

BEHOLD, what manner of love the Father hath bestowed upon us, that <sup>2</sup> we should be called the sons of God: therefore the world knoweth us not, <sup>3</sup> because it knew Him not.

2 Beloved, <sup>1</sup> now are we the sons of God, and <sup>2</sup> it doth not yet appear what we shall be: but we know that, when He shall appear, <sup>3</sup> we shall be like Him; for <sup>4</sup> we shall see Him as He is.

3 <sup>1</sup> And every man that hath this hope in

world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." xvi. 3, [Of the same:] "These things will they do unto you, because they have not known the Father, nor Me." xvii. 25, [Jesus praying:] "O righteous Father, the world hath not known Thee."

<sup>2</sup> Isa. lvi. 5, [Of the eunuchs, that take hold of the Lord's covenant, &c.] "Unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Rom. viii. 15, [Of the sons of God:] "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Gal. iii. 26, "Ye are all the children of God by faith in Christ Jesus." iv. 6, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." 1 John v. 1, "Whosoever believeth that Jesus is the Christ is born of God."

<sup>3</sup> Rom. viii. 18, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 2 Cor. iv. 17, "Our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory."

<sup>4</sup> Rom. viii. 29, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." 1 Cor. xv. 49, "As we have borne the image of the earthy, we shall also bear the image of the Heavenly," [that is, of the Lord from heaven.] Phil. iii. 20, "The Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto His glorious body." Col. iii. 4, "When Christ, *who* is our life, shall appear, then shall ye also appear with Him in glory." 2 Pet. i. 4, [God's purpose in giving the promises:] "—that by these ye might be partakers of the divine nature."

<sup>1</sup> Job xix. 26, "Though after my skin worms destroy this body, yet in my flesh shall I see God." Psa. xvi. 11, [The hope of everlasting life:] "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand *there* are pleasures forever more." Matt. v. 8, "Blessed are the pure in heart: for they shall see God." 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face: now I know in part; but then shall I know even as also I am known." 2 Cor. v. 7, "We walk by faith, not by sight."

<sup>2</sup> 1 John iv. 17, "As He [that is, God, or Christ] is, so are we in this world."

After Him purifieth himself, even as He is  
A.D. 90. pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that He was manifested to take away our sins; and in Him is no sin.

6 Whosoever abideth in Him sinneth not: "whosoever sinneth hath not seen Him, neither known Him.

7 Little children, "let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this

<sup>a</sup> Rom. iv. 15, "The law worketh wrath: for where no law is, there is no transgression." 1 John v. 17, "All unrighteousness is sin."

<sup>1</sup> 1 John i. 2, on "above.

<sup>2</sup> Isaiah liii. 5, [Of the benefit of Christ's passion:] "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. 11. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." 1 Timothy i. 15, "Christ Jesus came into the world to save sinners." Heb. i. 2, [Of the Son of God:] "His Son . . . when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." ix. 26, [Of Christ our High Priest:] "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." 1 Pet. ii. 24, "Who His Own self bare our sins in His Own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

<sup>2</sup> 2 Cor. v. 20, "God . . . hath made Him to be sin for us, who knew no sin." Heb. iv. 15, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." ix. 28, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." 1 Pet. ii. 21, "Christ . . . did no sin."

<sup>3</sup> 1 John ii. 4, "He that saith, I know Him, [that is, Jesus Christ,] and keepeth not His commandments, is a liar, and the truth is not in him." iv. 8, "He that loveth not knoweth not God." 3 John 11, "He that doeth evil hath not seen God."

<sup>4</sup> 1 John ii. 26, "These things have I written unto you concerning them that seduce you."

<sup>5</sup> Ezek. xviii. 5, [Showing how God dealeth with a just father:] "If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live, saith the Lord God." Rom. ii. 13, "The doers of the law shall be justified."

purpose the Son of God was manifested, that He might destroy the works of the devil. After A.D. 90.

9 "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: "whosoever doeth not righteousness is not of God, "neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, "that we should love one another. <sup>1</sup> Or, commandment.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he

1 John ii. 29, "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

<sup>2</sup> Matt. xiii. 38, [Exposition of the parable of the sower:] "The tares are the children of the wicked one; the enemy that sowed them is the devil." John viii. 44, [To the Jews who believed not in Jesus:] "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

<sup>3</sup> Gen. iii. 14, "The Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven." John xvi. 8, 11, "When He [that is, the Comforter] is come, He will reprove the world . . . of judgment, because the prince of this world is judged." Heb. ii. 14, [Of Jesus:] "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

<sup>4</sup> 1 John v. 18, "He that is begotten of God keepeth himself, and that wicked one toucheth him not."

<sup>5</sup> 1 Pet. i. 23, "— being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

<sup>1</sup> 1 John ii. 29, on "above.

<sup>2</sup> 1 John iv. 8, on "above.

<sup>3</sup> 1 John i. 5, "This then is the message which we have heard of Him . . . that God is light." ii. 7, "I write no new commandment unto you, but an old commandment which ye had from the beginning."

<sup>4</sup> Verse 23. John xiii. 34, [Jesus with the eleven:] "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." xv. 12, "This is My commandment, that ye love one another, as I have loved you." 1 John iv. 7, "Beloved, let us love one another: for love is of God. 21, This commandment have we from Him, That he who loveth God love his brother also." 2 John 5, "I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

<sup>5</sup> Gen. iv. 4, "The LORD had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect. 8, And Cain rose up against Abel his brother, and slew him." Heb. xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain,

After A. D. 90. him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ' the world hate you.

14 "We know that we have passed from death unto life, because we love the brethren. "He that loveth not his brother abideth in death.

15 "Whoever hateth his brother is a murderer: and ye know that "no murderer hath eternal life abiding in him.

16 "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

17 But "whoso hath this world's good, and

seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, "let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know <sup>a</sup> that we are of the truth, and shall <sup>a</sup> assure our hearts before Him.

20 "For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 "Beloved, if our heart condemn us not, <sup>2 Gr. persuade.</sup> then have we confidence toward God.

22 And "whatsoever we ask, we receive of Him,

After A. D. 90.

by which he obtained witness that he was righteous." Jude 11, [Of false teachers:] "Woe unto them! for they have gone in the way of Cain."

"John xv. 18, [Christ comforting His disciples against persecutions:] "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." xvii. 14, [Christ, with the eleven, praying to the Father:] "The world hath hated them, because they are not of the world, even as I am not of the world." 2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution."

"1 John ii. 10, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

"1 John ii. 9, "He that saith he is in the light, and hateth his brother, is in darkness even until now. 11, He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

"Matt. v. 21, [Jesus said:] "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." 1 John iv. 20, on <sup>f</sup> below.

"Gal. v. 21, "They which do such things [murders, &c.] shall not inherit the kingdom of God." Rev. xxi. 8, "Murderers . . shall have their part in the lake which burneth with fire and brimstone."

"John iii. 16, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends." Rom. v. 8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Eph. v. 2, "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour. 25, Christ also loved the church, and gave Himself for it." 1 John iv. 9, "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. 11, Beloved, if God so loved us, we ought also to love one another."

"Deut. xv. 7, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother." Luke iii. 11, [On the people asking John the Baptist, "What shall we do?"] "He answer-

eth . . He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

"1 John iv. 20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Ezek. xxxiii. 31, [God rebuking the mockers of the prophets:] "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." Rom. xii. 9, "Let love be without dissimulation." Eph. iv. 15, "—speaking the truth in love." James ii. 15, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" 1 Peter i. 22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

"John xviii. 37, [Jesus answering Pilate:] "Every one that is of the truth heareth My voice." 1 John i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

"1 Cor. iv. 4, [Of Paul, as Christ's minister:] "I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord."

"Job xxii. 22, 26, [Eliphaz exhorting Job to repentance:] "Receive, I pray thee, the law from His mouth, and lay up His words in thine heart . . then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."

"Heb. x. 21, "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." 1 John ii. 28, "Now, little children, abide in Him, [that is, Christ:] that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment."

"Psalm xxxiv. 15, "The eyes of the LORD are upon the righteous, and His ears are open unto their cry." cxlv. 18, "The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Proverbs xv. 29, "The LORD . . heareth the prayer of the righteous." Jeremiah xxix. 10, 12, "Thus saith the LORD, That after seventy years be accomplished at Babylon . . then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you." Matthew vii. 8, "Every one that asketh receiveth;



After A.D. 90. because we keep His commandments, "and do those things that are pleasing in His sight.

23 "And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.

24 And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

## CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.

and he that seeketh findeth; and to him that knocketh it shall be opened." xxi. 22, [Jesus addressing the apostles, when He cursed the fig-tree:] "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Mark xi. 24, [To the same the morning after, when they saw the fig-tree dried up:] "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." John xiv. 13, [To the eleven at Christ's last supper:] "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." xv. 7, [To the same:] "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." xvi. 23, [To the same:] "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." James v. 16, "The effectual fervent prayer of a righteous man availeth much." 1 John v. 14, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

"John vii. 29, [Christ speaking of the Father:] "I do always those things that please Him." ix. 31, [The man born blind, but now restored to sight by Jesus, answering the Pharisees:] "If any man be a worshipper of God, and doeth His will, him He heareth."

"John v. 29, "Jesus answered and said. . . This is the work of God, that ye believe on Him whom He hath sent." xvii. 3, [Jesus, with the eleven, praying to the Father:] "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

"Verse 11. Matt. xxii. 39, [Called by Jesus the second commandment:] "Thou shalt love thy neighbour as thyself." John xiii. 34, on "page 598. xv. 12, *ibid*. Eph. v. 2, "Walk in love, as Christ also hath loved us." 1 Thess. iv. 9, "Ye yourselves are taught of God to love one another." 1 Peter iv. 8, "Above all things have fervent charity among yourselves." 1 John iv. 21, "This commandment have we from Him, that He who loveth God love his brother also."

"1 John ii. 8, 10, "A new commandment I write unto you, which thing is true in Him [that is, Christ] and in you. . . He that loveth his brother abideth in the light."

"John xiv. 23, [Jesus, with the eleven:] "If a man love Me, he will keep My words: and My Father will love him, and We will come unto Him, and make Our abode with him." xv. 10, [Of the same:] "If ye keep My commandments, ye shall abide in My love." 1 John iv. 12, "If we love one another, God dwelleth in us."

"John xvii. 20, [Jesus, with the eleven:] "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that

BELOVED, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world.

they also may be in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one."

"Rom. viii. 9, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." 1 John iv. 13, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

CHAP. IV.—"Jer. xxix. 8, "Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My Name: I have not sent them, saith the LORD." Matt. xxiv. 4, [Jesus answering some of the apostles:] "Take heed that no man deceive you. 5, For many shall come in My Name, saying, I am Christ; and shall deceive many."

"1 Cor. xiv. 29, [In the church:] "Let the prophets speak two or three, and let the other judge." 1 Thess. v. 21, "Prove all things; hold fast that which is good." Rev. ii. 1, "Unto the angel of the church of Ephesus write. . . Thou hast tried them which say they are apostles, and are not, and hast found them liars."

"Matt. xxiv. 5, on "above. 24, "There shall arise false Christs, and false prophets." Acts xx. 30, [Paul to the elders of Ephesus:] "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 2 Peter ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 1 John ii. 18, "As ye have heard that antichrist shall come, even now are there many antichrists." 2 John 7, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

"1 Cor. xii. 3, "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 John v. 1, "Whosoever believeth that Jesus is the Christ is born of God."

"1 John ii. 22, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." 2 John 7, on "above.

"2 Thess. ii. 7, "The mystery of iniquity doth already work." 1 John ii. 18, on "above. 22, on "above.

"1 John v. 4, "Whatsoever is born of God overcometh the world."

"1 John xii. 31, [A short time before death, Jesus said:]

After A.D. 90. 5 They are of the world : therefore speak they of the world, and the world heareth them.

6 We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God ; for God is love.

9 In this was manifested the love of God toward us, because that God sent His only begot-

"Now shall the prince of this world be cast out." xiv. 30, "The prince of this world cometh, and hath nothing in Me." xvi. 8, 11, "When He [that is, the Comforter] is come, He will reprove the world . . of judgment, because the prince of this world is judged." 1 Cor. ii. 12, "We have received not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God." Ephesians ii. 2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." vi. 12, "We wrestle . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

John iii. 31, "He that is of the earth is earthly, and speaketh of the earth."

John xv. 19, [Jesus, with the eleven :] "If ye were of the world, the world would love his own : but . . ye are not of the world, but I have chosen you out of the world." xvii. 14, [Of the same :] "They are not of the world, even as I am not of the world."

John viii. 46, [Jesus reproving the Jews :] "If I say the truth, why do ye not believe Me ? He that is of God heareth God's words ; ye therefore hear them not, because ye are not of God." x. 27, [Jesus said :] "My sheep hear My voice, and I know them, and they follow Me." 1 Cor. xiv. 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 2 Cor. x. 7, "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's."

Isa. viii. 20, [Against idolaters :] "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." John xiv. 17, [Christ promising to the eleven the Comforter, the Spirit of truth :] "Whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him ; for He dwelleth with you, and shall be in you."

1 John iii. 10, "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." 28, which see.

1 John ii. 4, "He that saith, I know Him, [that is, Jesus Christ], and keepeth not His commandments, is a liar, and the truth is not in him." iii. 6, "Whosoever sinneth hath not seen Him, [that is, Christ,] neither known Him."

Verse 16.

John iii. 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Romans v. 8, on below viii. 32, "He that spared not His Own

ten Son into the world, that we might live through Him.

10 Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

11 Beloved, "if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

13 Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

14 And we have seen and do testify that the

Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?" 1 John iii. 16, "Hereby perceive we the love of God, because He [that is, the Son] laid down His life for us : and we ought to lay down our lives for the brethren."

1 John v. 11, "God hath given to us eternal life, and this life is in His Son."

John xv. 16, [Jesus, with the eleven :] "Ye have not chosen Me, but I have chosen you." Rom. v. 8, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. 10, For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Tit. iii. 4, "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us."

1 John ii. 2, [Of Jesus Christ the Righteous :] "He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world."

Matt. xviii. 32, [Parable of the king taking account of his servants :] "His lord . . said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?" John xv. 12, [Jesus, with the eleven :] "This is My commandment, that ye love one another, as I have loved you. 13, Greater love hath no man than this, that a man lay down his life for his friends." 1 John iii. 16, on above.

John i. 18, "No man—time." 1 Tim. vi. 16, [Of the Same :] "Whom no man hath seen, nor can see." Verse 20.

Verse 18. 1 John ii. 5, "Whoso keepeth His word, in him verily is the love of God perfected : hereby know we that we are in Him."

John xiv. 20, [To the eleven at Christ's last supper, pointing to the time of His resurrection :] "At that day ye shall know that I am in My Father, and ye in Me, and I in you." 1 John iii. 24, "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

John i. 14, [Of the Word made flesh :] "We beheld His glory, the glory as of the Only Begotten of the Father." 1 John i. 1, 2, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life ; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you."

John iii. 17, "God sent not His Son into the world

After Father sent the Son to be the Saviour of  
A.D. 90. the world.

15 \*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and He in God.

16 And we have known and believed the love that God hath to us. \*God is love; and \*he that dwelleth in love dwelleth in God, and God in him.

17 Herein is <sup>1</sup>our love made perfect, that <sup>2</sup>we may have boldness in the day of judgment: <sup>3</sup>because as He is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth <sup>1</sup>is not made perfect in love.

19 We love Him, because He first loved us.

20 <sup>1</sup>If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God <sup>2</sup>whom he hath not seen?

21 And <sup>1</sup>this commandment have we from Him, that he who loveth God love his brother also.

to condemn the world; but that the world through Him might be saved."

\* Rom. x. 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." 1 John v. 1, 5, which see.

\* Verse 8.

\* Verse 12. 1 John iii. 24, on \* above.

\* James ii. 13, "Mercy rejoiceth against judgment."

1 John ii. 28, "Abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." iii. 19, "[Of loving in deed and in truth:] "Hereby we know that we are of the truth, and shall assure our hearts before Him. . . Beloved, if our heart condemn us not, then have we confidence toward God."

\* 1 John iii. 3, "Every man that hath this hope in him [that is, of seeing God, and being like Him] purifieth himself, even as He is pure."

\* Verse 12.

\* 1 John ii. 4, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." iii. 17, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

\* Verse 12.

\* Matthew xxii. 36, [A lawyer asking a question:] "Master, which is the great commandment in the law?" Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." John xiii. 34, [Jesus, with the eleven:] "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." xv. 12, on \* above. 1 John iii. 23, "This is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment."

CHAP. V.—\* John i. 12, [Of the true Light:] "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

\* 1 John ii. 22, "Who is a liar but he that denieth

## CHAPTER V.

1 He that loveth God loveth His children, and keepeth His commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER <sup>1</sup>believeth that <sup>2</sup>Jesus is the Christ is <sup>3</sup>born of God: <sup>4</sup>and After A.D. 90. every one that loveth Him that begat loveth him also that is begotten of Him.

2 By this we know that we love the children of God, when we love God, and keep His commandments.

3 \*For this is the love of God, that we keep His commandments: and <sup>1</sup>His commandments are not grievous.

4 For <sup>2</sup>whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but <sup>1</sup>he that believeth that Jesus is the Son of God?

6 This is He that came <sup>1</sup>by water and blood, even Jesus Christ; not by water only, but by water and blood. <sup>2</sup>And it is the Spirit that

that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." iv. 2, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. 15, Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

\* John i. 13, [Of those who believe on the Name of Christ:] "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

\* John xv. 23, [Jesus said:] "He that hateth Me hateth My Father also."

\* John xiv. 15, [Jesus, with the eleven:] "If ye love Me, keep My commandments. 21, He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him. 23, If a man love Me, he will keep My words: and My Father will love him." xv. 10, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." 2 John 6, "This is love, that we walk after His commandments."

\* Mic. vi. 8, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. xi. 30, [Jesus teaching:] "My yoke is easy, and My burden is light."

\* John xvi. 33, [Christ comforting the disciples:] "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." 1 John iii. 9, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." iv. 4, "Ye are of God, little children, and have overcome them, [that is, the false prophets:] because greater is He that is in you, than he that is in the world."

\* 1 Cor. xv. 57, [Of death, the grave, and sin:] "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

\* John xix. 34, [Of Jesus on the cross:] "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water."

\* John xiv. 16, [Jesus, with the eleven:] "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the



After A.D. 90. beareth witness, because the Spirit is truth.

7 For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

11 And this is the record, that God hath given to us eternal life, and this life is in His Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Spirit of truth." xv. 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." xvi. 13, "When He, the Spirit of truth, is come, He will guide you into all truth." 1 Tim. iii. 16, "God was manifest in the flesh, justified in the Spirit."

John i. 1, "The Word was with God, and the Word was God." Rev. xix. 13, [Of the KING OF KINGS, and LORD OF LORDS:] "His Name is called The Word of God."

John x. 30, [Jesus said:] "I and My Father are one." John vii. 17, [Christ justifying His doctrine:] "It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me."

Matt. iii. 16, [Of Jesus, when He was baptized:] "Lo, the heavens were opened unto Him, and He [that is, John the Baptist] saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." xvii. 5, [When He was transfigured:] "Behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him."

Romans viii. 16, "The Spirit Himself beareth witness with our spirit, that we are the children of God." Gal. iv. 6, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

John iii. 33, [John the Baptist's doctrine concerning Christ:] "He that hath received His testimony hath set to his seal that God is true." v. 38, [Jesus proving His mission to the Jews:] "Ye have not His [that is, the Father's] word abiding in you: for whom He hath sent, Him ye believe not."

1 John ii. 25, "This is the promise that He [that is, the Son] hath promised us, even eternal life."

John i. 4, [Of the Word:] "In Him was life; and the life was the light of men." 1 John iv. 9, "God sent His only begotten Son into the world, that we might live through Him."

John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." v. 24, [Jesus teaching:] "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

13 "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

14 And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us:

15 And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin unto death.

18 We know that whosoever is born of God

John xx. 31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

1 John i. 1, 2, on page 601.

1 John ii. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Job xlii. 8, [The Lord said to Eliphaz, Bildad, &c.:] "Go to My servant Job, and offer up for yourselves a burnt-offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job." James v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, and the prayer of faith shall save the sick, and the Lord shall raise him up."

Matt. xii. 31, [Jesus reproving the Pharisees:] "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." also Luke xii. 10. Mark iii. 29, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Heb. vi. 4, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." x. 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27, but a certain fearful looking for of judgment and fiery indignation."

Jer. vii. 16, [Of the Jews for their idolatry, &c.:] "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee." xiv. 11, "Then said the Lord unto me, Pray not for this people for their good." John xvii. 9, [Jesus, with the eleven, praying to the Father:] "I pray not for the world, but for them which Thou hast given Me."

1 John iii. 4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

1 Pet. i. 23, "— born again, not of corruptible seed,

After A. D. 90. sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come,

and hath given us an understanding, that we may know Him that is true, and are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

## THE SECOND EPISTLE

OF

## JOHN.

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief; lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

After A. D. 90. THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us forever.

but of incorruptible by the word of God." 1 John iii. 9, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

James i. 27, "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world."

Gal. i. 3, "Our Lord Jesus Christ . . . gave Himself for our sins, that He might deliver us from this present evil world."

Luke xxiv. 45, [Jesus, with the apostles after His resurrection:] "Then opened He their understanding, that they might understand the Scriptures."

John xvii. 3, [Jesus, with the eleven, praying to the Father:] "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Isa. ix. 6, [Of Christ:] "His Name shall be called . . . The mighty God." xlv. 6, "Thus saith the LORD the King of Israel, and His Redeemer the LORD of hosts . . . Beside Me there is no God." liv. 5, [Of the Husband of the church:] "The LORD of hosts is His Name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." John xx. 28, [Confessing Christ:] "Thomas . . . said unto Him, My Lord and my God." Acts xx. 28, "—the church of God, which He hath purchased with His Own blood." Rom. ix. 5, "Christ . . . is over all, God blessed forever." 1 Tim. iii. 16, "God was manifest in the flesh." Tit. ii. 13, "—the glorious appearing of the great God and our Saviour Jesus Christ." Heb. i. 8, "Unto the Son He [that is, the Father] saith, Thy throne, O God, is forever and ever."

Verses 11, 12, 13.

1 Cor. x. 14, "Flee from idolatry."

II. JOHN.—3 John i. id. Verse 3. 1 John iii. 18, "Let us not love in word, neither in tongue; but in deed and in truth."

John viii. 31, "Then said Jesus to those Jews which believed on Him, If ye continue in My word . . .

3 'Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after His com-

ye shall know the truth, and the truth shall make you free." Gal. ii. 5, [Why the apostle did not give place to false brethren:] "—that the truth of the gospel might continue with you." 14, "—the truth of the gospel." iii. 1, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . .?" v. 7, "Who did hinder you that ye should not obey the truth?" Col. i. 5, "—in the word of the truth of the gospel." 2 Thess. ii. 12, [Of them that perish:] "They . . . believed not the truth, but had pleasure in unrighteousness." 1 Tim. ii. 3, "God our Saviour . . . will have all men . . . to come unto the knowledge of the truth." Heb. x. 26, on above.

"Grace — Christ." 1 Tim. i. 2, id.

Verse 1.

3 John 3, "Thou walkest in the truth."

1 John ii. 7, "I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you." iii. 11, "This is the message that ye heard from the beginning, that we should love one another."

John xiii. 34, [Jesus, with the eleven:] "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." xv. 12, [Of the same:] "This is My commandment, That ye love one another, as I have loved you." Eph. v. 2, "Walk in love, as Christ also hath loved us." 1 Pet. iv. 8, "Above all things have fervent charity among yourselves." 1 John iii. 23, "This is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment."

John xiv. 15, [Jesus with the eleven:] "If ye shall ask anything in My Name, I will do it." 21, He that hath My commandments, and keepeth them, he it is that loveth Me." xv. 10, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

After  
A.D. 90. mandments. This is the commandment, That, 'as ye have heard from the beginning, ye should walk in it.

7 For "many deceivers are entered into the world, 'who confess not that Jesus Christ is come in the flesh. "This is a deceiver and an antichrist.

2 Or, gained. Some copies read, which ye have gained, but that ye receive, &c.  
8 "Look to yourselves, 'that we lose not those things which we have wrought, but that we receive a full reward.

9 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, 'neither bid him God speed:

After  
A.D. 90.

11 For he that biddeth him God speed is partaker of his evil deeds.

12 "Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak 'face to face, 'that 'our joy may be full.

3 Or, mouth to mouth.  
4 Or, your.

13 'The children of thy elect sister greet thee. Amen.

## THE THIRD EPISTLE

OF

## J O H N.

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrefes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

After  
A.D. 90.

THE elder unto the well-beloved Gaius, 'whom I love <sup>1</sup> in the truth.

1 Or, truly.

2 Beloved, I 'wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as 'thou walkest in the truth.

1 John ii. 5, "Whoso keepeth His word, in Him verily is the love of God perfected." v. 3, "This is the love of God, that we keep His commandments."

'1 John ii. 24, "Let that . . abide in you, which ye have heard from the beginning."

'1 John iv. 1, "Many false prophets are gone out into the world."

'1 John iv. 2, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world."

'1 John ii. 22, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." iv. 3, on 'above.

"Mark xiii. 9, [Jesus with some of the apostles:] "Take heed to yourselves."

'Gal. iii. 4, "Have ye suffered so many things in vain? if it be yet in vain?" Heb. x. 32, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. 35, Cast not away therefore your confidence, which hath great recompense of reward."

'1 John ii. 23, "Whosoever denieth the Son, the same hath not the Father."

'Rom. xvi. 17, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." 1 Cor. v. 11, "Now I have written unto you not to keep company, if any man that

4 I have no greater joy than to hear 'After  
A.D. 90. 'that 'my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey 'after a godly sort, thou shalt do well: 3 Or, worthy of God.

7 Because that for His Name's sake they went forth, 'taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no one is to eat." xvi. 22, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." 2 Tim. iii. 5, [Of the enemies of the truth:] "— having a form of godliness, but denying the power thereof: from such turn away." Tit. iii. 10, "A man that is an heretic after the first and second admonition reject."

'3 John 13, 14, id.

'John xvii. 13, [Jesus praying to the Father to preserve His apostles, &c.] "These things I speak in the world, that they might have My joy fulfilled in themselves." 1 John i. 4, [Describing the Person of Christ, in whom we have communion, &c.] "These things write we unto you, that your joy may be full."

'1 Pet. v. 13, "The church that is at Babylon, elected together with you, saluteth you."

III. JOHN.—2 John 1, id.

'2 John 4, "I rejoiced greatly when I found thy children walking in truth."

'1 Cor. iv. 15, "In Christ Jesus I have begotten you through the gospel." Philem. 10, "— my son Onesimus, whom I have begotten in my bonds."

'1 Cor. ix. 12, "If others be partakers of this power over you, [that is, of living by the gospel,] are not we



After A.D. 90. 9 I wrote unto the church: but Diotrefhes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, 'follow not that which is evil, but that which is good. 'He that doeth good is of

God: but he that doeth evil hath not seen God.

12 Demetrius 'hath good report of all men, and of the truth itself: yea, and we also bear record; 'and ye know that our record is true.

13 'I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak 'face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

4 Gr. mouth to mouth.

## THE GENERAL EPISTLE

OF

## J U D E .

He exhorteth them to be constant in the profession of the faith.

4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

A.D. 66. JUDE, the servant of Jesus Christ, and 'brother of James, to them that are sanctified by God the Father, and 'preserved in Jesus Christ, and 'called:

rather? Nevertheless we have not used this power. . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? . . . But I have used none of these things."

'Psa. xxxvii. 27, "Depart from evil, and do good." Isa. i. 16, "Cease to do evil; learn to do well." 1 Pet. iii. 10, "He that will love life, and see good days . . . let him eschew evil, and do good."

'1 John ii. 29, "Every one that doeth righteousness is born of Him." iii. 6, "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. 9, Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."

'1 Tim. iii. 7, [Of a bishop:] "He must have a good report of them that are without."

'John xxi. 24, "This [that is, John himself] is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

'Verse 13, 14. 2 John 12, id.

JUDE.—"Luke vi. 16, "Judas the brother of James," [mentioned as an apostle.] Acts i. 13, id.

'John xvii. 11, [Jesus, with the eleven, praying:] "Holy Father, keep through Thine Own Name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept. 15, I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." 1 Pet. i. 5, [Of those begotten again unto a lively hope:] "Who are kept by the power of God through faith unto salvation."

'Rom. i. 7, "— to all that be in Rome . . . called to be saints."

2 Mercy unto you, and 'peace, and A.D. cir. 66. love, be multiplied.

3 Beloved, when I gave all diligence to write unto you 'of the common salvation, it was needful for me to write unto you, and exhort you that 'ye should earnestly contend for the faith which was once delivered unto the saints.

4 'For there are certain men crept in unawares, 'who were before of old ordained to this condemnation, ungodly men, 'turning

'1 Pet. i. 2, "Grace unto you, and peace, be multiplied." 2 Pet. i. 2, id.

'Tit. i. 4, "— Titus, mine own son after the common faith."

'Phil. i. 27, "— with one mind striving together for the faith of the gospel." 1 Tim. i. 18, [The apostle's charge to Timothy:] "— that thou . . . mightest war a good warfare; holding faith, and a good conscience." vi. 12, "Fight the good fight of faith." 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith." iv. 7, "I have fought a good fight . . . I have kept the faith."

'Gal. ii. 4, "False brethren unawares brought in . . . came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." 2 Pet. ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

'Rom. ix. 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? what if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction . . .?" 1 Pet. ii. 7, [Of Christ the chief corner-stone:] "Unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

'2 Pet. ii. 9, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished: 10, but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptu-

A. D. <sup>1</sup>the grace of our God into lasciviousness, and <sup>2</sup>denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that "the Lord, having saved the people out of the land of Egypt, afterward <sup>1</sup>destroyed them that believed not.

6 And <sup>1</sup>the angels which kept not their <sup>1</sup>first estate, but left their own habitation, <sup>2</sup>He hath reserved in everlasting chains under darkness <sup>1</sup>unto the judgment of the great day.

7 Even as <sup>1</sup>Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after <sup>2</sup>strange flesh, are set forth for an example, suffering the vengeance <sup>2</sup>Or, other. of eternal fire.

ous are they, self-willed, they are not afraid to speak evil of dignities."

<sup>1</sup> Tit. ii. 11, "The grace of God that bringeth salvation hath appeared to all men." Heb. xii. 15, "— looking diligently lest any man fail of the grace of God."

<sup>2</sup> Tit. i. 16, [Of the defiled and unbelieving:] "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." 2 Pet. ii. 1, on <sup>1</sup> above. 1 John ii. 22, "He is antichrist, that denieth the Father and the Son."

<sup>1</sup> 1 Cor. x. 9, [Of Israel, in the time of Moses:] "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

<sup>1</sup> Numb. xiv. 29, [Of Israel, for murmuring against the Lord:] "Your carcasses shall fall in this wilderness. 37, Even those men that did bring up the evil report upon the land, died by the plague before the LORD." xxvi. 64, [After numbering the people in the plains of Moab:] "Among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Psa. cvi. 25, [Of Israel:] "The LORD . . . lifted up His hand against them, to overthrow them in the wilderness." Hebrews iii. 17, "With whom was He [that is, God] grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believe not? So we see that they could not enter in because of unbelief."

<sup>1</sup> John viii. 44, "The devil . . . abode not in the truth."

<sup>2</sup> 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

<sup>1</sup> Rev. xx. 10, "The devil . . . was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

<sup>1</sup> Gen. xix. 24, "The LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities." Deut. xxix. 23, "Sodom and Gomorrah . . . the LORD overthrew in His anger, and in His wrath." 2 Pet. ii. 4, 6, "God . . . turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."

8 <sup>1</sup>Likewise also these *filthy* dreamers defile the flesh, despise dominion, and <sup>1</sup> speak evil of dignities.

9 Yet <sup>1</sup>Michael the archangel, when contending with the devil he disputed about the body of Moses, <sup>1</sup> durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

10 <sup>1</sup> But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way <sup>1</sup> of Cain, and <sup>1</sup> ran greedily after the error of Balaam for reward, and perished <sup>1</sup> in the gainsaying of Core.

<sup>1</sup> 2 Pet. ii. 10, on <sup>1</sup> above.

<sup>1</sup> Exodus xxii. 28, [Of reverence to magistrates:] "Thou shalt not revile the gods, nor curse the ruler of thy people."

<sup>1</sup> Dan. x. 13, "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me." xii. 1, [Of Israel in their troubles:] "At that time shall Michael stand up, the great prince which standeth for the children of thy people . . . and at that time thy people shall be delivered." Rev. xii. 7, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not."

<sup>1</sup> 2 Pet. ii. 11, [Against those who speak evil of dignities:] "Angels, which are greater in power and might, bring not railing accusation against them before the Lord."

<sup>1</sup> Zech. iii. 2, [Satan resisting Joshua the high priest:] "The LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

<sup>1</sup> 2 Pet. ii. 12, "These, [who despise government, &c.,] as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall ultimately perish in their own corruption."

<sup>1</sup> Gen. iv. 4, "The LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell . . . And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said . . . Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand . . . a fugitive and a vagabond shalt thou be in the earth." 1 John iii. 12, "Cain . . . was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

<sup>1</sup> Numb. xxii. 5, [Balak, king of Moab, sending to Balaam, to come and curse Israel whom God had blessed:] "He sent messengers therefore unto Balaam. 7, And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak." [This message being refused by Balaam, a second is sent.] 21, "And Balaam . . . went with the princes of Moab." 2 Pet. ii. 15, "Balaam the son of Bosor . . . loved the wages of unrighteousness."

<sup>1</sup> Numb. xvi. 1, [For the rebellion of Korah, Dathan, and Abiram, the earth swalloweth up them and their families, and a fire consumeth others. Fourteen thou-

A. D. 12 <sup>cir. 66.</sup> These are spots in your 'feasts of charity, when they feast with you, feeding themselves without fear: "clouds they are without water, 'carried about of winds; trees whose fruit withereth, without fruit, twice dead, 'plucked up by the roots;

13 <sup>o</sup> Raging waves of the sea, 'foaming out their own shame; wandering stars, 'to whom is reserved the blackness of darkness forever.

14 And Enoch also, 'the seventh from Adam, prophesied of these, saying, Behold, 'the Lord cometh with ten thousands of His saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed,

sand and seven hundred more are slain by a plague for murmuring against Moses and Aaron, saying, "Ye have killed the people of the Lord."

<sup>o</sup> 2 Pet. ii. 13, [Of profane and blasphemous seducers:] "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you."

<sup>1</sup> 1 Cor. xi. 20, [Profaning with their own feasts the Lord's supper:] "When ye come together . . into one place, this is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken."

<sup>o</sup> Prov. xxv. 14, "Whoso boasteth himself of a false gift is like clouds and wind without rain." 2 Pet. ii. 17, [Of blasphemous seducers:] "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

<sup>o</sup> Eph. iv. 14, [A reason why God gave apostles, &c.]: "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

<sup>o</sup> Matthew xv. 13, [Christ teaching:] "Every plant, which My heavenly Father hath not planted, shall be rooted up."

<sup>o</sup> Isa. lvii. 20, "The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

<sup>o</sup> Phil. iii. 19, [Of the enemies of the cross:] "Whose end is destruction, whose God is *their* belly, and whose glory is in their shame, who mind earthly things."

<sup>o</sup> 2 Pet. ii. 17, on <sup>o</sup> above.

<sup>o</sup> Genesis v. 3, &c., [The patriarchs from Adam to Enoch:] "Adam . . Seth . . Enos . . Cainan . . Mahalaleel . . Jared . . Enoch."

<sup>o</sup> Deut. xxxiii. 2, "The LORD came from Sinai . . He shined forth from Mount Paran, and He came with ten thousands of saints." Dan. vii. 9, "The Ancient of days did sit . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Zech. xiv. 5, [Of the coming of Christ:] "The LORD my God shall come, and all the saints with Thee." Matthew xxv. 31, "The Son of man shall come in His glory, and all the holy angels with Him." 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Rev. i. 7, [The coming of Christ:] "Behold, He cometh with clouds; and every eye shall see Him, and they *also* which pierced Him: and all kindreds of the earth shall wail because of Him. Even so. Amen."

<sup>o</sup> 1 Sam. ii. 3, "Let *not* arrogance [marg. Heb. *hard*] come out of your mouth: for the LORD is a God of knowledge." Psa. xxxi. 18, "Let the lying lips be put to silence; which speak grievous things [marg. Heb. *a*

and of all their "hard speeches which ungodly sinners have spoken against Him.

16 These are murmurers, complainers, walking after their own lusts; and "their mouth speaketh great swelling words, 'having men's persons in admiration because of advantage.

17 <sup>o</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you 'there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they 'who separate themselves, 'sensual, having not the Spirit.

20 But ye, beloved, 'building up yourselves on

*hard thing*) proudly and contemptuously against the righteous." xciv. 4, [Complaining of the impiety of the wicked:] "How long shall they utter and speak hard things?" Mal. iii. 13, "Your words have been stout against Me, saith the LORD. Yet ye say, What have we spoken so much against Thee?"

<sup>o</sup> 2 Peter ii. 18, [Of blasphemous seducers:] "They speak great swelling words of vanity."

<sup>o</sup> Prov. xxvii. 21, "To have respect of persons is not good: for for a piece of bread that man will transgress." James i. 1, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 9, If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

<sup>o</sup> 2 Pet. iii. 1, "I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

<sup>o</sup> 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." 2 Tim. iii. 1, "In the last days perilous times shall come." iv. 3, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Pet. ii. 1, on <sup>o</sup> verse 4. iii. 2, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation," &c.

<sup>o</sup> Prov. xviii. 1, "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." Ezek. xiv. 7, "Every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me . . and cometh to a prophet to inquire of him concerning Me; I the LORD will answer him by Myself: and I will set My face against that man." Hos. iv. 14, [The daughters and spouses given up to vile affections, as a punishment for idolatry:] "Themselves are separated with whores, and they sacrifice with harlots." ix. 10, [Of Israel's idolatry:] "They went to Baal-peor, and separated themselves unto *that* shame." Heb. x. 25, "— not forsaking the assembling of yourselves together, as the manner of some is."

<sup>o</sup> 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." James iii. 15, [Of bitter envy and strife:] "This wisdom descendeth not from above, but is earthly, sensual, devilish."

<sup>o</sup> Col. ii. 7, "— rooted and built up in Him, [that is, Christ Jesus], and established in the faith." 1 Tim. i. 4, "Godly edifying . . is in faith."



A. D. your most holy faith, "praying in the  
cir. 66. Holy Ghost,

21 Keep yourselves in the love of God,  
"looking for the mercy of our Lord Jesus Christ  
unto eternal life.

22 And of some have compassion, making a dif-  
ference:

23 And others "save with fear, "pulling them

out of the fire; hating even "the gar-  
ment spotted by the flesh.

24 "Now unto Him that is able to keep  
you from falling, and "to present you faultless be-  
fore the presence of His glory with exceeding joy,

25 "To the only wise God our Saviour, be glory  
and majesty, dominion and power, both now and  
ever. Amen.

A. D.  
cir. 66.

## THE REVELATION OF ST. JOHN THE DIVINE.

### CHAPTER I.

4 John writeth his revelation to the seven churches of Asia,  
signified by the seven golden candlesticks. 7 The coming  
of Christ. 14 His glorious power and majesty.

A. D. 96. THE Revelation of Jesus Christ, "which  
God gave unto Him, to show unto  
His servants things which "must shortly come to  
pass; and "He sent and signified it by His angel  
unto His servant John:

"Rom. viii. 26, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we  
ought: but the Spirit itself maketh intercession for us  
with groanings which cannot be uttered." Eph. vi. 18,  
"—praying always with all prayer and supplication  
in the Spirit, and watching thereunto with all perse-  
verance and supplication for all saints."

"Tit. ii. 13, "—looking for that blessed hope, and  
the glorious appearing of the great God and our Sa-  
viour Jesus Christ." 2 Pet. iii. 11, "What manner of  
persons ought ye to be in all holy conversation and  
godliness, looking for and hasting unto the coming of  
the day of God. . ."

"Rom. xi. 14, "Inasmuch as I am the apostle of the  
Gentiles, I magnify mine office: if by any means I . .  
might save some of them," [that is, which are my flesh.]  
1 Tim. iv. 16, "Take heed unto thyself, and unto the  
doctrine; continue in them: for in doing this thou  
shalt both save thyself, and them that hear thee."

"Amos iv. 11, [Of Israel:] "Ye were as a firebrand  
plucked out of the burning." Zech. iii. 2, on "verse 9.  
1 Cor. iii. 15, "If any man's work [built, that is, on the  
true foundation] shall be burned, he shall suffer loss:  
but he himself shall be saved; yet so as by fire."

"Zech. iii. 3, [The restoration of the church, under  
the type of Joshua:] "Joshua was clothed with filthy  
garments, and stood before the angel. And he an-  
swered and spake unto those that stood before him,  
saying, Take away the filthy garments from him. And  
unto he said, Behold, I have caused thine iniquity  
to pass from thee, and I will clothe thee with change  
of raiment. And I said, Let them set a fair mitre  
upon his head. So they set a fair mitre upon his head,  
and clothed him with garments." Rev. iii. 1, 4, "Unto  
the angel of the church in Sardis write . . Thou hast a  
few names even in Sardis which have not defiled their  
garments; and they shall walk with Me in white."

"Rom. xvi. 25, "Now to Him that is of power to  
establish you according to my gospel, and the preaching  
of Jesus Christ." Eph. iii. 20, "Now unto Him that  
is able to do exceeding abundantly above all that we  
ask or think."

"Colossians i. 22, [God's purpose in reconciling man

2 "Who bare record of the word of A. D. 96.  
God, and of the testimony of Jesus Christ,  
and of all things "that he saw.

3 "Blessed is he that readeth, and they that hear  
the words of this prophecy, and keep those things  
which are written therein: for "the time is at  
hand.

4 JOHN to the seven churches which are in  
Asia: Grace be unto you, and peace, from

through Christ:] "—to present you holy and unblame-  
able and unprovable in his sight."

"Rom. xvi. 27, "To God only wise be glory through  
Jesus Christ forever. Amen." 1 Tim. i. 17, "Now  
unto the King eternal, immortal, invisible, the only  
wise God, be honour and glory forever and ever.  
Amen." ii. 3, "God our Saviour . . will have all men  
to be saved."

CHAP. I.—"John iii. 32, [Of Christ:] "What He  
hath seen and heard, that He testifieth." viii. 26, "I  
speak to the world those things which I have heard of  
Him," [that is, of His Father.] xii. 49, "I have not  
spoken of Myself; but the Father which sent Me, He  
gave Me a commandment, what I should say, and what  
I should speak . . whatsoever I speak therefore, even  
as the Father said unto Me, so I speak."

"Verse 3. Rev. iv. 1, [A voice from heaven said:]  
"Come up hither, and I will show thee things which  
must be hereafter."

"Rev. xxii. 16, "I Jesus have sent Mine angel to  
testify unto you these things in the churches."

"Verse 9. 1 Cor. i. 6, "The testimony of Christ  
was confirmed in you." Rev. vi. 9, [When the fifth  
seal was opened:] "I saw under the altar the souls of  
them that were slain for the word of God, and for the  
testimony which they held." xii. 17, [Vision of the  
woman fleeing into the wilderness:] "The dragon . .  
went to make war with the remnant of her seed, which  
keep the commandments of God, and have the testi-  
mony of Jesus Christ."

"1 John i. 1, [Of the Word of life:] "That which . .  
we have seen with our eyes, which we have looked  
upon, 3, declare we unto you."

"Luke xi. 28, "Blessed are they that hear the word  
of God, and keep it." Rev. xxii. 7, "Blessed is he  
that keepeth the sayings of the prophecy of this  
book."

"Rom. xiii. 11, "Now it is high time to awake out  
of sleep . . the night is far spent, the day is at hand."  
James v. 8, "The coming of the Lord draweth nigh."  
1 Pet. iv. 7, "The end of all things is at hand." Rev.  
xxii. 10, "Seal not the sayings of the prophecy of this  
book; for the time is at hand."

A.D. 96. Him <sup>a</sup> which is, and <sup>i</sup> which was, and <sup>h</sup> which is to come; <sup>h</sup> and from the seven spirits which are before His throne;

5 And from Jesus Christ, <sup>i</sup> who is the faithful Witness, and the <sup>h</sup> First-begotten of the dead, and <sup>h</sup> the Prince of the kings of the earth. Unto Him <sup>h</sup> that loved us, <sup>h</sup> and washed us from our sins in His Own blood,

6 And hath <sup>h</sup> made us kings and priests unto God and His father; <sup>h</sup> to Him be glory and dominion forever and ever. Amen.

<sup>a</sup> Verse 8. Exod. iii. 14, [Moses asking God what is His Name:] "God said unto Moses, I AM THAT I AM."

<sup>i</sup> John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God."

<sup>h</sup> Zech. iii. 9, [Christ the corner-stone promised:] "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts." iv. 10, "Those seven . . . are the eyes of the LORD, which run to and fro through the whole earth." Rev. iii. 1, "Unto the angel of the church in Sardis write; These things saith He that hath the seven spirits of God." iv. 5, "There were seven lamps of fire burning before the throne, [that is, of God in heaven,] which are the seven spirits of God." v. 6, "I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

<sup>h</sup> John viii. 13, [On Jesus calling Himself the light of the world:] "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true. Jesus answered and said unto them, Though I bear record of Myself, yet My record is true." 1 Tim. vi. 13, "Christ Jesus . . . before Pontius Pilate witnessed a good confession." Rev. iii. 14, "The faithful and true Witness, the Beginning of the creation of God."

<sup>h</sup> 1 Cor. xv. 20, "Now is Christ risen from the dead, and become the First-fruits of them that slept." Col. i. 18, [Of the Son of God:] "He . . . is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence."

<sup>h</sup> Ephesians i. 17, 20, "The God of our Lord Jesus Christ . . . raised Him from the dead, and set Him at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church." Rev. xvii. 14, [Of the Lamb that overcometh in war:] "He is Lord of lords, and King of kings." xix. 16, [Of the Word of God:] "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

<sup>h</sup> John xiii. 34, [Jesus with the eleven:] "Love one another; as I have loved you." xvi. 9, "As the Father hath loved Me, so have I loved you." Galatians ii. 20, "The Son of God . . . loved me, and gave Himself for me."

<sup>h</sup> Heb. ix. 13, "If the blood of bulls, &c., sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" 1 John i. 7, "If we walk in the light, as He [that is, God] is in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin."

7 "Behold, He cometh with clouds; A.D. 96. and every eye shall see Him, and they <sup>h</sup> also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

8 "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, <sup>h</sup> which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and <sup>h</sup> companion in tribulation, and <sup>h</sup> in the kingdom and patience of Jesus Christ, was in the isle that is

<sup>h</sup> 1 Pet. ii. 5, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 9, Ye are . . . a royal priesthood, an holy nation." Rev. v. 9, [The elders confessing the Lamb:] "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." xx. 6, [Of those who have part in the first resurrection:] "They shall be priests of God and of Christ, and shall reign with Him a thousand years."

<sup>h</sup> 1 Pet. v. 11, id., [said of God.] 1 Tim. vi. 16, [Of God, the King of kings, and Lord of lords:] "To whom be honour and power everlasting. Amen." Hebrews xiii. 21, [Of Jesus Christ:] "To whom be glory forever and ever. Amen." 1 Pet. iv. 11, [Of God:] "To whom be praise and dominion forever and ever. Amen."

<sup>h</sup> Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Matthew xxiv. 30, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." xxvi. 64, [Before the high priest:] "Jesus saith . . . Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Acts i. 10, "Behold, two men stood by them in white apparel; which also said . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

<sup>h</sup> John xix. 37, [Of Christ upon the cross:] "Another scripture saith, [Zech. xii. 19.] They shall look on Him whom they pierced."

<sup>h</sup> Verses 11, 18. Isa. xli. 4, "I the LORD, the first, and with the last; 1 am He." xlv. 6, "Thus saith the LORD the King of Israel, and His Redeemer the LORD of hosts; I am the first, and I am the last." xlviii. 12, "I am He; I am the first, I also am the last." Rev. ii. 8, "These things saith the First and the Last." xxi. 6, "I am — end." xxii. 13, id., [adding,] "the first and the last."

<sup>h</sup> Verse 4. Rev. iv. 8, "The four beasts . . . rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." also xi. 17. xvi. 5, "Thou art righteous, O Lord, which art, and wast, and shalt be."

<sup>h</sup> Phil. i. 7, "Both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." iv. 14, "Ye have well done, that ye did communicate with my affliction." 2 Tim. i. 8, "Be not thou . . . ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

<sup>h</sup> Romans viii. 17, [Of the children of God:] "— if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may

A.D. 96. called Patmos, <sup>a</sup>for the word of God, and for the testimony of Jesus Christ.

10 <sup>a</sup>I was in the Spirit on <sup>a</sup>the Lord's day, and heard behind me <sup>b</sup>a great voice, as of a trumpet,

11 Saying, "I am Alpha and Omega, <sup>a</sup>the First and the Last: and, What thou seest, write in a book, and send <sup>it</sup> unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, <sup>a</sup>I saw seven golden candlesticks;

13 <sup>a</sup>And in the midst of the seven candlesticks

be also glorified together." 2 Tim. ii. 12, "If we suffer, [that is, with Christ Jesus], we shall also reign with Him."

<sup>a</sup>Verse 2. Rev. vi. 9, on <sup>a</sup>above.

<sup>a</sup>Acts x. 10, [Of Peter, when he saw the vision of the vessel descending:] "He fell into a trance." 2 Cor. xii. 2, "I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell." Rev. iv. 2, [When John saw the throne of God:] "I was in the spirit." xvii. 1, 3, "One of the seven angels . . . carried me away in the spirit into the wilderness." xxi. 9, "One of the seven angels . . . carried me away in the spirit to a great and high mountain."

<sup>a</sup>John xx. 26, [Jesus appearing to the eleven after eight days, that is, after one week from the day of His resurrection:] "After eight days . . . came Jesus . . . and stood in the midst, and said, Peace <sup>be</sup> unto you." Acts xx. 7, [At Troas:] "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." 1 Cor. xvi. 2, [Of the collection for the saints:] "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

<sup>a</sup>Rev. iv. 1, "Behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me." x. 8, "The voice which I heard from heaven spake unto me again."

<sup>a</sup>Verse 8.

<sup>a</sup>Verse 17.

<sup>a</sup>Verse 20. Exod. xxv. 37, [Of the candlestick for the tabernacle:] "Thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it." Zech. iv. 1, 2, [By a candlestick is shown the success of Zerubbabel's foundation of the temple:] "The angel . . . said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon."

<sup>a</sup>Rev. ii. 1, [To the angel of the church of Ephesus:] "These things saith He . . . who walketh in the midst of the seven golden candlesticks."

<sup>a</sup>Ezek. i. 26, [Vision of the glory of God:] "Upon the likeness of the throne <sup>was</sup> the likeness as the appearance of a man above upon it." Daniel vii. 13, on <sup>a</sup>above. x. 16, [In a vision:] "Behold, <sup>one</sup> like the similitude of the sons of men touched my lips." Rev. xiv. 14, [Of the harvest of the world:] "Behold a white cloud, and upon the cloud <sup>One</sup> sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

<sup>a</sup>Dan. x. 5, "Behold a certain man clothed in linen, whose loins <sup>were</sup> girded with fine gold of Uphaz: 6, His body also <sup>was</sup> like the beryl, and His face as the

<sup>a</sup>One like unto the Son of man, <sup>a</sup>clothed with a garment down to the foot, and <sup>a</sup>girt about the paps with a golden girdle.

14 His head and <sup>a</sup>His hairs <sup>were</sup> white like wool, as white as snow; and <sup>a</sup>His eyes <sup>were</sup> as a flame of fire;

15 <sup>a</sup>And His feet like unto fine brass, as if they burned in a furnace; and <sup>a</sup>His voice as the sound of many waters.

16 <sup>a</sup>And He had in His right hand seven stars: and <sup>a</sup>out of His mouth went a sharp two-edged sword: <sup>a</sup>and His countenance <sup>was</sup> as the sun shineth in his strength.

17 And <sup>a</sup>when I saw Him, I fell at His feet as

appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude."

<sup>a</sup>Rev. xv. 6, "The seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

<sup>a</sup>Dan. vii. 9, [Of God's kingdom:] "The Ancient of days did sit . . . and the hair of His head [was] like the pure wool."

<sup>a</sup>Rev. ii. 18, id., [said of the Son of God.] xix. 12, id., [of the Word of God.] Dan. x. 6, on <sup>a</sup>above.

<sup>a</sup>Rev. ii. 18, id., [said of the Son of God.] xix. 12, id., [of the Word of God.] Ezek. i. 7, [Vision of four cherubim:] "Their feet . . . sparkled like the colour of burnished brass." Dan. x. 6, on <sup>a</sup>above.

<sup>a</sup>Ezek. xliii. 2, id., [of the returning of the glory of God to the temple.] Daniel x. 6, on <sup>a</sup>above. Rev. xiv. 2, [Of the company of the Lamb:] "I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder." xix. 6, [God praised for avenging the blood of His saints:] "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia."

<sup>a</sup>Verse 20. Rev. ii. 1, which see. iii. 1, [To the angel of the church in Sardis:] "These things saith He that hath . . . the seven stars."

<sup>a</sup>Isa. xlix. 1, [Of Christ:] "The Lord hath . . . made My mouth like a sharp sword." Eph. vi. 17, "The sword of the Spirit . . . is the word of God." Heb. iv. 12, "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Rev. ii. 12, [To the angel of the church in Pergamos:] "These things saith He which hath the sharp sword with two edges. 16, Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." xix. 15, [Of the Word of God:] "Out of His mouth goeth a sharp sword, that with it He should smite the nations." 21, [Of those who joined the beast and false prophet in war:] "The remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth."

<sup>a</sup>Acts xxvi. 13, [Paul declaring his miraculous conversion:] "I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me." Rev. x. 1, [Of the mighty Angel with a little book open:] "His face <sup>was</sup> as it were the sun, and His feet as pillars of fire."

<sup>a</sup>Ezek. i. 28, [On the appearance of the glory of God:] "When I saw it, I fell upon my face."



A.D. 96. dead. And <sup>a</sup>He laid His right hand upon me, saying unto me, Fear not; <sup>b</sup>'I am the First and the Last:

18 <sup>a</sup>*I am* He that liveth, and was dead; and, behold, <sup>b</sup>'I am alive forevermore, Amen; and <sup>c</sup>'have the keys of hell and of death.

19 Write <sup>a</sup>'the things which thou hast seen, <sup>b</sup>'and the things which are, <sup>c</sup>'and the things which shall be hereafter;

20 The mystery <sup>a</sup>'of the seven stars which thou sawest in My right hand, <sup>b</sup>'and the seven golden candlesticks. The seven stars are <sup>c</sup>'the angels of the seven churches: and <sup>d</sup>'the seven candlesticks which thou sawest are the seven churches.

## CHAPTER II.

*What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith <sup>a</sup>'He that holdeth the seven

<sup>a</sup>'Dan. viii. 17, "When he [that is, Gabriel] came, I was afraid, and fell upon my face. . . but he touched me, and set me upright." x. 10, "Behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, &c., and when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel."

<sup>b</sup>'Verse 11. Isa. xli. 4, on <sup>c</sup>'verse 8. xlv. 6, *ibid.* xlviii. 12, *ibid.* Rev. xxii. 13, *ibid.* ii. 8, which see.

<sup>c</sup>'Rom. vi. 9, "Christ being raised from the dead dieth no more; death hath no more dominion over Him."

<sup>d</sup>'Rev. iv. 9, [Of God:] "Who liveth forever and ever." v. 14, *id.*

<sup>e</sup>'Psa. lxxviii. 20, "*He that is our God is the God of salvation; and unto God the Lord belong the issues from death.*" Rev. xx. 1, "I saw an angel come down from heaven, having the key of the bottomless pit."

<sup>f</sup>'Verse 12, &c.

<sup>g</sup>'Rev. ii., iii.

<sup>h</sup>'Rev. iv.—xxii.

<sup>i</sup>'Verse 16.

<sup>j</sup>'Verse 12.

<sup>k</sup>'Mal. ii. 7, "The priest . . . is the messenger of the LORD of hosts." Rev. ii. 1, "The angel of the church of Ephesus:" 8, "the angel of the church of Smyrna:" 12, "the angel of the church in Pergamos:" 18, "the angel of the church in Thyatira." iii. 1, "the angel of the church in Sardis:" 7, "the angel of the church in Philadelphia:" 14, "the angel of the church of the Laodiceans."

<sup>l</sup>'Zech. iv. 2, on <sup>m</sup>'verse 12. Matt. v. 15, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Phil. ii. 15, "Ye shine as lights in the world; holding forth the word of life."

CHAP. II.—Rev. i. 16, 20, which see.

<sup>n</sup>'Rev. i. 12, "I saw seven golden candlesticks; and in the midst of the seven candlesticks *One* like unto the Son of man."

<sup>o</sup>'Verses 9, 13, 19. Psa. i. 6, "The LORD knoweth the way of the righteous." Rev. iii. 1, [To the angel of the church in Sardis:] "I know thy works." 8, *id.*, [to the angel of the church in Philadelphia:] 15, *id.*, [to the angel of the church of the Laodiceans.]

<sup>p</sup>'1 John iv. 1, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

stars in His right hand, <sup>q</sup>'who walketh in the midst of the seven golden candlesticks;

2 <sup>r</sup>'I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and <sup>s</sup>'thou hast tried them <sup>t</sup>'which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for My Name's sake hast laboured, and hast not <sup>u</sup>'fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; <sup>v</sup>'or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of <sup>w</sup>'the Nicolaitanes, which I also hate.

7 <sup>x</sup>'He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give <sup>y</sup>'to eat of <sup>z</sup>'the tree of life, which is in the midst of the paradise of God.

<sup>a</sup>'2 Cor. xi. 13, "Such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ." 2 Peter ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies."

<sup>b</sup>'Gal. vi. 9, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Heb. xii. 3, "Consider Him [that is, Jesus Christ] that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

<sup>c</sup>'Matt. xxi. 40, [Jesus rebuking the priests, &c., by the parable of the husbandmen, who slew such as were sent unto them:] "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them . . . Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

<sup>d</sup>'Verse 15.

<sup>e</sup>'"He — churches." Verses 11, 17, 29, and Rev. iii. 6, 13, 22, *id.*: [in all these verses the same words are said to the angels of the other churches which are in Asia] Matt. xi. 15, [Jesus, after giving His testimony concerning John the Baptist, said:] "He that hath ears to hear, let him hear." xiii. 9, *id.*, [after speaking the parable of the sower and the seed.] 43, *id.*, [after expounding the same to His disciples.] Rev. xiii. 9, [after describing the beast, &c., to whom the dragon gave his power:] "If any man have an ear, let him hear."

<sup>f</sup>'Rev. xxii. 2, [Of the new Jerusalem:] "In the midst of the street of it, and on either side of the river, was *there* the tree of life, which bare *twelve manner* of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 14, Blessed are they that do His [that is, the Son of man's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

<sup>g</sup>'Gen. ii. 9, [Of the garden which the Lord planted

A.D. 96. 8 And unto the angel of the church in Smyrna write; These things saith "the First and the Last, which was dead, and is alive;

9 "I know thy works, and tribulation, and poverty, (but thou art "rich,) and I know the blasphemy of "them which say they are Jews, and are not, "but are the synagogue of Satan.

10 "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: "Be thou faithful unto death, and I will give thee "a crown of life.

11 "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of "the second death.

12 And to the angel of the church in Pergamos

in Eden:] "Out of the ground made the LORD God to grow . . . the tree of life."

\* Rev. i. 8, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord." 17, 18, which see.

\* Verse 2.

\* Luke xii. 21, "He that layeth up treasure for himself . . . is not rich toward God." 1 Tim. vi. 17, "Charge them that are rich in this world . . . that they be rich in good works." James ii. 5, "Hath not God chosen the poor of this world rich in faith . . .?"

\* Rom. ii. 17, "Behold thou art called a Jew, and retest in the law. 28, He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." ix. 6, "They are not all Israel, which are of Israel."

\* Rev. iii. 9, "[To the angel of the church of Philadelphia:] "—them of the synagogue of Satan, which say they are Jews, and are not, but do lie."

\* Matt. x. 22, "[Jesus comforting the twelve against persecution:] "Ye shall be hated of all men for My Name's sake: but he that endureth to the end shall be saved."

\* Matt. xxiv. 13, id., "[On Jesus foretelling the destruction of the temple:] "He that shall endure unto the end, the same shall be saved."

\* James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Rev. iii. 11, "[To the angel of the church in Philadelphia:] "Hold that fast which thou hast, that no man take thy crown."

\* Verse 7. Rev. xiii. 9, on "above.

\* Rev. xx. 14, "[At the last general resurrection:] "Death and hell were cast into the lake of fire. This is the second death." xxi. 8, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: this is the second death."

\* Rev. i. 16, "[Of the Son of man:] "Out of His mouth went a sharp two-edged sword."

\* Verse 2.

\* Verse 9.

\* Numb. xxiv. 14, [Balaam speaking to Balak, king of Moab:] "I will advertise thee what this people [that is, Israel] shall do to thy people in the latter days." xxv. 1, "[Of Israel:] "The people began to commit whoredom with the daughters of Moab. And they

write; These things saith "He which hath the sharp sword with two edges; A.D. 96.

13 "I know thy works, and where thou dwellest, even "where Satan's seat is: and thou holdest fast My Name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of "Balaam, who taught Balac to cast a stumbling-block before the children of Israel, "to eat things sacrificed unto idols, "and to commit fornication.

15 So hast thou also them that hold the doctrine "of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and "will fight against them with the sword of My mouth.

called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor." xxxi. 16, "[Of the women of Midian:] "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor." 2 Peter ii. 15, "[Of blasphemous seducers:] "—following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." Jude 11, "[Of false teachers, bringing in damnable doctrine:] "Woe unto them! for they . . . ran greedily after the error of Balaam for reward."

\* Verse 20. Acts xv. 28, "[Letter of the apostles and elders to the converted Gentiles in Antioch, &c.]: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29, that ye abstain from meats offered to idols . . . and from fornication." 1 Cor. viii. 9, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?" x. 18, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19, What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? 20, But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21, Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

\* 1 Cor. vi. 13, "The body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His Own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

\* Verse 6.

\* Isa. xi. 4, "[Of Christ the Branch:] "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." 2 Thess. ii. 8, "Then shall that Wicked be revealed, whom the

A.D. 96. 17 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone <sup>a</sup> a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, <sup>a</sup> who hath His eyes like unto a flame of fire, and His feet are like fine brass;

19 <sup>a</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou suffereest that woman <sup>a</sup> Jezebel, which calleth herself a prophetess, to teach and to seduce my servants <sup>a</sup> to commit fornication, and to eat things sacrificed unto idols.

Lord shall consume with the spirit of His mouth." Rev. i. 16, on <sup>a</sup> above. xix. 15, [Of the Word of God:] "Out of His mouth goeth a sharp sword, that with it He should smite the nations." 21, [Of those who joined the beast and the false prophet in war:] "The remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth."

<sup>a</sup> Verses 7, 11.

<sup>a</sup> Rev. iii. 12, [Of him that overcometh:] "I will write upon him the Name of My God, and the Name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new Name." xix. 12, [Of Him that sat upon a white horse, the Word of God:] "He had a Name written, that no man knew, but He Himself."

<sup>a</sup> Rev. i. 14, 15, id., [of the Same.]

<sup>a</sup> Verse 2.

<sup>a</sup> 1 Kings xvi. 31, [Of Ahab king of Israel:] "He took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him." xxi. 25, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up." 2 Kings ix. 6, [To Jehu anointed king over Israel:] "Thus saith the LORD God of Israel . . . Thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel."

<sup>a</sup> Verse 14. Exod. xxxiv. 14, [To Israel:] "Thou shalt worship no other god . . . lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice," &c. Acts xv. 19, [Of the Gentiles at Antioch, &c., which were turned to God, James the apostle said:] "My sentence is . . . That we write unto them, that they abstain from pollutions of idols, and from fornication." 29, on <sup>a</sup> above. 1 Cor. x. 19, 20, *ibid.*

<sup>a</sup> Rom. ii. 4, [Of him that sinneth, but condemneth it in others:] "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rev. ix. 20, [After the third part of men had been killed by the four angels:] "The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold . . . neither repented they of

21 And I gave her space <sup>a</sup> to repent of A.D. 96. her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that "I am He which searcheth the reins and hearts: and "I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; <sup>a</sup> I will put upon you none other burden.

25 But <sup>a</sup> that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth <sup>a</sup> My works unto the end, <sup>a</sup> to him will I give power over the nations:

their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

<sup>a</sup> 1 Sam. xvi. 7, "The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." 1 Chron. xxviii. 9, "The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." xxix. 17, [David's prayer:] "I know . . . my God, that Thou triest the heart." 2 Chron. vi. 30, "Thou only knowest the hearts of the children of men." Psa. vii. 9, "The righteous God trieth the hearts and reins." Jer. xi. 20, "O LORD of hosts, that judgest righteously, that triest the reins and the heart." xx. 12, id. xvii. 10, "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." John ii. 24, "Jesus . . . knew all men, and needed not that any should testify of man: for He knew what was in man." Acts i. 24, [The eleven choosing an apostle in the place of Judas:] "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Rom. viii. 27, "He that searcheth the hearts knoweth what is the mind of the Spirit."

<sup>a</sup> Psa. lxxii. 12, [Of the Lord's mercy:] "Thou renderest to every man according to his work." Matthew xvi. 27, id., [of the coming of the Son of man.] Rom. ii. 6, id., [of the judgment of God on all men, with the different character of their deeds and rewards.] xiv. 12, "Every one of us shall give account of himself to God." 2 Cor. v. 10, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Gal. vi. 5, "Every man shall bear his own burden." Rev. xx. 12, "I saw the dead, small and great, stand before God . . . and the dead were judged out of those things which were written in the books, according to their works."

<sup>a</sup> Acts. xv. 28, on <sup>a</sup> above.

<sup>a</sup> Rev. iii. 7, 10, "To the angel of the church in Philadelphia write . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

<sup>a</sup> John vi. 29, [Jesus answering the Jews:] "This is the work of God, that ye believe on Him whom He hath sent." 1 John iii. 23, "This is His [that is, God's] commandment, That we should believe on the Name of His Son Jesus Christ, and love one another."

<sup>a</sup> Matt. xix. 28, [In answer to Peter:] "Jesus said . . . Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye



A. D. 96. 27 \* And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

28 And I will give him 'the morning star.

29 \* He that hath an ear, let him hear what the Spirit saith unto the churches.

### CHAPTER III.

2 The angel of the church of Sardis is reprov'd, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

AND unto the angel of the church in Sardis write; These things saith He "that hath the seven

also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke xxii. 29, [To the apostles at Christ's last supper:] "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." 1 Cor. vi. 3, "Know ye not that we shall judge angels?" Rev. iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." xx. 4, "I saw . . the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

\* Psa. ii. 7, [The kingdom of Christ:] "The LORD said unto Me . . Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." xlix. 14, [Of those who trust in wealth:] "Death shall feed on them; and the upright shall have dominion over them in the morning." Dan. vii. 21, [Of God's kingdom:] "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Rev. xii. 5, [Of the woman clothed with the sun:] "She brought forth a man child, who was to rule all nations with a rod of iron." xix. 15, [Of the Word of God:] "Out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron."

\* 2 Peter i. 19, [Of the word of prophecy:] "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Rev. xxii. 16, [Jesus testifying of Himself:] "I am . . the bright and morning Star."

\* Verse 7.

CHAP. III.—Rev. i. 4, [To the seven churches:] "Grace be unto you, and peace . . from the seven spirits which are before His throne." 16, "He [that is, the Son of man] had in His right hand seven stars." iv. 5, "There were seven lamps of fire burning before the throne, which are the seven spirits of God." v. 6, "In the midst of the throne . . stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

\* "I—works." Rev. ii. 2, id., [to the angel of the church of Ephesus.]

spirits of God, and the seven stars; \* I A. D. 96. know thy works, that thou hast a name that thou livest, \* and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 \* Remember therefore how thou hast received and heard, and hold fast, and \* repent. \* If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast \* a few names even in Sardis which have not \* defiled their garments; and they shall walk with Me \* in white: for they are worthy.

5 He that overcometh, \* the same shall be clothed in white raiment; and I will not \* blot out his name

\* Ephesians ii. 1, "—dead in trespasses and sins." 5, "—dead in sins." 1 Tim. v. 6, [Of widows:] "She that liveth in pleasure is dead while she liveth."

\* Verse 11. 1 Timothy vi. 20, "O Timothy, keep that which is committed to thy trust." 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

\* Verse 19.

\* Matt. xlv. 42, "Watch . . for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Luke xii. 39, 40, id. xxv. 13, [On the parable of the ten virgins:] "Watch . . for ye know neither the day nor the hour wherein the Son of Man cometh." Mark xiii. 33, [Of the day of judgment:] "Take ye heed, watch and pray: for ye know not when the time is." 1 Thess. v. 2, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 6, Therefore let us not sleep, as do others; but let us watch and be sober." 2 Peter iii. 10, "The day of the Lord will come as a thief in the night." Rev. xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments."

\* Acts i. 15, [When an apostle was chosen in the place of Judas:] "The number of the names together [that is, of the disciples] were about an hundred and twenty."

\* Jude 23, "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

\* Rev. iv. 4, [Around the throne of God:] "I saw four and twenty elders sitting, clothed in white raiment." vi. 11, [Of the souls slain for the word of God, and the testimony which they held:] "White robes were given unto every one of them." vii. 9, "I beheld, and, lo, a great multitude . . stood before the throne, and before the Lamb, clothed with white robes. 13, And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

\* Rev. xix. 8, [Of the wife of the Lamb:] "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

\* Exod. xxxii. 32, [Moses praying for the people:] "If Thou wilt forgive their sin—; and if not, blot me,

A.D. 96. out of the "book of life, but "I will confess His Name before My Father, and will before His angels.

6 "He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith "He that is holy, "He that is true, He that hath "the key of David, "He that openeth, and no man shutteth; and "shut-teth, and no man openeth;

8 "I know thy works: behold, I have set before thee "an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name.

9 Behold, I will make "them of the synagogue

I pray Thee, out of Thy book which Thou hast written." Psa. lxi. 28, [Of David's enemies:] "Let them be blotted out of the book of the living, and not be written with the righteous."

"Phil. iv. 3, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Rev. xiii. 8, [Of the beast, to whom the dragon gave his power:] "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." xviii. 8, [Of the beast, who carried the woman in purple and scarlet, ascending out of the bottomless pit, &c.]: "They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." xx. 12, on "above." xxi. 27, [Those who shall enter the new Jerusalem:] "—they which are written in the Lamb's book of life."

"Matt. x. 32, [Jesus instructing the twelve:] "Who-soever . . . shall confess Me before men, him will I confess also before My Father which is in heaven." Luke xii. 8, [Jesus teaching:] "Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."

"Rev. ii. 7, id., [to the angel of the church of Ephesus.]

"Acts iii. 14, [Peter preaching Christ to the Jews:] "Ye denied the Holy One and the Just."

"Verse 14. 1 John v. 20, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God." Rev. i. 5, "Jesus Christ . . . is the faithful Witness." vi. 10, "O Lord, holy and true." xix. 11, [Of the Word of God:] "He . . . was called Faithful and True."

"Isa. xxii. 22, [Of Eliakim, prefiguring the kingdom of Christ:] "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Luke i. 30, 32, [Of Jesus:] "The angel said . . . The Lord God shall give unto Him the throne of his Father David." Rev. i. 18, [The Son of man said:] "I . . . have the keys of hell and of death."

"Matt. xvi. 19, [On Peter confessing Christ the Son of the living God, Christ said:] "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

"Job xii. 14, [Of God's omnipotency:] "Behold, He breaketh down, and it cannot be built again: He shutteth up a man, and there can be no opening."

of Satan, which say they are Jews, and A.D. 96 are not, but do lie; behold, "I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of My patience, "I also will keep thee from the hour of temptation, which shall come upon "all the world, to try them that dwell "upon the earth.

11 Behold, "I come quickly: "hold that fast which thou hast, that no man take "thy crown.

12 Him that overcometh will I make "a pillar in the temple of My God, and he shall go no more out: and "I will write upon him the Name of My God, and the name of the city of My God, which is "new Jerusalem, which cometh down out of hea-

"Verse 1.

"1 Cor. xvi. 9, "A great door and effectual is opened unto me, [that is, for preaching the gospel.] 2 Cor. ii. 12, "When I came to Troas to preach Christ's gospel . . . a door was opened unto me of the Lord."

"Rev. ii. 9, [To the angel of the church in Smyrna:] "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

"Isa. xlix. 23, [Of the restoration of the church:] "Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD." lx. 14, [Of the glory of the church:] "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel."

"2 Peter ii. 9, "The Lord knoweth how to deliver the godly out of temptations."

"Luke ii. 1, "There went out a decree from Cesar Augustus, that all the world should be taxed."

"Isa. xxiv. 17, [Of God's judgments:] "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth."

"Philippians iv. 5, "The Lord is at hand." Rev. i. 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." xxii. 7, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 12, Behold, I come quickly; and My reward is with Me. 20, He which testifieth these things saith, Surely I come quickly."

"Verse 3. Rev. ii. 25, [To the angel of the church in Thyatira:] "That which ye have already hold fast till I come."

"Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life."

"1 Kings vii. 21, "He [that is, Hiram, employed by Solomon] set up the pillars in the porch of the temple." Gal. ii. 9, "James, Cephas, and John . . . seemed to be pillars."

"Rev. ii. 17, "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." xiv. 1, "I looked, and lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads." xxii. 4, [Of the servants of God and of the Lamb in the New Jerusalem:] "His Name shall be in their foreheads."

"Gal. iv. 26, "Jerusalem which is above . . . is the

A.D. 96. ven from My God: <sup>a</sup>and I will write upon him My new Name.

13 "He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church <sup>1</sup>of the Laodiceans write; <sup>b</sup>These things saith the Amen,

<sup>1</sup> Or, in Laodicea. <sup>c</sup>the faithful and true Witness, <sup>d</sup>the Beginning of the creation of God;

15 "I know thy works, that thou art neither cold nor hot: <sup>e</sup>I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.

17 Because thou sayest, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee <sup>f</sup>to buy of Me gold <sup>g</sup>A.D. 96. tried in the fire, that thou mayest be rich; and <sup>h</sup>white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 "As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold; "I stand at the door, and knock: "if any man hear My voice, and open the door, "I will come in to him, and will sup with him, and he with Me.

21 To him that overcometh <sup>i</sup>will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

22 "He that hath an ear, let him hear what the Spirit saith unto the churches.

mother of us all." Heb. xii. 22, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem . . . to the general assembly and church of the first-born, which are written in heaven." Rev. xxi. 2, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband. 9, One of the seven angels which had the seven vials . . . showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

<sup>a</sup> Rev. xxii. 4, on <sup>f</sup> above.

<sup>b</sup> Rev. ii. 7, id., on <sup>g</sup> above.

<sup>c</sup> Isa. lxxv. 16, "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth." ["The God of truth: The Hebrew reads *Amen*; so the expression may properly be understood of Christ, who is the true God, and called *Amen*, or the Truth, Rev. iii. 14."] Lowth on ISAIAH.]

<sup>d</sup> Verse 7. Rev. i. 5, on <sup>e</sup> above. xix. 11, *ibid.* xxii. 6, [After the angel had shown the tree of life, and the blessed state of those written in the Lamb's book of life:] "He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done."

<sup>e</sup> Col. i. 15, [Of the Son of God:] "Who is . . . the First-born of every creature: for by Him were all things created, that are in heaven, and that are in earth."

<sup>f</sup> Verse 1.

<sup>g</sup> Hos. xii. 7, [Of Ephraim the Lord said:] "*He* is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance." 1 Cor. iv. 8, [Against the false teachers:] "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 10, We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised."

<sup>h</sup> Isa. lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread?" Matt. xiii. 44, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." xxv. 8, [Parable of the ten virgins, of whom

five were wise, and five were foolish:] "The foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying . . . Go ye rather to them that sell, and buy for yourselves."

<sup>i</sup> 2 Cor. v. 2, "In this [that is, our earthly house] we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." Revelation vii. 13, on <sup>j</sup> verse 4 above. xvi. 15, on <sup>k</sup> verse 3 above. xix. 8, on <sup>l</sup> verse 5 above.

<sup>j</sup> Job v. 17, "Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Prov. iii. 11, "My son, despise not the chastening of the LORD; neither be weary of His correction: for whom the LORD loveth He correcteth; even as a father the son in whom he delighteth." [quoted as an exhortation to patience.] Heb. xii. 5, 6, James i. 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

<sup>k</sup> Cant. v. 2, [The church, awoke by Christ, said:] "I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to Me."

<sup>l</sup> Luke xii. 37, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

<sup>m</sup> John xiv. 23, [Jesus said:] "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

<sup>n</sup> Matt. xix. 28, [To the apostles:] "Jesus said . . . Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke xxii. 29, [To the same:] "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?" 2 Tim. ii. 12, "If we suffer, [that is, with Christ Jesus,] we shall also reign with Him." Rev. ii. 26, "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron . . . even as I received of My Father."

<sup>o</sup> Rev. ii. 7, id., [to the angel of the church of Ephesus.]



## CHAPTER IV.

2 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship Him that sat on the throne.*

A.D. 96.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, <sup>a</sup> Come up hither, and I will show thee things which must be hereafter.

2 And immediately <sup>a</sup> I was in the Spirit: and, behold, <sup>a</sup> a throne was set in heaven, and *One* sat on the throne.

3 And He that sat was to look upon like a jasper and a sardine stone: <sup>a</sup> and *there was a rainbow*

CHAP. IV.—Rev. i. 10, “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega,” &c.

<sup>a</sup> Rev. xi. 12, [Of the two witnesses who were slain by the beast, and afterwards rose again:] “They heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud.”

<sup>a</sup> Rev. i. 19, [The Son of man speaking to John:] “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” xxii. 6, “The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done.”

<sup>a</sup> Rev. i. 10, on “above.” xvii. 1, 3, “One of the seven angels . . . carried me away in the Spirit into the wilderness.” xxi. 9, “One of the seven angels . . . carried me away in the Spirit to a great and high mountain.”

<sup>a</sup> Isa. vi. 1, [Vision of the Lord in His glory:] “I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple.” Jer. xvii. 12, “A glorious high throne from the beginning is the place of our sanctuary.” Ezek. i. 26, “Above the firmament that was over their heads was the likeness of a throne . . . and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 28, As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.” x. 1, [Vision of the coals of fire:] “Behold, in the firmament that was above the head of the cherubims there appeared over them as it were . . . the appearance of the likeness of a throne.” Daniel vii. 9, “I beheld till the thrones were cast down, and the Ancient of days did sit . . . His throne was like the fiery flame.”

<sup>a</sup> Ezek. i. 28, on “above.”

<sup>a</sup> Rev. xi. 16, “The four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.”

<sup>a</sup> Rev. iii. 4, [Of those in Sardis who have not defiled their garments:] “They shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment.” vi. 11, [Of those slain for the word of God, &c.]: “White robes were given unto every one of them.” vii. 9, “Lo, a great multitude . . . stood before the throne, and before the Lamb, clothed with white robes. 13, And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” xix. 14, “The armies which were in heaven followed Him [that is, who sat upon the

round about the throne, in sight like unto *A.D. 96.* an emerald.

4 <sup>a</sup> And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, <sup>a</sup> clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded <sup>a</sup> lightnings and thunderings and voices: <sup>a</sup> and *there were seven lamps of fire burning before the throne, which are the seven spirits of God.*

6 And before the throne *there was* <sup>a</sup> a sea of glass like unto crystal: <sup>a</sup> and in the midst of the throne, and round about the throne, *were four beasts full of eyes before* <sup>a</sup> and behind.

7 <sup>a</sup> And the first beast *was* like a lion, and the

white horse, named the Word of God] upon white horses, clothed in fine linen, white and clean.”

<sup>a</sup> Verse 10.

<sup>a</sup> “lightnings — voices.” Rev. viii. 5, id., [when the angel cast fire into the earth.] xvi. 18, id., [when the seventh angel poured out his vial into the air.]

<sup>a</sup> Exod. xxxvii. 23, [For the candlestick in the tabernacle:] “He made his seven lamps . . . of pure gold.”

2 Chron. iv. 19, [For the temple:] “Solomon made . . . the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold.” Ezek. i. 13, [Vision of four cherubim:] “Their appearance was like burning coals of fire, and like the appearance of lamps.” Zech. iv. 1, [Foreshowing Zerubbabel’s success in the foundation of the temple:] “The angel . . . said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold . . . and his seven lamps thereon,” &c.

<sup>a</sup> Revelation i. 4, [To the seven churches in Asia:] “Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne.” iii. 1, [To the angel of the church in Sardis:] “These things saith He that hath the seven spirits of God.” v. 6, “In the midst of the elders stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.”

<sup>a</sup> Exod. xxxviii. 8, [For the tabernacle:] “He made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.” Rev. xv. 2, “I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast . . . stand on the sea of glass, having the harps of God.”

<sup>a</sup> Ezek. i. 5, [Vision of four cherubim:] “Out of the midst thereof came the likeness of four living creatures.”

<sup>a</sup> Verse 8.

<sup>a</sup> Numb. ii. 2, [The order of the tribes in their tents:] “Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies. 10, On the south side shall be the standard of the camp of Reuben according to their armies. 18, On the west side shall be the standard of the camp of Ephraim according to their armies. 25, The standard of the camp of Dan shall be on the north side by their armies.” Ezek. i. 10, [Vision of four cherubim:] “As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they

A.D. 96. second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them "six wings about him; and they were full of eyes" within: and "they rest not day and night, saying, 'Holy, holy, holy, "Lord God Almighty," which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to Him that sat on the throne, "who liveth forever and ever,

10 "The four and twenty elders fall down before Him that sat on the throne, "and worship Him that liveth forever and ever, "and cast their crowns before the throne, saying,

11 "Thou art worthy, O Lord, to receive glory and honour and power: "for Thou hast created all things, and for Thy pleasure they are and were created.

## CHAPTER V.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise Him, 9 and confess that He redeemed them with His blood.

four also had the face of an eagle." x. 14, [Vision of the cherubim:] "Every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle."

"Isaiah vi. 2, [Of the seraphim above the throne on which the Lord was sitting:] "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3, And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts."

"Verse 6.

"Isa. vi. 3, on "above.

"Rev. i. 8, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

"Rev. i. 4, on "above.

"Revelation i. 18, [The Son of man said:] "I am He that liveth, and was dead; and, behold, I am alive forever more." v. 14, "The four and twenty elders fell down and worshipped Him that liveth forever and ever." xv. 7, "— God, who liveth forever and ever."

"Rev. v. 8, "Four and twenty elders fell down before the Lamb." 14, on "above.

"Verse 9.

"Verse 4.

"Rev. v. 12, which see.

"Gen. i. 1, "God created the heaven and the earth." Acts xvii. 24, "God . . . made the world and all things therein." Eph. iii. 9, "God . . . created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Col. i. 16, [Of the Son of God:] "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Rev. x. 5, "The angel which I saw . . . sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein."

CHAP. V.—"Ezek. ii. 9, "Behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he

AND I saw in the right hand of Him A.D. 96. that sat on the throne "a book written within and on the backside, "sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man "in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, "the Lion of the tribe of Juda, "the Root of David, hath prevailed to open the book, "and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood "a Lamb as It had been slain, having seven horns and "seven eyes, which are "the seven spirits of God sent forth into all the earth.

7 And He came and took the book out of the right hand "of Him that sat upon the throne.

spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."

"Isaiah xxix. 11, [Of the senselessness of the Jews:] "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." Dan. xii. 4, "O Daniel, shut up the words, and seal the book."

"Verse 13.

"Gen. xlix. 9, [Jacob blessing his son:] "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah . . . until Shiloh come." Hebrews vii. 14, "It is evident that our Lord sprang out of Judah."

"Isaiah xi. 1, [Christ promised:] "There shall come forth a rod out of the stem of Jesse, [the father of David.] 10, There shall be a Root of Jesse which shall stand for an ensign of the people:" [quoted] Rom. xv. 12. Rev. xxii. 16, [Jesus speaking:] "I am the Root . . . of David."

"Verse 1. Rev. vi. 1, "I saw when the Lamb opened one of the seals."

"Verses 9, 12. Isaiah liii. 7, [Of Christ:] "He is brought as a lamb to the slaughter." John i. 29, "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 36, And looking upon Jesus as He walked, he saith, Behold the Lamb of God!" 1 Peter i. 18, 19, "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Rev. xiii. 8, "— the Lamb slain from the foundation of the world."

"Zech. iii. 9, [Christ promised:] "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." iv. 10, "Those seven . . . are the eyes of the LORD, which run to and fro through the whole world."

"Rev. iv. 5, "There were seven lamps of fire burning before the throne, which are the seven spirits of God."

"Rev. iv. 2, "Behold, a throne was set in heaven, and One sat on the throne."

A.D. 96. 8 And when He had taken the book, <sup>1</sup>the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them <sup>2</sup>harps, and golden vials full of <sup>3</sup>odours, <sup>4</sup>which are the prayers of saints.

9 And <sup>5</sup>they sung a new song, saying, <sup>6</sup>Thou art worthy to take the book, and to open the seals thereof: <sup>7</sup>for Thou wast slain, and <sup>8</sup>hast redeemed us to God by Thy blood <sup>9</sup>out of every kindred, and tongue, and people, and nation;

10 <sup>10</sup>And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels <sup>11</sup>round about the throne and the beasts and the elders: and the number of them was <sup>12</sup>ten

thousand times ten thousand, and thou- A.D. 96. sands of thousands;

12 Saying with a loud voice, <sup>13</sup>Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And <sup>14</sup>every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, <sup>15</sup>Blessing, and honour, and glory, and power, <sup>16</sup>be unto Him <sup>17</sup>that sitteth upon the throne, and unto the Lamb forever and ever.

14 <sup>18</sup>And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped Him <sup>19</sup>that liveth forever and ever.

<sup>1</sup>Rev. iv. 8, 10, which see.

<sup>2</sup>Rev. xiv. 2, [Of the Lamb's company on Mount Zion:] "I heard the voice of harpers harping with their harps: 3, and they sung as it were a new song before the throne, and before the four beasts, and the elders." xv. 2, on <sup>3</sup>above.

<sup>3</sup>Ps. cxli. 2, "Let my prayer be set forth before Thee as incense." Rev. viii. 3, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came with the prayers of the saints*, ascended up before God out of the angel's hand."

<sup>4</sup>Ps. xl. 3, "He hath put a new song in my mouth, *even praise unto our God*." Rev. xiv. 3, on <sup>5</sup>above.

<sup>5</sup>Rev. iv. 11, which see.

<sup>6</sup>Verse 6.

<sup>7</sup>Acts xx. 28, "— the church of God, which He hath purchased with His Own blood." Romans iii. 24, [Of them that believe:] "— being justified freely by His [that is, God's] grace through the redemption that is in Christ Jesus." 1 Cor. vi. 20, "Ye are bought with a price." vii. 23, id. Eph. i. 7, "We have redemption [that is, in the Beloved] through His blood, the forgiveness of sins." Col. i. 14, id., [said of Christ as Gods dear Son.] Heb. ix. 12, [Of Christ our High Priest:] "By His Own blood He entered in once into the holy place, having obtained eternal redemption *for us*." 1 Pet. i. 18, 19, on <sup>8</sup>above. 2 Pet. ii. 1, "— the Lord that bought them." 1 John i. 7, "If we walk in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin." Rev. xiv. 4, [Of the company of the Lamb on Mount Zion:] "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men."

<sup>9</sup>Daniel iv. 1, "Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth." vi. 25, id., [of Darius.] Rev. vii. 9, "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." xi. 9, [Of the two witnesses killed by the beast:] "They of the people and kindreds and tongues and nations shall see their dead bodies." xiv. 6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

<sup>10</sup>Exod. xix. 6, [Of those who keep God's covenant:] "Ye shall be unto Me a kingdom of priests, and an holy nation." 1 Pet. ii. 5, "Ye . . . are built up a spiritual house, an holy priesthood, to offer up spiritual sacri-

fices, acceptable to God by Jesus Christ. 9, *Ye are . . . a royal priesthood, an holy nation*." Revelation i. 5, "Unto Him that loved us, and washed us from our sins in His Own blood, and hath made us kings and priests unto God and His Father." xx. 6, [Of those who have part in the first resurrection:] "They shall be priests of God and of Christ, and shall reign with Him a thousand years." xxii. 5, [Of the servants of God and the Lamb in the new Jerusalem:] "They shall reign forever and ever."

<sup>11</sup>Rev. iv. 4, "Round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment: 6, and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind."

<sup>12</sup>Ps. lxxviii. 17, "The chariots of God are twenty thousand, *even* thousands of angels: the Lord is among them." Daniel vii. 10, [Of the Ancient of days:] "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." Heb. xii. 22, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

<sup>13</sup>Revelation iv. 11, [The four and twenty elders worshipping Him that sat on the throne:] "Thou art worthy, O Lord, to receive glory and honour and power."

<sup>14</sup>Verse 3. Phil. ii. 9, "God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

<sup>15</sup>1 Chron. xxix. 10, [David's prayer:] "Blessed *be* Thou, LORD God of Israel our father, forever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty." Romans ix. 5, "Christ . . . is over all, God blessed forever." xvi. 27, "To God who only wise, *be* glory through Jesus Christ forever." 1 Tim. vi. 15, "— the King of kings, and Lord of lords . . . to whom *be* honour and power everlasting." 1 Pet. iv. 11, "God [or Jesus Christ] . . . to whom *be* praise and dominion forever and ever." v. 11, "To Him *be* glory and dominion forever and ever." Rev. i. 6, id., [of Jesus Christ.]

<sup>16</sup>"That — Lamb." Rev. vi. 16, id. vii. 10, id.

<sup>17</sup>Rev. xix. 4, "The four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

<sup>18</sup>Revelation iv. 9, id., [worshipped by the four beasts.] 10, id., [worshipped by the four and twenty elders.]



## CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

A. D. 96.

AND <sup>a</sup> I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, <sup>b</sup> one of the four beasts saying, Come and see.

2 And I saw, and behold <sup>c</sup> a white horse : <sup>d</sup> and He that sat on him had a bow ; <sup>e</sup> and a crown was given unto Him : and He went forth conquering, and to conquer.

3 And when He had opened the second seal, <sup>f</sup> I heard the second beast say, Come and see.

4 <sup>g</sup> And there went out another horse *that was red* : and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword.

5 And when He had opened the third seal, <sup>h</sup> I heard the third beast say, Come and see. And

CHAP. VI.—<sup>a</sup> Rev. v. 5, 6, 7, which see.

<sup>b</sup> Rev. iv. 7, [Before the throne of God:] “The first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.”

<sup>c</sup> Zech. vi. 1, [Vision of the four chariots:] “Behold, there came four chariots out from between two mountains . . . 2, In the first chariot *were* red horses; and in the second chariot black horses; 3, and in the third chariot white horses; and in the fourth chariot grised and bay horses. 4, Then I answered and said unto the angel that talked with me, What are these, my lord? 5, And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.” Revelation xix. 11, [Of the Word of God:] “I saw heaven opened, and behold a white horse; and He that sat upon him *was* called Faithful and True, and in righteousness He doth judge and make war.”

<sup>d</sup> Psa. xlv. 3, [The majesty and grace of Christ's kingdom:] “Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy Majesty. And in Thy Majesty ride prosperously because of truth and meekness *and* righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under Thee.”

<sup>e</sup> Zech. vi. 9, [By the crowns of Joshua are shown the temple and kingdom of Christ:] “The word of the LORD came unto me, saying . . . Take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the Man whose Name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD: even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both.” Rev. xiv. 14, [Of the Lamb at the harvest of the world:] “I looked, and behold a white cloud, and upon the cloud *One* sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”

<sup>f</sup> Rev. iv. 7, on <sup>a</sup> above.

<sup>g</sup> Zech. vi. 2, on <sup>c</sup> above.

<sup>h</sup> Rev. iv. 7, on <sup>a</sup> above.

I beheld, and lo, <sup>i</sup> a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, <sup>j</sup> A measure of wheat for a penny, and three measures of barley for a penny; and <sup>k</sup> see thou hurt not the oil and the wine.

7 And when He had opened the fourth seal, <sup>l</sup> I heard the voice of the fourth beast say, Come and see.

8 <sup>m</sup> And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given <sup>n</sup> unto them over the fourth part of the earth, <sup>o</sup> to kill with sword, and with hunger, and with death, <sup>p</sup> and with the beasts of the earth.

9 And when He had opened the fifth seal, I saw under <sup>q</sup> the altar <sup>r</sup> the souls of them that were slain <sup>s</sup> for the word of God, and for <sup>t</sup> the testimony which they held :

10 And they cried with a loud voice, saying, <sup>u</sup> How

<sup>i</sup> Zech. vi. 2, on <sup>c</sup> above.

<sup>j</sup> Rev. ix. 4, [The power of the locusts from the bottomless pit:] “It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.”

<sup>k</sup> Rev. iv. 7, on <sup>a</sup> above.

<sup>l</sup> Zech. vi. 3, on <sup>a</sup> above.

<sup>m</sup> Ezekiel xiv. 20, [The four sore judgments of God against Jerusalem for her sins:] “— the sword, and the famine, and the noisome beast, and the pestilence.”

<sup>n</sup> Lev. xxvi. 22, [A curse to those who break God's law:] “I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.”

<sup>o</sup> Rev. xvi. 3, “Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.” ix. 13, “— the golden altar which is before God.” xiv. 18, [Of the harvest of the world:] “Another angel came out from the altar, which had power over fire.”

<sup>p</sup> Rev. xx. 4, [When Satan was shut up in the bottomless pit:] “*I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived and reigned with Christ a thousand years.”

<sup>q</sup> Rev. i. 9, “I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

<sup>r</sup> 2 Tim. i. 8, “Be not thou . . . ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.” Rev. xii. 17, “The dragon was wroth with the woman, [clothed with the sun,] and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” xix. 10, [The angel addressing John:] “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus.”

<sup>s</sup> See Zech. i. 12, “The angel of the LORD . . . said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten

A. D. 96.

1 The word *chariots* signifies a measure containing one wine quart, and the twelfth part of a quart.

<sup>o</sup> Or, *to him*.

A.D. 96. long, O Lord, "holy and true, "dost Thou not judge and avenge our blood on them that dwell on the earth?

11 And "white robes were given unto every one of them; and it was said unto them, "that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when He had opened the sixth seal, <sup>2</sup>and, lo, there was a great earthquake; and "the sun became black as sackcloth of hair, and the moon became as blood;

13 "And the stars of heaven fell unto the earth, <sup>2</sup>even as a fig-tree casteth her <sup>2</sup>untimely figs, when she is shaken of a mighty wind.

years? And the LORD answered the angel that talked with me *with good words and comfortable words.*"

<sup>2</sup> Rev. iii. 7, [Of Jesus Christ:] "He that is holy, He that is true."

<sup>2</sup> Rev. xi. 18, [When the seventh trumpet sounded:] "Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth." xix. 2, [God praised in heaven:] "True and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."

<sup>2</sup> Rev. iii. 4, [To the angel of the church in Sardis:] "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment." vii. 9, [Of those sealed by the angel in their foreheads:] "I beheld, and, lo, a great multitude . . . stood before the throne, and before the Lamb, clothed with white robes. 14, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

<sup>2</sup> Heb. xi. 39, "These all [that is, the faithful under the old covenant] . . . received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Rev. xiv. 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours."

<sup>2</sup> Rev. xvi. 18, [On the seventh angel pouring out his vial:] "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

<sup>2</sup> Joel ii. 10, [Showing to Zion the terribleness of God's judgments:] "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." 31, "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come." [quoted by Peter, with the eleven, on the day of Pentecost.] Acts ii. 20. Joel iii. 15, [God known by His judgments:] "The sun and the moon shall be darkened, and the stars shall withdraw their shining." Matt. xxiv. 29, [Signs of the coming of the Son of man:] "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

<sup>2</sup> Rev. viii. 10, "The third angel sounded, and there

14 "And the heaven departed as a A.D. 96. scroll when it is rolled together; and "every mountain and island were removed out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, "hid themselves in the dens and in the rocks of the mountains;

16 "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

17 "For the great day of His wrath is

fallen a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." ix. 1, "The fifth angel sounded, and I saw a star fall from heaven unto the earth: to him was given the key of the bottomless pit."

<sup>2</sup> Psa. cii. 26, [Of the earth and the heavens:] "They shall perish . . . yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." [quoted Hebrews i. 11, 12.] Isa. xxxiv. 4, [Showing the judgments wherewith God revegeth His church:] "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree."

<sup>2</sup> Jer. iii. 23, [Israel solemnly confessing their sins:] "Truly in vain is *salvation hoped for* from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel." iv. 24, [A lament for the miseries of Judah:] "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." Rev. xvi. 20, [On the seventh angel pouring out his vial:] "Every island fled away, and the mountains were not found."

<sup>2</sup> Isa. ii. 19, [The effects of God's majesty:] "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when he ariseth to shake terribly the earth."

<sup>2</sup> Hosea x. 8, [When Israel is visited for impiety:] "They shall say to the mountains, Cover us; and to the hills, Fall on us." Luke xxiii. 30, id., [prophesied by Christ of the Jews at the destruction of Jerusalem.] Rev. ix. 6, [Of those tormented by scorpions:] "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

<sup>2</sup> Isa. xiii. 6, [God threatening to destroy Babylon by the Medes:] "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath

A.D. 96. come; <sup>a</sup> and who shall be able to stand?

## CHAPTER VII.

3 *An angel sealeth the servants of God in their foreheads.*  
4 *The number of them that were sealed: of the tribes of Israel a certain number.* 9 *Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were washed in the blood of the Lamb.*

AND after these things I saw four angels standing on the four corners of the earth, <sup>a</sup> holding the four winds of the earth, <sup>b</sup> that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, <sup>c</sup> Hurt not the earth, neither the sea, nor the trees, till we have <sup>d</sup> sealed the servants of our God <sup>e</sup> in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed <sup>f</sup> an hundred and forty and four thousand of all the tribes of the children of Israel.

and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." Zeph. i. 14, [God's judgments against Judah for sin:] "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Rev. xvi. 14, "The spirits of devils, working miracles... go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

<sup>g</sup> Psa. lxxvi. 6, "O God of Jacob... who may stand in Thy sight when once Thou art angry?"

CHAP. VII.—Dan. vii. 2, [Vision of four beasts:] "Daniel... said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."

<sup>h</sup> Rev. ix. 4, [Of the locusts out of the smoke of the bottomless pit:] "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree."

<sup>i</sup> Rev. vi. 6, "I heard a voice in the midst of the four beasts say... See thou hurt not the oil and the wine." ix. 4, on <sup>a</sup> above.

<sup>j</sup> Ezek. ix. 4, [To the man clothed with linen:] "The LORD said... Go through the midst of the city,

5 Of the tribe of Juda were sealed A.D. 96. twelve thousand. Of the tribe of Reuben <sup>k</sup> were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaliim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, <sup>l</sup> a great multitude, which no man could number, <sup>m</sup> of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, <sup>n</sup> clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, <sup>o</sup> Salvation to our God <sup>p</sup> which sitteth upon the throne, and unto the Lamb.

through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Rev. xiv. 1, "I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."

<sup>q</sup> Rev. xxii. 4, [Of the servants of God and of the Lamb:] "His name shall be in their foreheads."

<sup>r</sup> Rev. ix. 16, [Of the army of the four angels loosed from the river Euphrates:] "The number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

<sup>s</sup> Rev. xiv. 1, on <sup>a</sup> above.

<sup>t</sup> Rom. xi. 25, "I would not, brethren, that ye should be ignorant of this mystery... that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

<sup>u</sup> Rev. v. 9, [The elders confessing the Lamb:] "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

<sup>v</sup> Verse 14. Rev. iii. 5, "He that overcometh, the same shall be clothed in white raiment." 18, [To the angel of the church of the Laodiceans:] "I counsel thee to buy of me... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." iv. 4, "Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment." vi. 11, [Of those slain for the word of God, &c.]" "White robes were given unto every one of them."

<sup>w</sup> Psalm iii. 8, "Salvation *belongeth* unto the Lord." Isa. xliii. 11, "Beside Me there is no Saviour." Hos. xiii. 4, id. Jer. xii. 23, "Truly in the LORD our God is the salvation of Israel." Rev. xix. 1, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."

<sup>x</sup> Rev. v. 13, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb



A.D. 96. 11 "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

forever and ever. 14, And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever."

"Rev. iv. 6, "In the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

"Rev. v. 13, 14, on "above.

"Verse 9.

"Rev. vi. 9, "When He [that is, the Lamb] had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." xvii. 6, [Of the woman arrayed in purple and scarlet:] "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"Isa. i. 18, [God exhorting to repentance:] "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Heb. ix. 13, "If the blood of bulls, &c., sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" 1 John i. 7, "If we walk in the light, as He [that is, God] is in the light. . . the blood of Jesus Christ His Son cleanseth us from all sin." Rev. i. 5, "Jesus Christ. . . that loved us, and washed us from our sins in His Own blood." See Zech. iii. 3, [Under the type of Joshua, the restoration of the church is promised:] "Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."

"Isa. iv. 5, [Christ's kingdom, a sanctuary:] "The LORD will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Rev. xxi. 3, [Of the new Jerusalem:] "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Him-

self shall be with them, and be their God. 4, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Isa. xlix. 10, [Christ sent to the Gentiles with gracious promises:] "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

"Psa. cxxi. 5, "The LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Rev. xxi. 4, on "above.

"Psa. xxiii. 1, "The LORD is my Shepherd; I shall not want. 5, Thou preparest a table before me in the presence of mine enemies. . . my cup runneth over." xxxvi. 7, "The children of men. . . shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life." John x. 11, [Jesus said:] "I am the good Shepherd: the good shepherd giveth his life for the sheep. 14, I am the good Shepherd, and know My sheep, and am known of Mine."

"Isa. xxv. 8, [God's saving benefits:] "The LORD God will wipe away tears from off all faces." Rev. xxi. 4, on "above.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had

seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND "when He had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 "And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the

self shall be with them, and be their God. 4, And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Isa. xlix. 10, [Christ sent to the Gentiles with gracious promises:] "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

"Psa. cxxi. 5, "The LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Rev. xxi. 4, on "above.

"Psa. xxiii. 1, "The LORD is my Shepherd; I shall not want. 5, Thou preparest a table before me in the presence of mine enemies. . . my cup runneth over." xxxvi. 7, "The children of men. . . shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life." John x. 11, [Jesus said:] "I am the good Shepherd: the good shepherd giveth his life for the sheep. 14, I am the good Shepherd, and know My sheep, and am known of Mine."

"Isa. xxv. 8, [God's saving benefits:] "The LORD God will wipe away tears from off all faces." Rev. xxi. 4, on "above.

CHAP. VIII.—"Rev. vi. 1, "I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder."

"Matt. xviii. 10, [Of the little ones Jesus said:] "In heaven their angels do always behold the face of My Father which is in heaven." Luke i. 19, [To Zacharias:] "The angel. . . said unto him, I am Gabriel, that stand in the presence of God."

"2 Chron. xxix. 25, [Hezekiah offering sacrifice:] "He set the Levites in the house of the LORD with cymbals, with psalteries, and with harps. . . for so was the commandment of the LORD by His prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offerings upon the altar. And when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished."

A.D. 96. altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

<sup>a</sup> Rev. v. 8, [On the book with seven seals being opened:] "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

<sup>b</sup> Exod. xxx. 1, "Thou shalt make an altar to burn incense upon." Rev. vi. 9, on <sup>a</sup> above.

<sup>c</sup> Psa. cxli. 2, "Let my prayer be set forth before Thee as incense." Luke i. 9, "The custom of the priest's office . . . was to burn incense when he went into the temple of the Lord."

<sup>d</sup> Rev. xvi. 18, [When the seventh angel poured out his vial:] "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

<sup>e</sup> 2 Sam. xxii. 8, [A sign of God's wrath:] "The earth shook and trembled." 1 Kings xix. 11, [At Horeb God appearing to Elijah:] "A great and strong wind rent the mountains, and brake in pieces the rocks before the LORD . . . and after the wind an earthquake." Acts iv. 31, [On the church fleeing to prayer, after Peter and John had been let go from prison:] "The place was shaken where they were assembled together."

<sup>f</sup> Ezek. xxxviii. 22, [God's judgment against Gog for his malice:] "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

<sup>g</sup> Rev. xvi. 2, [On the seven angels being commanded to pour out the vials of God's wrath:] "The first went, and poured out his vial upon the earth."

<sup>h</sup> Isa. ii. 12, [Effects of God's majesty:] "The day of the LORD of hosts shall be . . . upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan." Rev. ix. 4, [Of the locusts out of the smoke of the bottomless pit:] "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree."

<sup>i</sup> Jer. li. 25, [God's judgment against Babylon:] "Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Amos vii. 4, [The judgment of fire:] "Be-

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

hold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part."

<sup>a</sup> Rev. xvi. 3, "The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

<sup>b</sup> Ezek. xiv. 19, [God's judgment:] "I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast."

<sup>c</sup> Rev. xvi. 3, on <sup>a</sup> above.

<sup>d</sup> Isa. xiv. 12, [Triumphant insultation over Babylon:] "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Rev. ix. 1, which see.

<sup>e</sup> Rev. xvi. 4, "The third angel poured out his vial upon the rivers and fountains of waters; and they became blood."

<sup>f</sup> Ruth i. 20, [Naomi to the people of Bethlehem:] "Call me not Naomi, call me Mara, [marg. that is, Bitter:] for the Almighty hath dealt very bitterly with me."

<sup>g</sup> Exod. xv. 23, [Of Israel:] "When they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." Jer. ix. 15, [For disobedience:] "Thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." xxiii. 15, id., [against the false prophets.]

<sup>h</sup> Isa. xiii. 10, [God's signs of the destruction of Babylon:] "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Amos viii. 9, [Signs of God's judgment for oppression:] "I will cause the sun to go down at noon, and I will darken the earth in the clear day."

<sup>i</sup> Rev. xiv. 6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." xix. 17, [To call the fowls to the great slaughter:] "I saw an angel stand in the sun."

<sup>j</sup> Rev. ix. 12, [After the sounding of the fifth angel:] "One woe is past; and, behold, there come two woes more hereafter." xi. 14, [Just before the sounding of the seventh angel:] "The second woe is past; and, behold, the third woe cometh quickly."

## CHAPTER IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit.*  
 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first woe past.* 13 *The sixth trumpet soundeth.* 14 *Four angels are let loose, that were bound.*

A.D. 96. **A**ND the fifth angel sounded, "and I saw a star fall from heaven unto the earth: and to him was given the key of <sup>a</sup>the bottomless pit.

2 And he opened the bottomless pit; and "there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke <sup>a</sup>locusts upon the earth: and unto them was given power, "as the scorpions of the earth have power.

4 And it was commanded them <sup>j</sup>that they should not hurt <sup>v</sup>the grass of the earth, neither any green thing, neither any tree; but only those

CHAP. IX.—<sup>a</sup>Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven." Rev. viii. 10, which see.

<sup>a</sup>Verses 2, 11. Luke viii. 31, [Of the many devils cast out of the man of Gadara by Christ:] "They besought Him that He would not command them to go out into the deep." [The Greek word for the "bottomless pit," and "the deep," is the same.] Rev. xvii. 8, [Of the beast that carried the woman in purple and scarlet:] "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." xx. 1, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit."

<sup>j</sup>Joel ii. 1, "The day of the LORD cometh, for *it* is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness. 10, The sun and the moon shall be dark, and the stars shall withdraw their shining."

<sup>v</sup>Exod. x. 3, [To Pharaoh:] "Thus saith the LORD God of the Hebrews . . . If thou refuse to let My people go, behold, to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth." Judg. vii. 12, "The Midianites, &c., lay along in the valley like grasshoppers for multitude."

<sup>j</sup>Verse 10.

<sup>v</sup>Rev. vi. 6, "I heard a voice in the midst of the four beasts say . . . See thou hurt not the oil and the wine." vii. 3, [To the four angels, to whom it was given to hurt the earth and the sea:] "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

<sup>j</sup>Rev. viii. 7, which see.

<sup>a</sup>Rev. vii. 3, on <sup>v</sup>above. See Exod. xii. 23, [Moses to the elders of Israel:] "The LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*." Ezek. ix. 4, [To the man clothed with linen:] "The LORD said . . . Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

men which have not <sup>a</sup>the seal of God in A.D. 96. their foreheads.

5 And to them it was given that they should not kill them, <sup>b</sup>but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days <sup>a</sup>shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And <sup>c</sup>the shapes of the locusts *were* like unto horses prepared unto battle; "and on their heads *were* as it were crowns like gold, "and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and <sup>c</sup>their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was <sup>b</sup>as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and

<sup>a</sup>Verse 10. Rev. xi. 7, [Of the two witnesses of the Lamb:] "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

<sup>b</sup>Job iii. 20, [Job complaining of life because of his anguish:] "Wherefore is light given to him that is in misery, and life unto the bitter *in* soul; which long for death, but it *cometh* not; and dig for it more than for hid treasures; which rejoice exceedingly, *and* are glad, when they can find the grave?" Isa. ii. 19, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth." Jeremiah viii. 3, [The calamity of the Jews:] "Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts." Rev. vi. 15, [At the great day of wrath:] "The kings of the earth, &c., and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

<sup>c</sup>Joel ii. 4, [Of the locusts, &c., compared to a great people and strong, showing the desolation of the land:] "The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. 5, Like the noise of chariots on the tops of mountains shall they leap . . . as a strong people set in battle array. 6, Before their face the people shall be much pained: all faces shall gather blackness. 7, They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks."

<sup>a</sup>Nahum iii. 17, [Of the ruin of Nineveh:] "Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*."

<sup>b</sup>Dan. vii. 8, [Vision of the four beasts:] "Behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things."

<sup>c</sup>Joel i. 6, [The Lord's judgments:] "A nation is come up upon My land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion."

<sup>a</sup>Joel ii. 5, 6, 7, on <sup>a</sup>above.



A.D. 96. there were stings in their tails: <sup>9</sup> and their power *was* to hurt men five months.

11 <sup>1</sup> And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name <sup>1</sup> Apollyon.

12 <sup>1</sup> One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound <sup>1</sup> in the great river Euphrates.

15 And the four angels were loosed, which were prepared <sup>2</sup> for an hour, and a day, and a month, and a year, for to slay the third part of <sup>3</sup> Or, *at*, men.

16 And <sup>4</sup> the number of the army <sup>5</sup> of the horsemen were two hundred thousand thousand: <sup>6</sup> and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: <sup>7</sup> and the heads of the horses *were* as the heads of lions; and out of

their mouths issued fire and smoke and <sup>8</sup> A.D. 96. brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: <sup>9</sup> for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues <sup>10</sup> yet repented not of the works of their hands, that they should not worship <sup>11</sup> devils, <sup>12</sup> and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, <sup>13</sup> nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAPTER X.

1 <sup>1</sup> A mighty strong Angel appeareth with a book open in His hand. 6 He sweareth by Him that liveth forever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty Angel come down from heaven, clothed with a cloud: <sup>2</sup> and a rainbow *was* upon His head, and <sup>3</sup> His face *was* as it were the sun, and <sup>4</sup> His feet as pillars of fire:

death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

<sup>1</sup> Lev. xvii. 7, [God's command respecting Israel:] "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring." Deuteronomy xxxii. 17, [Of the people of Jeshurun:] "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Psalm evi. 37, [Of the sins of Israel:] "They sacrificed their sons and their daughters unto devils, and shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." 1 Cor. x. 20, "I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

<sup>2</sup> Psalm cxv. 4, [Of the heathen:] "Their idols are silver and gold, the work of men's hands." exxxv. 15, id. Dan. v. 23, [Daniel reproving king Belshazzar for idolatry:] "Thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

<sup>3</sup> Rev. xxii. 15, "Without [the holy city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

CHAP. X.—<sup>1</sup> Ezek. i. 28, "As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD."

<sup>2</sup> Matt. xvi. 2, [When Jesus was transfigured:] "His face did shine as the sun." Rev. i. 15, [Of the Son of man:] "His feet [were] like unto fine brass, as if they burned in a furnace; 16, and His countenance *was* as the sun shining in his strength."

<sup>3</sup> Rev. i. 15. on the reference above.

A.D. 96. 2 And He had in His hand a little book open: <sup>d</sup>and He set His right foot upon the sea, and *His left foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when He had cried, <sup>e</sup>seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, <sup>f</sup>Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw stand upon the sea and upon the earth <sup>g</sup>lifted up His hand to heaven,

6 And sware by Him that liveth forever and ever, <sup>h</sup>who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, <sup>i</sup>that there should be time no longer:

7 But <sup>j</sup>in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

8 And <sup>k</sup>the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth.

9 And I went unto the Angel, and A.D. 96. said unto Him, Give me the little book.

And He said unto me, <sup>m</sup>Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the Angel's hand, and ate it up; <sup>n</sup>and it was in my mouth sweet as honey: and as soon as I had eaten it, <sup>o</sup>my belly was bitter.

11 And He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

## CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied, 11 and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me <sup>a</sup>a reed like unto a rod: and the Angel stood, saying, <sup>b</sup>Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But <sup>c</sup>the court which is without the temple <sup>d</sup>leave out, and measure it not; <sup>e</sup>for it is given unto the Gentiles: and the holy

1 Gr. cast out.

<sup>a</sup> Matt. xxviii. 18, [Jesus said:] "All power is given unto Me in heaven and in earth."

<sup>b</sup> Rev. viii. 5, "The angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices and thunderings."

<sup>c</sup> Daniel viii. 26, [Gabriel having interpreted the vision of the ram, addeth:] "Shut thou up the vision." xii. 4, "Thou, O Daniel, shut up the words, and seal the book. 9, The words are closed up and sealed till the time of the end."

<sup>d</sup> Exod. vi. 8, [God renewing His promise to Moses respecting the children of Israel now in Egypt:] "I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob." Dan. xii. 7, [The Man clothed in linen informing Daniel of the times:] "He held up His right hand and His left hand unto heaven, and sware by Him that liveth forever that *it shall be* for a time, times, and an half, and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

<sup>e</sup> Neh. ix. 6, "Thou, even Thou, art LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Rev. iv. 11, [The four and twenty elders worshipping Him that liveth forever and ever:] "Thou hast created all things, and for Thy pleasure they are and were created." xiv. 7, [The angel which had the everlasting gospel to preach crieth aloud:] "Worship Him that made heaven, and earth, and the sea, and the fountains of waters."

<sup>f</sup> Dan. xii. 7, on <sup>a</sup> above. Rev. xvi. 17, "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

<sup>g</sup> Rev. xi. 15, "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

<sup>h</sup> Verse 4.

<sup>i</sup> Jer. xv. 16, [The prophet praying:] "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy Name, O LORD God of hosts." Ezek. ii. 8, [The Lord speaking to the prophet:] "Thou, son of man, hear what I say unto thee . . . open thy mouth, and eat that I give thee." iii. 1, "Moreover He said unto Me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2, So I opened my mouth, and He caused me to eat that roll. 3, And He said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness."

<sup>j</sup> Ezek. iii. 3, on the reference above.

<sup>k</sup> Ezek. ii. 10, [Of the roll of a book given to the prophet:] "There was written therein lamentations, and mourning, and woe."

CHAP. XI.—<sup>a</sup> Ezek. xl. xlii., [a vision of the new temple, in which "was a man . . . with a line of flax in his hand, and a measuring reed," taking the dimensions of the temple.] Zech. ii. 1, [God's care for Jerusalem:] "Behold a man with a measuring line in his hand. 2, Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." Rev. xxi. 15, [Of the new Jerusalem:] "He that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."

<sup>b</sup> Numb. xxiii. 17, "Balaam . . . took up his parable, and said, Rise up, Balak, and hear."

<sup>c</sup> Ezek. xl. 17, [Vision of the man measuring the new temple with a reed, &c.:] "Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. 20, And the gate of the outward court . . . looked toward the north, he measured the length thereof, and the breadth thereof."

<sup>d</sup> Psa. lxxix. 1, "O God, the heathen are come into Thine inheritance; Thy holy temple have they defiled: they have laid Jerusalem on heaps." Luke

A.D. 96. city shall they 'tread under foot ' forty and two months.

3 And 'I will give power unto My two ' witnesses, ' and they shall prophesy ' a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the ' two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ' fire proceedeth out of their mouth, and devoureth their enemies: " and if any man will hurt them, he must in this manner be killed.

xxi. 24, " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

' Dan. viii. 10, [Of the little horn of the he-goat in the vision:] " It waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them."

' Rev. xiii. 5, [Of the beast rising out of the sea:] " Power was given unto him to continue [marg. or, to make war] forty and two months."

' Rev. xx. 4, " I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God."

' Rev. xix. 10, " The testimony of Jesus is the spirit of prophecy."

' Rev. xii. 6, [Of the woman clothed with the sun:] " The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

' Psa. lii. 8, " I am like a green olive-tree in the house of God." Jer. xi. 16, [Of the house of Israel and the house of Judah:] " The LORD called thy name, A green olive-tree, fair, and of goodly fruit." Zech. iv. 2, [Fore-showing Zerubbabel's success in laying the foundation of the temple:] " Behold a candlestick all of gold, with a bowl upon the top of it . . and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof." 11, [Of Zerubbabel and Joshua to the angel:] " Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? 14, Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

' 2 Kings i. 9, [Elijah twice bringing fire from heaven upon them whom king Ahaziah sent to apprehend him:] " The king sent unto him a captain of fifty with his fifty . . and Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." 11, 12, id., [of another captain with his fifty.] Jer. i. 9, [The calling of the prophet:] " The LORD said unto me . . See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." v. 14, [Of Israel and Judah, for their impiety:] " Thus saith the LORD God of hosts . . Behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them." Ezek. xliii. 3, " — the vision that I saw when I came to destroy the city." Hosea vi. 5, [God's complaint against Ephraim and Judah, for iniquity:] " Therefore have I hewed them by the prophets; I have slain them by the words of My mouth."

" Numb. xvi. 28, [On the rebellion of Korah and his company against Moses and Aaron:] " Moses said . . If these men die the common death of all men, or if they be visited after the visitation of all men; then the

6 These " have power to shut heaven, A.D. 96. that it rain not in the days of their prophesy: and " have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they " shall have finished their testimony, " the beast that ascendeth ' out of the bottomless pit " shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of ' the great city, which spiritually is called Sodom

LORD hath not sent me. 31, And it came to pass . . that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 35, And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense."

" 1 Kings xvii. 1, " Elijah the Tishbite . . said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." James v. 16, " The effectual fervent prayer of a righteous man availeth much. Elias . . prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

" Exod. vii. 19, " The LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood . . and Moses and Aaron did so."

" Luke xiii. 32, [On the Pharisees telling Christ that Herod purposed to kill Him:] " He said . . Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

" Rev. xiii. 1, " I . . saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, 2, and the dragon gave him his power, and his seat, and great authority. 11, And I beheld another beast coming up out of the earth . . and he exerciseth all the power of the first beast before him." xvii. 8, [Of the beast that carried the woman arrayed in purple and scarlet:] " The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition."

" Rev. ix. 1, [Of the fifth angel that sounded:] " To him was given the key of the bottomless pit. And he opened the bottomless pit."

" Dan. vii. 21, [Of the little horn that rose from the fourth beast, in the vision of the four beasts:] " I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." Zech. xiv. 1, " The day of the LORD cometh . . for I will gather all nations against Jerusalem to battle; and the city shall be taken."

" Rev. xiv. 8, [Said by an angel:] " Babylon is fallen, is fallen, that great city." xvii. 1, 5, " There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." xviii. 10,



A.D. 96. and Egypt, "where also our Lord was crucified.

9 "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, "and shall not suffer their dead bodies to be put in graves.

10 "And they that dwell upon the earth shall rejoice over them, and make merry, "and shall send gifts one to another; "because these two prophets tormented them that dwell on the earth.

11 "And after three days and an half "the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

[Lament of the kings of the earth, &c.:] "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."

"Heb. xiii. 12, "Jesus . . suffered without the gate." Rev. xviii. 24, [Of Babylon:] "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

"Rev. xvii. 15, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

"Psa. lxxix. 1, [The desolation of Jerusalem:] "O God, the heathen are come into Thine inheritance . . the dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them."

"Rev. xii. 12, "Woe to the inhabitants of the earth . . for the devil is come down unto you, having great wrath." xiii. 8, [Of the beast rising up out of the sea, to whom the dragon gave his power:] "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb."

"Esther ix. 19, [Of the feast of Purim, to commemorate the delivery of the Jews from the destruction meditated by Haman, &c.:] "Therefore the Jews of the villages . . made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another." 21, [The 14th and 15th of Adar established yearly by Mordecai to all the Jews:] "—as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor."

"Rev. xvi. 10, [Of the kingdom of the beast, when the fifth angel poured out his vial:] "They gnawed their tongues for pain."

"Verse 9.

"Ezek. xxxvii. 5, [By the resurrection of the dry bones, the dead hope of Israel is revived:] "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. . . And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 13, I . . shall put My Spirit in you, [that is, the house of Israel,] and ye shall live."

12 And they heard a great voice from heaven saying unto them, Come up hither. "And they ascended up to heaven in a cloud; "and their enemies beheld them.

13 And the same hour "was there a great earthquake, "and the tenth part of the city fell, and in the earthquake were slain "of men seven thousand: and the remnant were affrighted, "and gave glory to the God of heaven.

14 "The second woe is past; and, behold, the third woe cometh quickly.

15 And "the seventh angel sounded; "and

"Isa. xiv. 13, [Of Babel:] "Thou hast said in thine heart, I will ascend into heaven." Rev. xii. 5, [Of the child of the woman clothed with the sun:] "Her child was caught up unto God, and to His throne."

"Isa. lx. 8, [Of the Gentiles, flocking to the church of Christ:] "Who are these that fly as a cloud, and as the doves to their windows?" Acts i. 9, [Of the ascension of Jesus, the apostles beholding Him:] "He was taken up; and a cloud received Him out of their sight."

"2 Kings ii. 1, "When the LORD would take up Elijah into heaven by a whirlwind. . . Elijah went with Elisha. . . 5, And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it. 7, And fifty men of the sons of the prophets went, and stood to view afar off."

"Rev. vi. 12, id., [when the Lamb had opened the sixth seal.]

"Rev. xvi. 19, [On the seventh angel pouring out his vial:] "The cities of the nations fell."

"Joshua vi. 19, [On Achan taking the accursed thing:] "Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto Him." Rev. xiv. 7, [Said by the angel sent to preach the gospel to all the earth:] "Fear God, and give glory to Him; for the hour of His judgment is come." xv. 4, [Song of those who had gotten the victory over the beast:] "Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

"Rev. viii. 13, [After the fourth angel had sounded:] "I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" ix. 12, [After the fifth angel had sounded:] "One woe is past; and, behold, there come two woes more hereafter." xv. 1, [Of the seven angels having the seven last plagues:] "In them is filled up the wrath of God."

"Rev. x. 7, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

"Isa. xxvii. 13, [The church of Jews and Gentiles:] "It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem." Rev. xvi. 17, "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." xix. 6, [After God had

3 Gr. name of man. Ch. iii. 4, "A few names even in Sardis . . have not defiled their garments."

A.D. 96. there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give Thee thanks O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.

18 And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in

judged the great whore: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

Rev. xii. 10, [On Michael and his angels prevailing against the devil: "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ."

"Dan. ii. 44, "The God of heaven [shall] set up a kingdom, which shall never be destroyed." vii. 13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. 18, The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. 27, And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Rev. iv. 4, "Round about the throne [that is, of God] were four and twenty seats; and upon the seats I saw four and twenty elders sitting." v. 8, [On the Lamb taking the book from Him that sat upon the throne:] "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." xix. 4, [After God had judged the great whore:] "The four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

Rev. i. 4, [To the seven churches in Asia:] "Grace be unto you, and peace, from Him which is, and which was, and which is to come. 8, I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty." iv. 8, [Before the throne of God:] "The four beasts . . . rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." xvi. 5, [On the four angels pouring out the vials of the wrath of God:] "I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus."

Rev. xix. 6, on 'above.

Verses 2, 9.

heaven, and there was seen in His temple A.D. 96. the ark of His testament: and "there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

## CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

1 Or, sign.

2 And she being with child cried, "travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon,

2 Or, sign.

\* Dan. vii. 9, [Vision of God's kingdom:] "I beheld till the thrones were cast down, and the Ancient of days did sit . . . a fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Rev. vi. 10, [Of those who were slain for the word of God, &c.:] "They cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Rev. xix. 5, [After God had judged the great whore:] "A voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great."

Rev. xiii. 10, "He that killeth with the sword must be killed with the sword." xviii. 4, 6, [Of Babylon the great:] "I heard another voice from heaven, saying, Come out of her, My people . . . Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

Rev. xv. 5, "Behold, the temple of the tabernacle of the testimony in heaven was opened: 8, and the temple was filled with smoke from the glory of God, and from His power."

Rev. viii. 5, id., [when the angel cast the fire of the altar into the earth.] xvi. 18, id., [when the seventh angel poured out his vial.] 21, "And there fell upon men a great hail out of heaven, every stone about the weight of a talent."

Rev. xvi. 21, on the reference above.

CHAP. XII.—Isa. lxvi. 7, [The marvellous generation of the church:] "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Gal. iv. 19, "My little children, of whom I travail in birth again until Christ be formed in you."

Rev. xvii. 3, [Of him who carried the woman arrayed in purple and scarlet:] "—a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. 9, The seven heads are seven mountains, on which the woman sitteth. 10, And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

A.D. 96. 'having seven heads and ten horns, <sup>d</sup> and seven crowns upon his heads.

4 And 'his tail drew the third part <sup>f</sup> of the stars of heaven, <sup>g</sup> and did cast them to the earth: and the dragon stood <sup>h</sup> before the woman which was ready to be delivered, 'for to devour her child as soon as it was born.

5 And she brought forth a man child, <sup>k</sup> who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

6 And 'the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there "a thousand two hundred and threescore days.

7 And there was war in heaven: "Michael and his angels fought 'against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was <sup>A.D. 96.</sup> their place found any more in heaven.

9 And 'the great dragon was cast out, 'that old serpent, called the Devil, and Satan, 'which deceiveth the whole world: 'he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, 'Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, "which accused them before our God day and night.

11 And "they overcame him by the blood of the Lamb, and by the word of their testimony; "and they loved not their lives unto the death.

12 Therefore "rejoice, ye heavens, and ye that

<sup>a</sup> Rev. xvii. 9, 10, on the last reference.

<sup>b</sup> Rev. xiii. 1, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy:" [this is the beast to whom the dragon gave his power.]

<sup>c</sup> Rev. ix. 10, [Of the locusts that came out of the bottomless pit:] "They had tails like unto scorpions, and there were stings in their tails." 19, [Of the horses, on which sat the four angels, &c., loosed from the river Euphrates:] "Their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

<sup>d</sup> Rev. xvii. 18, [Of Babylon the great, the mother of harlots:] "That great city . . . reigneth over the kings of the earth."

<sup>e</sup> Daniel viii. 10, [Of the little horn that came forth out of the he-goat:] "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

<sup>f</sup> Verse 2.

<sup>g</sup> Exod. i. 15, [Pharaoh's command:] "When ye do the office of a midwife to the Hebrew women . . . if it be a son, then ye shall kill him."

<sup>h</sup> "who—iron." Psa. ii. 9, id., [said of the Son of God.] Rev. xix. 15, id., [said of the Word of God.] ii. 27, id., [said of him that overcometh, and keepeth the works of Christ unto the end.]

<sup>i</sup> Verse 4.

<sup>j</sup> Rev. xi. 3, [Of the two witnesses of Christ:] "They shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

<sup>k</sup> Dan. x. 13, "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me. 21, There is none that holdeth with me . . . but Michael your prince." xii. 1, "Michael . . . the great prince which standeth for the children of thy people," [that is, for Israel in her troubles.]

<sup>l</sup> Verse 3. Rev. xx. 2, "—the dragon, that old serpent, which is the Devil, and Satan."

<sup>m</sup> Luke x. 17, "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven." John xii. 31, [A short time before His death Jesus said:] "Now shall the prince of this world be cast out."

<sup>n</sup> Gen. iii. 1, 4, [Of Eve, being deceived:] "The serpent was more subtle than any beast of the field which the LORD God had made: And the serpent said unto the woman, Ye shall not surely die." Rev. xx. 2, on "above.

<sup>o</sup> Rev. xx. 1, 3, "An angel . . . cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

<sup>p</sup> Rev. ix. 1, [When the fifth angel sounded:] "I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

<sup>q</sup> Rev. xi. 15, [When the seventh angel sounded:] "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." xix. 1, [God having judged the great whore:] "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."

<sup>r</sup> Job i. 8, "The LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for naught?" ii. 3, [Of Job:] "The LORD said unto Satan . . . Still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the LORD, and said . . . Put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." Zech. iii. 1, "He showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him."

<sup>s</sup> Romans viii. 33, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 37, We are more than conquerors through Him that loved us." xvi. 20, "The God of peace shall bruise Satan under your feet shortly."

<sup>t</sup> Luke xiv. 26, [Jesus teaching:] "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

<sup>u</sup> Psa. xcvi. 11, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Isaiah xlix. 13, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted." Revelation



A.D. 96. dwell in them. <sup>9</sup>Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, <sup>9</sup>because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted <sup>a</sup>the woman which brought forth the man child.

14 <sup>b</sup>And to the woman were given two wings of a great eagle, <sup>c</sup>that she might fly <sup>d</sup>into the wilderness, into her place, where she is nourished <sup>e</sup>for a time, and times, and half a time, from the face of the serpent.

15 And the serpent <sup>f</sup>cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, <sup>g</sup>and went to make war with the remnant of her seed, <sup>h</sup>which keep the commandments of God,

and have <sup>i</sup>the testimony of Jesus A.D. 96. Christ.

## CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.*

AND I stood upon the sand of the sea, and saw <sup>a</sup>a beast rise up out of the sea, <sup>b</sup>having seven heads and ten horns, and upon his horns ten crowns, and upon his heads <sup>c</sup>the name of blasphemy.

2 <sup>d</sup>And the beast which I saw was like unto a leopard, <sup>e</sup>and his feet were as <sup>f</sup>the feet of a bear, <sup>g</sup>and his mouth as the mouth of a lion: and <sup>h</sup>the dragon gave him his power, <sup>i</sup>and his seat, <sup>j</sup>and great authority.

3 And I saw one of his heads <sup>k</sup>as it were <sup>l</sup>wounded to death; and his deadly wound was healed: and <sup>m</sup>all the world wondered after the beast.

1 Or, names, chap. xvii. 3, cu & verse 1.

xviii. 20, [On the fall of Babylon:] "Rejoice over her, thou heaven, and ye holy apostles and prophets."

<sup>a</sup>Rev. viii. 13, [After the fourth angel sounded, an angel cried aloud:] "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" xi. 10, [Of the prophets of Christ killed by the beast:] "They that dwell upon the earth shall rejoice over them . . . because these two prophets tormented them that dwelt on the earth."

<sup>b</sup>Rev. x. 5, "The Angel which I saw stand upon the sea and upon the earth . . . sware by Him that liveth forever and ever . . . that there should be time no longer."

<sup>c</sup>Verse 5.

<sup>d</sup>Exodus xix. 4, [God's message to Israel by Moses, referring to their deliverance out of Egypt:] "Ye have seen . . . how I bare you on eagles' wings, and brought you unto Myself."

<sup>e</sup>Verse 6.

<sup>f</sup>Rev. xvii. 1, 3, "One of the seven angels . . . carried me away in the spirit into the wilderness."

<sup>g</sup>Daniel vii. 25, [Interpretation of the vision of the four beasts, &c.:] "The saints of the Most High . . . shall be given into his [that is, one of the kings'] hand until a time and times and the dividing of time." xii. 7, [Of the end of the wonders seen by Daniel in vision:] "It shall be for a time, times, and a half."

<sup>h</sup>Isaiah lix. 19, "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him."

<sup>i</sup>Genesis iii. 14, [God's promise on the fall of man:] "The LORD God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her Seed." Rev. xi. 7, [Of the two witnesses of Christ:] "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." xiii. 7, [Of the beast rising out of the sea:] "It was given unto him to make war with the saints, and to overcome them."

<sup>j</sup>Rev. xiv. 12, [In presence of the torments of those who worshipped the beast, &c.:] "Here are they that keep the commandments of God, and the faith of Jesus."

<sup>k</sup>1 Cor. ii. 1, "I, brethren . . . came not with excellency of speech or of wisdom, declaring unto you the testimony of God." 1 John v. 10, "He that believeth on the Son of God hath the witness in himself." Rev. i. 1, "John

. . . bare record of the word of God, and of the testimony of Jesus Christ." 9, 1 John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." vi. 9, [When the Lamb had opened the fifth seal:] "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." xx. 4, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God."

CHAP. XIII.—<sup>a</sup>Dan. vii. 2, "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea." 3, And four great beasts came up from the sea, diverse one from another. 4, The first was like a lion. 5, And behold another beast, a second, like to a bear. 6, After this I beheld, and lo another, like a leopard. 7, After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly . . . 8, and a mouth speaking great things."

<sup>b</sup>Revelation xii. 3, [Ready to devour the child of the woman clothed with the sun:] "Behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." xvii. 3, [Of the beast on which sat the woman arrayed in purple and scarlet:] "—a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. 9, The seven heads are seven mountains, on which the woman sitteth. 12, And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast."

<sup>c</sup>Dan. vii. 6, on <sup>a</sup>above.

<sup>d</sup>Dan. vii. 5, *ibid.*

<sup>e</sup>Dan. vii. 4, *ibid.*

<sup>f</sup>Rev. xii. 7, "There was war in heaven: Michael and his angels fought against the dragon. 9, And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

<sup>g</sup>Rev. xvi. 10, "The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness."

<sup>h</sup>Rev. xii. 4, [Of the great red dragon:] "His tail drew the third part of the stars of heaven, and did cast them to the earth."

<sup>i</sup>Verses 12, 14.

<sup>j</sup>Rev. xvii. 8, "They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast."

A.D. 96. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, 'Who is like unto the beast? who is able to make war with him?

5 And there was given unto him <sup>a</sup> a mouth speaking great things and blasphemies; and power was given unto him <sup>a</sup> to continue <sup>2</sup> forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme His Name, <sup>a</sup> and His tabernacle, and them that dwell in heaven.

7 And it was given unto him <sup>a</sup> to make war with the saints, and to overcome them: <sup>a</sup> and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall

<sup>1</sup> Rev. xviii. 18, [Merchants, &c., lamenting over Babylon fallon:] "What city is like unto this great city!"

<sup>a</sup> Dan. vii. 8, on <sup>a</sup> above. 11, [Of the little horn that came out of the fourth beast, in the vision of the four beasts:] "I beheld . . . because of the voice of the great words which the horn spake." 25, [Interpretation thereof:] "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." xi. 36, [Tyranny of the Roman power:] "The king shall do according to his will; and he shall exalt himself, and magnify himself above every god and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished."

<sup>a</sup> Rev. xi. 2, "The holy city shall they [that is, the Gentiles,] tread under foot forty and two months." xii. 6, "The woman [that is clothed with the sun] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

<sup>a</sup> John i. 14, "The Word was made flesh, and dwelt among us." Col. ii. 9, [Of Christ:] "In Him dwelleth all the fulness of the Godhead bodily."

<sup>a</sup> Dan. vii. 21, [Of the horn mentioned on <sup>a</sup> above:] "The same horn made war with the saints, and prevailed against them." Revelation xi. 7, on <sup>a</sup> page 633. xii. 17, which see.

<sup>a</sup> Rev. xi. 17, [The four and twenty elders worshipping God for taking to Himself His great power:] "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth." xvii. 15, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

<sup>a</sup> Exod. xxxii. 31, [Moses praying for the people who had made and worshipped a golden calf:] "If Thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Daniel xii. 1, "Thy people shall be delivered, every one that shall be found written in the book." Phil. iv. 3, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Rev. iii. 5, [Of him that overcometh:] "I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels." xx. 12, [Of the

worship him, <sup>a</sup> whose names are not written in the book of life of the Lamb slain <sup>a</sup> from the foundation of the world.

9 'If any man have an ear, let him hear.

10 "He that leadeeth into captivity shall go into captivity: <sup>a</sup> he that killeth with the sword must be killed with the sword. <sup>a</sup> Here is the patience and the faith of the saints.

11 And I beheld another beast <sup>a</sup> coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, <sup>a</sup> whose deadly wound was healed.

13 And <sup>a</sup> he doeth great wonders, <sup>a</sup> so that he

last general resurrection:] "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books. 15, And whosoever was not found written in the book of life was cast into the lake of fire." xxi. 27, [Of the new Jerusalem:] "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

<sup>a</sup> Rev. xvii. 8, "They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast."

<sup>a</sup> Rev. ii. 7, "He that hath an ear, let him hear what the Spirit saith unto the churches."

<sup>a</sup> Isa. xxxiii. 1, [Against the enemies of the church of God:] "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

<sup>a</sup> Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed! for in the image of God made He man." Matt. xxvi. 52, [On Peter smiting off the ear of the high priest's servant:] "Then said Jesus unto him . . . All they that take the sword shall perish with the sword."

<sup>a</sup> Rev. xiv. 12, [On showing the torments threatened against those who worship the beast:] "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

<sup>a</sup> Rev. xi. 7, [Of the two witnesses:] "The beast that ascendeth out of the bottomless pit shall make war against them."

<sup>a</sup> Verse 3.

<sup>a</sup> Deut. xiii. 1, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams." Matthew xxiv. 24, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." 2 Thess. ii. 8, "Then shall that Wicked be revealed, 9, whose coming is after the working of Satan with all power and signs and lying wonders, 10, and with all deceivableness of unrighteousness in them that perish." Rev. xvi. 13, "I saw three unclean spirits . . . they are the spirits of devils, working miracles."

<sup>a</sup> 1 Kings xviii. 38, [Elijah by fire from heaven con-

A.D. 96. maketh fire come down from heaven on the earth in the sight of men,

14 And <sup>b</sup>deceiveth them that dwell on the earth <sup>c</sup>by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, <sup>d</sup>and did live.

15 And he had power to give <sup>e</sup>life unto the image of the beast, that the image of the beast should both speak, <sup>f</sup>and cause that as many as would not worship the image of the beast should <sup>g</sup>be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, <sup>h</sup>to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, save he that had the mark, or <sup>i</sup>the name of the beast, <sup>j</sup>or the number of his name.

18 <sup>k</sup>Here is wisdom. Let him that hath understanding count <sup>l</sup>the number of the beast: <sup>m</sup>for it is the number of a man; and his number *is* Six hundred threescore and six.

vincing Baal's prophets:] "The fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench." 2 Kings i. 10, [Elijah answering the captain of fifty, with his fifty, sent by King Abaziah to apprehend him:] "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." 12, id., [of another captain with his fifty.]

<sup>b</sup> Rev. xii. 9, "That old serpent, called the Devil, and Satan . . . deceiveth the whole world." xix. 20, [On making war against Him that sat on the horse:] "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image."

<sup>c</sup> 2 Thess. ii. 9, 10, on <sup>e</sup> above.

<sup>d</sup> 2 Kings xx. 7, [Of Hezekiah:] "Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered."

<sup>e</sup> Rev. xvi. 2, [On the first angel pouring out his vial:] "There fell a noise and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." xix. 20, on <sup>b</sup> above. xx. 4, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands."

<sup>f</sup> Rev. xiv. 9, "If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." xix. 20, on <sup>b</sup> above. xx. 4, on <sup>e</sup> above.

<sup>g</sup> Rev. xiv. 11, which see.

<sup>h</sup> Rev. xv. 2, "I saw . . . them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

<sup>i</sup> Revelation xvii. 9, "Here is the mind which hath wisdom."

<sup>j</sup> Rev. xv. 2, on <sup>b</sup> above.

<sup>k</sup> Rev. xxi. 17, [Of the new Jerusalem:] "He measured the wall . . . according to the measure of a man, that is, of the angel."

## CHAPTER XIV.

1 The Lamb standing on Mount Sion with His company.  
6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

AND I looked, and, lo, <sup>a</sup>a Lamb A.D. 96 stood on the Mount Sion, and with Him <sup>b</sup>an hundred forty and four thousand, <sup>c</sup>having His Father's Name written in their foreheads.

2 And I heard a voice from heaven, <sup>d</sup>as the voice of many waters, and as the voice of a great thunder: and I heard the voice of <sup>e</sup>harpers harping with their harps:

3 And <sup>f</sup>they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song <sup>g</sup>but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; <sup>h</sup>for they are virgins. These are they <sup>i</sup>which follow the Lamb whithersoever He goeth.

CHAP. XIV.—<sup>a</sup> Rev. v. 5, [Of the Lamb that opened the book, sealed with seven seals:] "Behold, the Lion of the tribe of Juda, the root of David."

<sup>b</sup> Rev. vii. 4, [Of the servants of God, sealed in their foreheads:] "There were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

<sup>c</sup> Rev. vii. 3, id. xiii. 16, which see.

<sup>d</sup> Rev. i. 15, [Of the Son of man:] "His voice [was] as the sound of many waters." xix. 6, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia."

<sup>e</sup> Rev. v. 8, [On the Lamb opening the book:] "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; 10, and hast made us unto our God kings and priests: and we shall reign on the earth."

<sup>f</sup> Rev. v. 9, on the reference above. xv. 3, [Song of those who, on overcoming the beast, have the harps of God:] "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. 4, Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

<sup>g</sup> Verse 1.

<sup>h</sup> 2 Cor. xi. 2, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ."

<sup>i</sup> Rev. iii. 4, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white." vii. 15, [Of those who have washed their robes in the blood of the Lamb:] "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. 17, The Lamb which is in the midst of the throne shall feed them,



A.D. 96. These <sup>1</sup> were redeemed from among men, <sup>1</sup> being the first-fruits unto God and to the Lamb.

5 And "in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel "fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, "and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment

is come: "and worship Him that made A.D. 96. heaven, and earth, "and the sea, and the fountains of waters.

8 And there followed another angel, saying, "Babylon is fallen, is fallen, "that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same "shall drink of the wine of the

and shall lead them unto living fountains of waters." xvii. 14, "They that are with Him [that is, the Lamb] are called, and chosen, and faithful."

<sup>1</sup> Rev. v. 9, on "above.

<sup>1</sup> James i. 18, "Of His [that is, the Father's] Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."

<sup>2</sup> Psa. xxxii. 2, "Blessed is the man . . in whose spirit there is no guile." Zeph. iii. 13, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

<sup>3</sup> Eph. v. 25, "Christ also loved the church, and gave Himself for it . . that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Jude 24, "Now unto Him that is able . . to present you faultless before the presence of His glory with exceeding joy."

<sup>4</sup> Rev. viii. 13, [Declaring woes to the inhabitants of the earth:] "I beheld, and heard an angel flying through the midst of heaven."

<sup>5</sup> Eph. iii. 8, "Unto me . . is this grace given, 9, to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Tit. i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God . . promised before the world began."

<sup>6</sup> Rev. xiii. 7, [Of the beast rising out of the sea:] "Power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him."

<sup>7</sup> Rev. xi. 18, [The four and twenty elders worshipping God for turning to Himself His great power:] "Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy Name, small and great." xv. 4, on "above.

<sup>8</sup> Neh. ix. 6, [The Levites confessing God's goodness:] "Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein." Psalm xxxiii. 6, "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." cxliv. 8, "Our help is in the Name of the LORD, who made heaven and earth." cxlvi. 5, "Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: which made heaven, and earth, the sea, and all that therein is." Acts xiv. 15, [Paul and Barnabas being compared to gods at Lystra:]

"We . . preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

xvii. 24, [Paul at Athens:] "God that made the world and all things therein . . is Lord of heaven and earth."

<sup>9</sup> Isa. xxi. 9, [The fall of Babylon by the Medes and Persians, seen in a vision:] "Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground." Jer. li. 7, [God's judgment against Babylon in revenge of Israel:] "Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. 8, Babylon is suddenly fallen and destroyed." Rev. xviii. 2, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3, For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her."

<sup>10</sup> Jer. li. 7, on the last reference. Rev. xi. 8, "The great city . . spiritually is called Sodom and Egypt, where also our Lord was crucified." xvi. 19, [Effect of the great earthquake, when the seventh angel poured out his vial:] "The great city was divided into three parts . . and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." xvii. 2, "The kings of the earth have committed fornication, [that is, with the great whore,] and the inhabitants of the earth have been made drunk with the wine of her fornication. 5, And upon her forehead was a name written . . BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." xviii. 3, on "above. 10, [Lament of the kings, and the merchants of the earth, &c.]: "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 17, And every shipmaster, &c., cried when they saw the smoke of her burning, saying, What city is like unto this great city! 21, And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." xix. 2, [God is praised in heaven:] "He hath judged the great whore, which did corrupt the earth with her fornication."

<sup>11</sup> Rev. xiii. 14-16, which see.

<sup>12</sup> Psa. lxxv. 8, "In the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Isa. li. 17, "Awake, awake, stand up, O Jerusalem, which hast drunken at the hand of the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." Jer. xxv. 15, [The destruction of all nations foreshown under the type of a cup of wine:] "Thus saith the LORD God

A.D. 96. wrath of God, which is "poured out with-  
out mixture into 'the cup of His indignation; and 'he shall be tormented with 'fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And 'the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 'Here is the patience of the saints: 'here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, 'Blessed are the dead 'which die in the Lord 'from henceforth: Yea, saith the Spirit, 'that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *One* sat 'like unto the Son of man, 'having on His head a golden crown, and in His hand a sharp sickle.

of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me . . to make them a desolation, an astonishment, an hissing, and a curse."

\* Rev. xviii. 6, [Of Babylon:] "In the cup which she hath filled, fill to her double."

\* Rev. xvi. 19, on 'above.

\* Rev. xx. 10, "The devil that deceived them [that is, the nations] was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

\* Rev. xix. 20, [Of the beast and the false prophet:] "These both were cast alive into a lake of fire burning with brimstone."

\* Isa. xxxiv. 9, [The day of the Lord's vengeance:] "The land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever." Rev. xix. 3, [Of the great whore judged by God:] "Her smoke rose up forever and ever."

\* Rev. xiii. 10, "He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints."

\* Rev. xii. 17, [Of the seed of the woman clothed with the sun:] "The dragon . . went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

\* Eccl. iv. 1, "Behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive." Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ."

\* 1 Cor. xv. 18, "They . . which are fallen asleep in Christ." 1 Thess. iv. 16, [Of the resurrection:] "The dead in Christ shall rise first."

\* 2 Thess. i. 6, "It is a righteous thing with God to recompense . . to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."

15 And another angel 'came out of A.D. 96.  
the temple, crying with a loud voice to Him that sat on the cloud, 'Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest 'of the earth is 'ripe. *8 Or, dried.*

16 And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, 'which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into 'the great wine-press of the wrath of God.

20 And 'the wine-press was trodden 'without the city, and blood came out of the wine-press,

Heb. iv. 9, "There remaineth . . a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from His." Rev. vi. 11, [Of those slain for the word of God, &c.:] "It was said unto them, that they should rest yet for a little season."

\* Ezek. i. 26, [Of the glory of God:] "Upon the likeness of the throne was the likeness as the appearance of a man." Dan. vii. 13, "I saw in the night visions, and, behold, *One* like the Son of man." Rev. i. 12, "I saw . . *One* like unto the Son of man."

\* Rev. vi. 2, "Behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer."

\* Rev. xvi. 17, [When the seventh angel poured out his vial:] "There came a great voice out of the temple of heaven, from the throne, saying, It is done."

\* Joel iii. 13, [God's judgment against the heathen:] "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Matt. xiii. 39, [Christ expounding the parable of the tares:] "The harvest is the end of the world; and the reapers are the angels."

\* Jer. li. 33, "Thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come." Rev. xiii. 12, [Of the beast coming up out of the earth:] "He . . causeth the earth and them which dwell therein to worship the first beast."

\* Rev. xvi. 8, [Of the fourth angel:] "Power was given unto him to scorch men with fire."

\* Joel iii. 13, on 'above.

\* Rev. xix. 15, on 'below.

\* Isa. lxiii. 3, [Christ showing His victory over His enemies:] "I have trodden the wine-press alone; and of the people *there was* none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment." Lam. i. 15, [Jerusalem complaining of her grief:] "The LORD hath trodden under foot all my mighty men in the midst of me: He hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press."

\* Heb. xiii. 12, "Jesus also, that He might sanctify

A.D. 96. <sup>1</sup> even unto the horse bridles, by the space of a thousand and six hundred furlongs.

## CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND <sup>a</sup> I saw another sign in heaven, great and marvellous, <sup>b</sup> seven angels having the seven last plagues; <sup>c</sup> for in them is filled up the wrath of God.

2 And I saw as it were <sup>d</sup> a sea of glass <sup>e</sup> mingled with fire: and them that had gotten the victory over the beast, <sup>f</sup> and over his image, and over his mark, and over the number of his name, stand on the sea of glass, <sup>g</sup> having the harps of God.

3 And they sing <sup>h</sup> the song of Moses the ser-

the people with His Own blood, suffered without the gate." Rev. xi. 8, on <sup>a</sup> above.

<sup>a</sup> Rev. xix. 14, [Of the Word of God:] "The armies which were in heaven followed Him upon white horses: 15, and He treadeth the wine-press of the fierceness and wrath of Almighty God."

CHAP. XV.—<sup>a</sup> Rev. xii. 1, "There appeared a great wonder in heaven; a woman clothed with the sun, &c. 3, And there appeared another wonder in heaven . . . a great red dragon."

<sup>b</sup> Rev. xvi. 1, which see. xxi. 9, "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me."

<sup>c</sup> Rev. xiv. 10, "The wrath of God . . . is poured out without mixture into the cup of His indignation."

<sup>d</sup> Rev. iv. 6, "Before the throne [of God] there was a sea of glass like unto crystal." xxi. 18, [Of the new Jerusalem:] "The city was pure gold, like unto clear glass."

<sup>e</sup> Matt. iii. 11, [Of Jesus:] "He shall baptize you with the Holy Ghost, and with fire."

<sup>f</sup> Rev. xiii. 15, "He [that is, the beast out of the earth] had power to give life unto the image of the beast, [that came out of the sea,] that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16, And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

<sup>g</sup> Rev. v. 8, "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps." xiv. 2, [Of the company of the Lamb on the Mount Zion:] "I heard the voice of harpers harping with their harps: and they sung as it were a new song . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

<sup>h</sup> Exod. xv. 1-18, [the song of Moses and the children of Israel which they sang unto the Lord:] Deut. xxxii. 30, "Moses spake . . . the words of this song," [that is, the song given xxxii. 1-43.] Rev. xiv. 3, on <sup>a</sup> above.

<sup>i</sup> Deut. xxxiii. 3, [The song of Moses:] "Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Psalm cxi. 2, "The works of the LORD are great, sought out of all them that have pleasure therein." cxxxix. 14, "Marvellous are Thy works."

<sup>j</sup> Psa. cxlv. 17, "The LORD is righteous in all His

vant of God, and the song of the Lamb, A.D. 96. saying, <sup>a</sup> Great and marvellous are Thy works, Lord God Almighty; <sup>b</sup> just and true are Thy ways, Thou King of <sup>c</sup> saints.

4 <sup>d</sup> Who shall not fear Thee, O Lord, and glorify Thy Name? for <sup>e</sup> Thou only art holy: for <sup>f</sup> all nations shall come and worship before Thee; for Thy judgments are made manifest.

5 And after that I looked, and, behold, <sup>g</sup> the temple of the tabernacle of the testimony in heaven was opened:

6 <sup>h</sup> And the seven angels came out of the temple, having the seven plagues, <sup>i</sup> clothed in pure and white linen, and having their breasts girded with golden girdles.

7 <sup>j</sup> And one of the four beasts gave unto the

ways, and holy in all His works." Hos. xiv. 9, "The ways of the LORD are right, and the just shall walk in them." Rev. xvi. 7, "Lord God Almighty, true and righteous are Thy judgments."

<sup>k</sup> Exod. xv. 14, [Song of Moses, setting forth God's power in delivering Israel:] "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O LORD, till the people pass over, which Thou hast purchased." Jer. x. 6, "O LORD; Thou art great, and Thy Name is great in might. Who would not fear Thee, O King of nations? for to Thee does it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee."

<sup>l</sup> Isaiah lxvi. 23, [Of the church of the Gentiles:] "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the LORD."

<sup>m</sup> Rev. xi. 19, [When the seventh angel sounded:] "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." See Numb. i. 50, "Thou shalt appoint the Levites over the tabernacle of testimony . . . they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle."

<sup>n</sup> Verse 1.

<sup>o</sup> Exodus xxviii. 6, [Holy garments for the priests:] "They shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 8, And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof." Ezek. xlv. 17, [Ordinance for the priests:] "When they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins." Revelation i. 12, "I saw . . . One like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

<sup>p</sup> Rev. iv. 6, "In the midst of the throne, [that is, of God,] and round about the throne, were four beasts full of eyes before and behind. 9, Those beasts gave glory and honour and thanks to Him that sat on the throne, who liveth forever and ever."



A.D. 96. seven angels seven golden vials full of the wrath of God, <sup>1</sup>who liveth forever and ever.

8 And <sup>2</sup>the temple was filled with smoke <sup>3</sup>from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

## CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying <sup>1</sup>to the seven angels, Go your ways, and pour out the vials <sup>2</sup>of the wrath of God upon the earth.

2 And the first went, and poured out his vial <sup>3</sup>upon the earth; and <sup>4</sup>there fell a noisome and

grievous sore upon the men <sup>5</sup>which had the mark of the beast, and upon them <sup>6</sup>which worshipped his image. A.D. 96.

3 And the second angel poured out his vial <sup>7</sup>upon the sea; and <sup>8</sup>it became as the blood of a dead man: <sup>9</sup>and every living soul died in the sea.

4 And the third angel poured out his vial <sup>10</sup>upon the rivers and fountains of waters; <sup>11</sup>and they became blood.

5 And I heard the angel of the waters say, <sup>12</sup>Thou art righteous, O Lord, <sup>13</sup>which art, and wast, and shalt be, because Thou hast judged thus.

6 For <sup>14</sup>they have shed the blood <sup>15</sup>of saints and prophets, <sup>16</sup>and thou hast given them blood to drink; <sup>17</sup>for they are worthy.

<sup>1</sup>Rev. x. 6, id. 1 Thess. i. 9, "Ye turned to God from idols to serve the living and true God." Rev. iv. 9, on <sup>2</sup>above.

<sup>2</sup>Exodus xl. 34, [On rearing the tabernacle:] "A cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." 1 Kings viii. 10, [On dedicating the temple of Solomon:] "The cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD." 2 Chron. v. 13, 14, id. Isa. vi. 1, [Vision of the Lord in His glory:] "I saw . . the LORD sitting upon a throne: 4, and the house was filled with smoke."

<sup>3</sup>2 Thess. i. 9, [Of those who know not God:] "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

CHAP. XVI.—<sup>4</sup>Rev. xv. 1, "I saw another sign in heaven . . seven angels having the seven last plagues; for in them is filled up the wrath of God."

<sup>5</sup>Rev. xiv. 10, [Threatened against those who worship the beast and his image:] "The wrath of God . . is poured out without mixture into the cup of His indignation." xv. 7, which see.

<sup>6</sup>Rev. viii. 7, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth."

<sup>7</sup>Exod. ix. 8, "The LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast."

<sup>8</sup>Rev. xiii. 16, 17, on <sup>9</sup>above.

<sup>9</sup>Rev. xiii. 14, "He [that is, the beast out of the earth] deceiveth . . them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

<sup>10</sup>Rev. viii. 8, "The second angel sounded . . and the third part of the sea became blood: 9, and the third part of the creatures which were in the sea, and had life, died."

<sup>11</sup>Exod. vii. 17, [Message to Pharaoh:] "Thus saith the LORD, Behold, I will smite thee with the rod that is in

mine hand upon the waters which are in the river, and they shall be turned to blood. 20, And Moses and Aaron did so, as the LORD commanded . . and all the waters that were in the river were turned to blood."

<sup>12</sup>Rev. viii. 9, on <sup>13</sup>above.

<sup>13</sup>Rev. viii. 10, "The third angel sounded, and there fell a great star from heaven . . and it fell upon the third part of the rivers, and upon the fountains of waters."

<sup>14</sup>Exod. vii. 20, on <sup>15</sup>above.

<sup>15</sup>Rev. xv. 3, [Song of them that overcome the beast:] "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

<sup>16</sup>Rev. i. 4, [To the seven churches:] "Grace be unto you, and peace, from Him which is, and which was, and which is to come. 8, I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty." iv. 8, [Song of the four beasts full of eyes within:] "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." xi. 17, [The four and twenty elders worshipping:] "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned."

<sup>17</sup>Matt. xxiii. 34, [Jesus denouncing the Scribes and Pharisees:] "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Rev. xiii. 14, "He [that is, the beast out of the earth] had power to give life unto the image of the beast, [that came out of the sea,] that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

<sup>18</sup>Rev. xi. 18, [The four and twenty elders worshipping God for taking unto Himself His great power:] "Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints." xviii. 20, [Of the fall of Babylon:] "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

<sup>19</sup>Isa. xlix. 26, [Of the oppressors of the church of God:] "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine."

A.D. 96. 7 And I heard another out of the altar say, Even so, 'Lord God Almighty, 'true and righteous are Thy judgments.

8 And the fourth angel poured out his vial 'upon the sun; "and power was given unto him to scorch men with fire.

9 And men were 'scorched with great heat, and 'blasphemed the Name of God, which hath power over these plagues: "and they repented not "to <sup>10r, burned.</sup> give Him glory.

10 And the fifth angel poured out 'his vial 'upon the seat of the beast; "and his kingdom was full of darkness; "and they gnawed their tongues for pain,

11 And <sup>b</sup>blasphemed the God of heaven be-

<sup>a</sup> Rev. xv. 3, on "above.

<sup>a</sup> Rev. xiii. 10, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." xiv. 9, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." xix. 2, [God praised in heaven:] "True and righteous are His judgments: for He hath judged the great whore . . . and hath avenged the blood of His servants at her hand."

<sup>a</sup> Rev. viii. 12, "The fourth angel sounded, and the third part of the sun was smitten."

<sup>a</sup> Rev. ix. 17, [Of the horses that carried the army of the four angels let loose:] "Out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths." xiv. 18, "Another angel came out from the altar, which had power over fire:" [he was sent to tell him that had a sharp sickle to gather the clusters of the vine together.]

<sup>a</sup> Verses 11, 21.

<sup>a</sup> Dan. v. 22, [Reproving king Belshazzar for pride and idolatry:] "Thou . . . hast not humbled thine heart; 23, but hast lifted up thyself against the LORD of heaven." Rev. ix. 20, [Of the fire, smoke and brimstone issuing from the mouths of the horses:] "The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold," &c.

<sup>a</sup> Rev. xi. 13, [Of those in the city not slain by the earthquake, when the two witnesses ascended up to heaven:] "The remnant were affrighted, and gave glory to the God of heaven." xiv. 7, [An angel preaching the gospel on earth:] "Fear God, and give glory to Him."

<sup>a</sup> Revelation xiii. 2, [Of the beast that rose out of the sea:] "The dragon gave him his power and his seat."

<sup>a</sup> Rev. ix. 1, "The fifth angel . . . opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

<sup>a</sup> Rev. xi. 10, "These two prophets [that is, of Christ] tormented them that dwelt on the earth."

<sup>b</sup> Verses 9, 21.

<sup>c</sup> Verse 2.

<sup>d</sup> Verse 9.

<sup>a</sup> Rev. ix. 14, id., [when the four angels are let loose, that were bound in the great river Euphrates.]

<sup>a</sup> See Jer. l. 38, [The judgment of Babylon:] "A draught is upon her waters; and they shall be dried up." li. 36, [Of the same:] "Thus saith the LORD . . . I will dry up her sea, and make her springs dry."

cause of their pains and 'theirsores, <sup>a</sup>and A.D. 96. repented not of their deeds.

12 And the sixth angel poured out his vial 'upon the great river Euphrates; 'and the water thereof was dried up, 'that the way of the kings of the east might be prepared.

13 And I saw three unclean <sup>a</sup>spirits like frogs come out of the mouth of 'the dragon, and out of the mouth of the beast, and out of the mouth of <sup>a</sup>the false prophet.

14 'For they are the spirits of devils, "working miracles, which go forth unto the kings of the earth "and of the whole world, to gather them to 'the battle of that great day of God Almighty.

<sup>a</sup> Isa. xli. 2, [God pleading His cause about His mercies to the church:] "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? 25, I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My Name."

<sup>a</sup> 1 John iv. 1, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

<sup>a</sup> Rev. xii. 3, "Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." 9, [In the war with Michael and his angels in heaven:] "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

<sup>a</sup> Rev. xix. 20, [In the war with Him that sat on the white horse:] "The beast was taken, and with him the false prophet that wrought miracles before him." xx. 10, "The devil . . . was cast into the lake of fire and brimstone, where the beast and the false prophet are."

<sup>a</sup> 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." James iii. 15, [Of bitter envying and strife:] "This wisdom descendeth not from above, but is . . . devilish."

<sup>a</sup> 2 Thess. ii. 8, [Discovery of antichrist before the day of the Lord:] "Then shall that Wicked be revealed . . . whose coming is after the working of Satan with all power and signs and lying wonders." Rev. xiii. 13, "He [that is, the beast out of the earth] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," [that rose up out of the sea.] xix. 20, on <sup>a</sup> above.

<sup>a</sup> Luke ii. 1, "There went out a decree from Cesar Augustus, that all the world should be taxed."

<sup>a</sup> Rev. xvii. 14, [Of those who delivered their power to the beast:] "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings." xix. 19, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." xx. 7, "Satan shall be loosed out of his prison, and shall go out to deceive the

A.D. 96. 15 <sup>¶</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, <sup>¶</sup> lest he walk naked, and they see his shame.

16 <sup>¶</sup> And He gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, "It is done."

18 And <sup>¶</sup> there were voices, and thunders, and lightnings; "and there was a great earthquake, <sup>¶</sup> such as had not since men were upon the earth, <sup>¶</sup> so mighty an earthquake, and so great."

19 And <sup>¶</sup> the great city was divided into three parts, and the cities of the nations fell: and great Babylon <sup>¶</sup> came in remembrance before God, <sup>¶</sup> to give unto her the cup of the wine of the fierceness of His wrath.

nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle."

<sup>¶</sup> Matt. xxiv. 43, "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." 1 Thess. v. 2, "The day of the Lord so cometh as a thief in the night." 2 Peter iii. 10, id. Rev. iii. 3, [To the angel of the church in Sardis:] "Hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

<sup>¶</sup> 2 Cor. v. 2, "In this [tabernacle] we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." Rev. iii. 4, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." 18, [To the angel of the church of the Laodiceans:] "I counsel thee to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

<sup>¶</sup> Rev. xix. 19, on <sup>¶</sup> above.

<sup>¶</sup> Rev. xxi. 5, "He that sat upon the throne said, Behold, I make all things new . . . And He said unto Me, It is done."

<sup>¶</sup> Rev. iv. 5, id., [from the throne of God in heaven.] viii. 5, id., [when the angel cast upon the earth the censer filled with fire of the altar.] xi. 19, id., [from the temple of God in heaven.]

<sup>¶</sup> Rev. xi. 13, [On Christ's two witnesses ascending up to heaven:] "The same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand."

<sup>¶</sup> Daniel xii. 1, [When Michael shall deliver Israel:] "There shall be a time of trouble, such as never was since there was a nation *even* to that same time."

<sup>¶</sup> Rev. xiv. 8, "Babylon . . . that great city." xvii. 18, [Of the great whore:] "The woman which thou sawest is that great city, which reigneth over the kings of the earth."

<sup>¶</sup> Rev. xviii. 5, [Of the same:] "Her sins have reached unto heaven, and God hath remembered her iniquities."

<sup>¶</sup> Isa. li. 17, 22, [Christ bewailing the affliction of Jerusalem, and promising deliverance:] "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out

20 And <sup>¶</sup> every island fled away, and <sup>¶</sup> the mountains were not found. A.D. 96.

21 <sup>¶</sup> And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and <sup>¶</sup> men blasphemed God because of <sup>¶</sup> the plague of the hail; for the plague thereof was exceeding great.

## CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

AND there came <sup>¶</sup> one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; <sup>¶</sup> I will show unto thee the judgment of <sup>¶</sup> the great whore <sup>¶</sup> that sitteth upon many waters:

2 <sup>¶</sup> With whom the kings of the earth have com-

. . Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of My fury; thou shalt no more drink it again." Jer. xxv. 15, [Forshowing the destruction of all nations under the type of a cup of wine:] "Thus saith the LORD God of Israel unto me: Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Rev. xiv. 9, "If any man worship the beast and his image . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

<sup>¶</sup> Rev. vi. 14, [When the Lamb had opened the sixth seal:] "Every mountain and island moved out of their places."

<sup>¶</sup> Rev. xi. 19, [When the temple of God was opened in heaven:] "There were lightnings . . . and great hail."

<sup>¶</sup> Verses 9, 11.

<sup>¶</sup> See Exod. ix. 23, "Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail . . . So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field."

CHAP. XVII.—<sup>¶</sup> Rev. xxi. 9, "<sup>¶</sup> one of the seven angels which had the seven vials full of the seven last plagues."

<sup>¶</sup> Rev. xvi. 19, which see. xviii. 16, [Lament of the kings of the earth, &c., upon the fall of Babylon:] "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17, For in one hour so great riches is come to naught . . . Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

<sup>¶</sup> Nahum iii. 4, [Cause of the miserable ruin of Nineveh:] "<sup>¶</sup> the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts." Rev. xix. 2, "The great whore . . . did corrupt the earth with her fornication."

<sup>¶</sup> Verse 15. Jer. li. 13, [The judgment of Babylon:] "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."

<sup>¶</sup> Rev. xviii. 3, [Of Babylon:] "All nations have



A.D. 96. <sup>1</sup>mitted fornication, and <sup>2</sup>the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit <sup>3</sup>into the wilderness: and I saw a woman sit <sup>4</sup>upon a scarlet-coloured beast, full of <sup>5</sup>names of blasphemy, <sup>6</sup>having seven heads and <sup>7</sup>ten horns.

4 And the woman <sup>8</sup>was arrayed in purple and scarlet colour, <sup>9</sup>and <sup>10</sup>decked with gold and precious stones and pearls, <sup>11</sup>having a golden cup in her hand <sup>12</sup>full of abominations and filthiness of her <sup>13</sup>fornication:

5 And upon her forehead <sup>14</sup>was a name written, <sup>15</sup>MYSTERY, BABYLON <sup>16</sup>THE GREAT, <sup>17</sup>THE MOTHER OF <sup>18</sup>HARLOTS AND <sup>19</sup>ABOMINATIONS OF THE EARTH.

6 And I saw <sup>20</sup>the woman drunken <sup>21</sup>with the blood of the saints, and with the blood of <sup>22</sup>the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst

drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her."

<sup>1</sup>Jer. li. 7, "Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Rev. xiv. 8, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." xviii. 3, on <sup>2</sup>above.

<sup>3</sup>Rev. xii. 6, [Of the woman clothed with the sun:] "The woman fled into the wilderness, where she hath a place prepared of God. 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness."

<sup>4</sup>Rev. xii. 3, "Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

<sup>5</sup>Rev. xiii. 1, "I . . saw a beast rise up out of the sea, having seven heads and ten horns . . and upon his heads the name of blasphemy."

<sup>6</sup>Verse 9.

<sup>7</sup>Verse 12.

<sup>8</sup>Rev. xviii. 12, [The merchandise of Babylon:] "—the merchandise of gold . . and precious stones, and of pearls . . and purple . . and scarlet." 16, on <sup>9</sup>above.

<sup>9</sup>Daniel xi. 38, [Of the king that exalteth himself above God:] "A god whom his fathers knew not shall he honour with gold, and silver, and with precious stones."

<sup>10</sup>Jer. li. 7, on <sup>11</sup>above. Rev. xviii. 6, [Of Babylon for her sins:] "The cup which she hath filled, fill to her double."

<sup>12</sup>Rev. xiv. 8, on <sup>13</sup>above.

<sup>14</sup>2 Thess. ii. 7, "The mystery of iniquity doth already work."

<sup>15</sup>Rev. xi. 8, "The great city . . spiritually is called Sodom and Egypt, where also our Lord was crucified." xiv. 8, on <sup>16</sup>above. xvi. 19, [After the great earthquake, when the seventh angel poured out his vial:] "The great city was divided into three parts . . and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." xviii. 2, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 10, Alas, alas that great city, that

thou marvel? I will tell thee the mystery A.D. 96. of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and <sup>9</sup>shall ascend out of the bottomless pit, and <sup>10</sup>go into perdition: and they that dwell on the earth <sup>11</sup>shall wonder, <sup>12</sup>whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And <sup>13</sup>here is the mind which hath wisdom. <sup>14</sup>The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And <sup>15</sup>the ten horns which thou sawest are ten kings, which have received no kingdom as yet;

mighty city! 21, With violence shall that great city be thrown down."

<sup>1</sup>Rev. xviii. 9, "The kings of the earth . . have committed fornication and lived deliciously with her," [that is, Babylon.] xix. 2, on <sup>2</sup>above.

<sup>3</sup>Rev. xviii. 24, [Of Babylon:] "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

<sup>4</sup>Rev. xiii. 15, "He [that is, the beast that came out of the earth] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." xvi. 6, [Of those who had the mark of the beast, &c.:] "They have shed the blood of saints and prophets."

<sup>5</sup>Rev. vi. 9, [When the Lamb had opened the fifth seal:] "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" xii. 11, [Song of praise when Michael and his angels cast Satan out of heaven:] "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

<sup>6</sup>Rev. xi. 7, [Of the two witnesses of Christ:] "The beast that ascendeth out of the bottomless pit shall make war against them." xiii. 1, on <sup>7</sup>above.

<sup>8</sup>Verse 11. Rev. xiii. 10, "He that leadeth into captivity shall go into captivity."

<sup>9</sup>Rev. xiii. 3, [Of the beast that rose up out of the sea, whose deadly wound was healed:] "All the world wondered after the beast."

<sup>10</sup>Rev. xiii. 8, [Of the beast that rose up out of the sea:] "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

<sup>11</sup>Rev. xiii. 18, "Here is wisdom."

<sup>12</sup>Rev. xiii. 1, on <sup>13</sup>above.

<sup>14</sup>Verse 8.

<sup>15</sup>Dan. vii. 19, [Interpretation of the vision of the four beasts:] "I would know the truth of the fourth beast . . and of the ten horns that were in his head. 24, The ten horns . . are ten kings that shall arise." Zech. i. 18, "Behold four horns. And I said unto the angel that talked with me, What be these? And he answered me,

A.D. 96. but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

15 And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 "For God hath put in their hearts to fulfil

These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." Rev. xiii. 1, on "above.

"Rev. xvi. 14, [Of the three unclean spirits: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." xix. 19, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse and against His army."

"Deut. x. 17, id., [said of the Lord God of Israel.] 1 Tim. vi. 15, id., [of Him who is the blessed and only Potentate.] Rev. xix. 16, id., [the Name of Him who sat upon the white horse, or, The Word of God.]

"Jer. l. 44, [God's judgment against Babylon:] "Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like Me? and who will appoint Me the time? and who is that shepherd that will stand before Me? Therefore hear ye the counsel of the Lord, that He hath taken against Babylon; and His purposes, that He hath purposed against the land of the Chaldeans. Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them." Rev. xiv. 4, [Of the company on Mount Zion:] "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."

"Verse 1. Isa. viii. 7, [Of the people of Judah for infidelity:] "Behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory."

"Rev. xiii. 7, [Of the beast that rose up out of the sea:] "Power was given him over all kindreds, and tongues, and nations."

"Jer. l. 41, "Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon." Rev. xvi. 12, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

## CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND "after these things I saw another Angel come down from heaven, having great power; and the earth was lightened with His glory.

2 And He cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and

"Ezekiel xvi. 37, [God's grievous judgments upon Jerusalem:] "I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no hire any more. So will I make My fury toward thee to rest, and My jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter." Rev. xviii. 16, on "verse 1 above.

"Rev. xviii. 8, [Of Babylon:] "She shall be utterly burned with fire."

"2 Thess. ii. 11, [Of those who received not the love of the truth:] "God shall send them strong delusion, that they should believe a lie."

"Rev. x. 7, "When he [that is, the seventh angel] shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

"Rev. xvi. 19, on "above.

"Rev. xii. 4, [Of the great red dragon:] "His tail drew the third part of the stars of heaven, and did cast them to the earth."

CHAP. XVIII.—"After these things," [that is, after one of the seven angels with the seven vials had shown the judgment of the great whore,] Rev. xvii. 1, &c.

"Ezek. xliii. 2, [The glory returning to the temple:] "Behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory."

"Isa. xlii. 19, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." xxi. 9, [A

A.D. 96. <sup>2</sup>is become the habitation of devils, and the hold of every foul spirit, and <sup>3</sup>a cage of every unclean and hateful bird.

3 For all nations <sup>1</sup>have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, <sup>2</sup>and the merchants of the earth are waxed rich through the <sup>1</sup>abundance of her delicacies.

4 And I heard another voice from heaven, saying, <sup>1</sup>Come out of her, My people, that ye be not

partakers of her sins, and that ye receive <sup>1</sup>A.D. 96. not of her plagues.

5 <sup>1</sup>For her sins have reached unto heaven, and <sup>2</sup>God hath remembered her iniquities.

6 <sup>1</sup>Reward her even as she rewarded you, and double unto her double according to her works : <sup>2</sup>in the cup which she hath filled, <sup>3</sup>fill to her double.

7 <sup>1</sup>How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a <sup>2</sup>queen, and

vision of the fall of Babylon:] "Babylon is fallen, is fallen." Jer. li. 8, "Babylon is suddenly fallen and destroyed." Revelation xiv. 8, [Said by an angel:] "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

<sup>1</sup>Isaiah xiii. 20, [Of Babylon:] "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." xxxiv. 14, [Desolations against the enemies of the church:] "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow." Jer. l. 39, "The wild beasts of the desert with the wild beasts of the islands shall dwell there . . . it shall be no more inhabited [that is, by mankind] forever; neither shall it be dwelt in from generation to generation." li. 37, "Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant."

<sup>1</sup>Isa. xiv. 23, [Of Babylon:] "I will also make it a possession for the bittern." xxxiv. 11, [Desolations against the enemies of the church:] "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it." Mark v. 2, [Jesus in the country of the Gadarenes:] "There met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains."

<sup>1</sup>Rev. xiv. 8, on <sup>2</sup>above. xvii. 2, "The kings of the earth have committed fornication, [that is, with the great whore,] and the inhabitants of the earth have been made drunk with the wine of her fornication."

<sup>2</sup>Verses 11, 15. Isa. xlvii. 15, [Of the merchants of Babylon, who shall not deliver her from God's judgments:] "Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth."

<sup>1</sup>Isaiah xlviii. 20, [To the house of Jacob:] "Go ye forth of Babylon, flee ye from the Chaldeans . . . utter it *even* to the end of the earth; say ye, The LORD hath redeemed His servant Jacob." lii. 11, [Christ persuading the church to free itself from bondage:] "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her." [quoted against idolaters and unbelievers,] 2 Cor. vi. 17. Jer. l. 8, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans." li. 6, "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; He will render unto her a recompense. 45, My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD."

<sup>1</sup>Gen. xviii. 20, "The LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me." Jer. li. 9, [Of Babylon:] "Her judgment reacheth unto heaven, and is lifted up *even* to the skies." Jonah i. 2, [To Jonah:] "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me."

<sup>1</sup>Rev. xvi. 19, "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

<sup>1</sup>Psa. cxxxvii. 8, "O daughter of Babylon, who art to be destroyed; happy *shall* he be, that rewardeth thee as thou hast served us." Jer. l. 15, [The judgment of Babylon:] "Take vengeance upon her; as she hath done, do unto her. 29, Recompense her according to her work; according to all that she hath done, do unto her." li. 24, "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. 49, As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." 2 Tim. iv. 14, "Alexander the coppersmith did me much evil: the LORD reward him according to his works." Rev. xiii. 10, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

<sup>1</sup>Rev. xiv. 10, "The wrath of God . . . is poured out without mixture into the cup of His indignation."

<sup>1</sup>Rev. xvi. 19, on <sup>2</sup>above.

<sup>1</sup>Ezekiel xxviii. 2, "Say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before Him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of Him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God."

<sup>1</sup>Isa. xlvii. 7, [The pride, and judgment of Babylon:] "Thou saidst, I shall be a lady forever . . . 8, therefore hear now this, *thou* that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am,



A.D. 96. am no widow, and shall see no sorrow.

8 Therefore shall her plagues come 'in one day, death, and mourning, and famine; and 'she shall be utterly burned with fire: 'for strong is the Lord God who judgeth her.

9 And 'the kings of the earth, who have committed fornication and lived deliciously with her, 'shall bewail her, and lament for her, 'when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, "Alas, alas that great city Babylon, that mighty city! 'for in one hour is thy judgment come.

11 And 'the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 'The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all 'thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and  
<sup>2 Or, sweet.</sup> iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and  
<sup>3 Or, bodies.</sup> chariots, and "slaves, and "souls of men.

and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: 9, but these two things shall come to thee in a moment in one day, the loss of children, and widowhood." Zeph. ii. 15, [Of Nineveh:] "This is the rejoicing city that dwelt carelessly, and said in her heart, I am, and there is none beside me: how is she become a desolation! .!"

<sup>2</sup> Verse 10. Isa. xlvii. 9, on <sup>a</sup> above.

<sup>3</sup> Rev. xvii. 16, "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall . . burn her with fire."

<sup>4</sup> Jer. l. 34, "Their [that is, Israel's] Redeemer is strong; the LORD of hosts is His Name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon." Rev. xi. 17, [The four and twenty elders worshipping:] "We give Thee thanks, O Lord God Almighty . . because Thou hast taken to Thee Thy great power, and hast reigned."

<sup>5</sup> Verse 3. Ezek. xxvi. 15, "Thus saith the Lord God to Tyrus . . All the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed!" Rev. xvii. 2, on <sup>a</sup> above.

<sup>6</sup> Jer. l. 46, "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."

<sup>7</sup> Verse 18. Rev. xix. 3, [God is praised for judging the great whore:] "Her smoke rose up forever and ever."

<sup>8</sup> Isaiah xxi. 9, "Babylon is fallen, is fallen." Rev. xiv. 8, on <sup>a</sup> above.

<sup>9</sup> Verses 17, 19.

<sup>10</sup> Verse 3. Ezek. xxvii. 27-36, [the great and irrecoverable fall of Tyrus.]

14 And the fruits that thy soul lust- A.D. 96. eth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 'The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, "Alas, alas that great city, 'that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 'For in one hour so great riches is come to naught. And 'every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 'And cried when they saw the smoke of her burning, saying, 'What city is like unto this great city!

19 And 'they cast dust on their heads, and cried, weeping and wailing, saying, "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! 'for in one hour is she made desolate.

20 'Rejoice over her, thou heaven, and ye holy apostles and prophets; for 'God hath avenged you on her.

<sup>a</sup> Rev. xvii. 4, [Of the great whore:] "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls."

<sup>b</sup> Ezekiel xxvii. 13, [Of the merchants of Tyrus:] "They traded the persons of men . . in thy market."

<sup>c</sup> Verses 3, 11.

<sup>d</sup> Rev. xvii. 4, on <sup>a</sup> above.

<sup>e</sup> Verse 10.

<sup>f</sup> Isa. xxiii. 14, [Of the overthrow of Tyrus:] "Howl, ye ships of Tarshish: for your strength is laid waste." Ezek. xxvii. 29, [Of the same:] "All that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; 30, and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: 31, and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing."

<sup>g</sup> Verse 9. Ezek. xxvii. 30, 31, on <sup>a</sup> above.

<sup>h</sup> Rev. xiii. 4, [The world worshipping the beast that rose out of the sea:] "Who is like unto the beast?"

<sup>i</sup> "they — heads." Josh. vii. 6, id., [of Joshua and the elders, when the Israelites were smitten by their enemies:] 1 Sam. iv. 12, id., [said of the man of Benjamin who told Eli of the Israelites being overcome by the Philistines, &c.] Job ii. 12, [On Job's friends seeing him covered with boils:] "They lifted up their voice, and wept . . and sprinkled dust upon their heads toward heaven." Ezek. xxvii. 30, on <sup>a</sup> above.

<sup>j</sup> Verse 8.

<sup>k</sup> Isa. xlv. 23, [For God's redemption:] "Sing, O ye heavens." xlix. 13, id., [for God's love to His church.] Jer. li. 48, "The heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord."

<sup>l</sup> Luke xi. 49, [Jesus rebuking the lawyers:] "I will send them prophets and apostles, and some of them

A.D. 96. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and "shall be found no more at all.

22 "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 "And the light of a candle shall shine no more at all in thee; "and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for "thy merchants were the great men of the earth: "for by thy sorceries were all nations deceived.

24 And "in her was found the blood of prophets,

they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation." Revelation xix. 2, which see.

"Jer. li. 63, "When thou hast made an end of reading this book, thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

"Rev. xii. 7, [Of the war against Michael:] "The dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." xvi. 20, [When the mighty earthquake was, on the seventh angel pouring out his vial:] "The mountains were not found."

"Isaiah xxiv. 8, [God's judgments upon the land:] "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Jeremiah vii. 34, [For the Jews' abominations in Tophet:] "Then will I cause to cease . . the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." xvi. 9, [Foretelling the utter ruin of the Jews:] "Thus saith the LORD of hosts . . Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." xxv. 10, [Foretelling the seventy years' captivity to the Jews for disobedience:] "I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Ezek. xxvi. 13, [God's threat against Tyrus:] "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard."

"Jer. xxv. 10, on "above.

"Jer. vii. 34, on "above. xvi. 9, *ibid.* xxv. 10, *ibid.* xxxiii. 10, [God promising to the captivity a joyful state:] "Again there shall be heard in this place . . the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts."

"Isaiah xxiii. 8, [Of Tyrus:] "Whose merchants are princes, whose traffickers are the honourable of the earth."

"2 Kings ix. 22, [Jehu answering Joram king of Israel:] "The whoredoms of thy mother Jezebel and her witchcrafts are so many." Nahum iii. 1, 4, [Of Nineveh:] "Woe to the bloody city . . because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through

and of saints, and of all that "were slain A.D. 96. upon the earth.

## CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of His saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.*

AND after these things "I heard a great voice of much people in heaven, saying, Alleluia; "Salvation, and glory, and honour, and power, unto the Lord our God:

2 For "true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and "hath avenged the blood of His servants at her hand.

3 And again they said, Alleluia. And "her smoke rose up forever and ever.

her whoredoms, and families through her witchcrafts." Rev. xvii. 2, on "verse 3 above. 5, [Of the great whore:] "Upon her forehead was a name written . . THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"Rev. xvii. 6, [Of the great whore:] "I saw the women drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

"Jer. li. 49, on "verse 6, above.

CHAP. XIX.—"Rev. xi. 15, [The second woe being past:] "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

"Rev. iv. 11, [The four and twenty elders worshipping Him that liveth forever:] "Thou art worthy, O Lord, to receive glory and honour and power." vii. 10, [An innumerable multitude worshipping:] "Salvation to our God which sitteth upon the throne, and unto the Lamb." 12, [All the angels about the throne:] "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever." xii. 10, "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down."

"Revelation xv. 3, [Song of them that overcome the beast:] "Just and true are Thy ways, Thou King of saints . . for Thy judgments are made manifest." xvi. 7, [On three of the angels pouring out the vials of wrath:] "I heard another out of the altar say . . Lord God Almighty, true and righteous are Thy judgments."

"Deut. xxxii. 42, [The Lord's judgment:] "I will make Mine arrows drunk with blood, and My sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." Rev. vi. 10, [Of those slain for the word of God:] "They cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" xviii. 20, which see.

"Isa. xxxiv. 9, [God revenging His church:] "The land . . shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever." Rev. xiv. 11, [Of those who worship the beast and his image:] "The smoke of their torment ascendeth up forever and ever." xviii. 9, [Of those who committed fornication with Babylon:] "They shall see the smoke of her burning." 18, *id.*, [of the shipmaster, &c.]

A.D. 96. 4 And <sup>1</sup>the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, <sup>2</sup>Amen; Alleluia.

5 And a voice came out of the throne, saying, <sup>1</sup>Praise our God, all ye His servants, and ye that fear Him, <sup>2</sup>both small and great.

6 <sup>1</sup>And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for <sup>2</sup>the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to Him: for <sup>2</sup>the marriage of the Lamb is come, and His wife hath made herself ready.

8 And <sup>2</sup>to her was granted that she should be

<sup>1</sup> Rev. iv. 4, "Round about the throne [that is, of God] were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 6, And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 9, And when those beasts give glory, and honour and thanks to Him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever." v. 14, "The four and twenty elders fell down and worshipped Him that liveth forever and ever."

<sup>1</sup> 1 Chron. xvi. 36, [After the psalm of thanksgiving by the Levites:] "All the people said, Amen, and praised the LORD." Neh. v. 13, id., [when Nehemiah caused the nobles to make a covenant of restitution, and uttered a prayer against him who should break it.] viii. 6, "Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen." Rev. v. 14, [After every creature had worshipped Him that sitteth upon the throne and the Lamb:] "The four beasts said, Amen."

<sup>1</sup> Psa. cxxxiv. 1, "Bless ye the LORD, all ye servants of the LORD." cxxy. 1, "Praise Him, O ye servants of the LORD."

<sup>1</sup> Rev. xi. 18, "— them that fear Thy Name, small and great." xx. 12, "I saw the dead, small and great, stand before God."

<sup>1</sup> Ezek. i. 24, [Of the four cherubim:] "When they went, I heard the noise of their wings, like the noise of great waters . . . as the noise of an host." xliii. 2, [Of the God of Israel:] "His voice was like a noise of many waters." Revelation xiv. 2, [When the Lamb stood on mount Zion with His company:] "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder."

<sup>1</sup> Rev. xi. 15, on <sup>2</sup> above. 17, [The four and twenty elders worshipping, after the second woe was past:] "O Lord God Almighty . . . Thou hast taken to Thee Thy great power, and hast reigned." xii. 10, on <sup>2</sup> above. xxi. 22, [Of the new Jerusalem:] "The Lord God Almighty and the Lamb are the temple of it."

<sup>1</sup> Matt. xxii. 2, on <sup>2</sup> below. xxv. 10, [Of the wise virgins, in the parable of the ten virgins:] "The bridegroom came; and they that were ready went in with him to the marriage." 2 Cor. xi. 2, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." Eph. v. 32, [Showing that husbands ought to love their wives, as Christ doth His church:] "This is a great mystery: but I speak concerning Christ and the church." Rev. xxi. 2, "I John saw the holy city, new Jerusalem, coming down from God out

arrayed in fine linen, clean and <sup>1</sup>white: A.D. 96. <sup>2</sup>for the fine linen is the righteousness of saints.

<sup>1</sup> Or, bright.

9 And he saith unto me, Write, <sup>2</sup>Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, <sup>2</sup>These are the true sayings of God.

10 And <sup>1</sup>I fell at his feet to worship him. And he said unto me, <sup>2</sup>See thou do it not: I am thy fellow-servant, and of thy brethren <sup>2</sup>that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 "And I saw heaven opened, and behold <sup>2</sup>a white horse; and He that sat upon him was called <sup>2</sup>Faithful and True, and <sup>2</sup>in righteousness He doth judge and make war.

of heaven, prepared as a bride adorned for her husband. 9, And there came unto me one of the seven angels . . . saying, Come hither, I will show thee the bride, the Lamb's wife. 10, And he . . . showed me that great city, the holy Jerusalem."

<sup>1</sup> Psa. xlv. 13, [Of the church:] "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto Thee." Ezek. xvi. 10, [God's love to Jerusalem:] "I clothed thee also with brodered work . . . and I girded thee about with fine linen." Rev. iii. 18, [To the angel of the church of the Laodiceans:] "I counsel thee to buy of Me . . . white raiment, that thou mayest be clothed."

<sup>1</sup> Psa. cxxxii. 9, "Let Thy priests be clothed with righteousness."

<sup>1</sup> Matt. xxii. 2, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3, and sent forth his servants to call them that were bidden to the wedding." Luke xiv. 15, [To Jesus:] "Blessed is he that shall eat bread in the kingdom of God. Then said He unto him, A certain man made a great supper, and bade many."

<sup>1</sup> Rev. xxi. 5, [On promising to "make all things new:"] "He that sat upon the throne said . . . These words are true and faithful." xxii. 6, id., [of the same subject.]

<sup>1</sup> "I fell — God." Rev. xxii. 8, 9, id.

<sup>1</sup> Rev. xxii. 9, id. Acts x. 25, "Cornelius . . . fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." xiv. 14, [On Paul and Barnabas being reputed as gods at Lystra:] "They rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you."

<sup>1</sup> "That — Jesus." Rev. xii. 17, id. 1 John v. 10, "He that believeth on the Son of God hath the witness in himself."

<sup>1</sup> Rev. xv. 5, "Behold, the temple of the tabernacle of the testimony in heaven was opened."

<sup>1</sup> Rev. vi. 2, "Behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer."

<sup>1</sup> Rev. iii. 14, "— the faithful and true Witness," [that is, the Son of man.]

<sup>1</sup> Isa. xi. 4, [Of the kingdom of the Branch:] "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."



A.D. 96. 12 <sup>v</sup> His eyes were as a flame of fire, <sup>^</sup> and on His head were many crowns; <sup>^</sup> and He had a Name written, that no man knew, but He Himself.

13 <sup>^</sup> And He was clothed with a vesture dipped in blood: and His Name is called <sup>^</sup> The Word of God.

14 <sup>^</sup> And the armies which were in heaven followed Him upon white horses, <sup>^</sup> clothed in fine linen, white and clean.

15 And <sup>^</sup> out of His mouth goeth a sharp sword, that with it He should smite the nations: and <sup>^</sup> He shall rule them with a rod of iron: and <sup>^</sup> He treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And <sup>^</sup> He hath on His vesture and on His thigh a Name written, <sup>^</sup> KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying <sup>^</sup> to all the fowls that fly in the midst of heaven, <sup>^</sup> Come and

gather yourselves together unto the supper of the great God; A.D. 96.

18 <sup>^</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 <sup>^</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

20 <sup>^</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and <sup>^</sup> them that worshipped his image. <sup>^</sup> These both were cast alive into a lake of fire <sup>^</sup> burning with brimstone.

21 And the remnant <sup>^</sup> were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: <sup>^</sup> and all the fowls <sup>^</sup> were filled with their flesh.

<sup>v</sup> Rev. i. 14, id., [of the Son of man.] ii. 18, id., [of the Son of God.]

<sup>^</sup> Rev. vi. 2, on <sup>^</sup> above.

<sup>^</sup> Verse 16. Rev. ii. 17, "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

<sup>^</sup> Isa. lxiii. 2, [Of Christ's victory over enemies:] "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat? 3, I have trodden the wine-press alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment."

<sup>^</sup> John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." 1 John v. 7, "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost."

<sup>^</sup> Rev. xiv. 20, on <sup>^</sup> below.

<sup>^</sup> Matt. xxviii. 3, [Of the angel at the sepulchre:] "His raiment white as snow." Rev. iv. 4, [Round the throne of God:] "I saw four and twenty elders sitting, clothed in white raiment." vii. 9, "I beheld, and, lo, a great multitude, which no man could number . . . stood before the throne, and before the Lamb, clothed with white robes."

<sup>^</sup> Verse 21. Isa. xi. 4, on <sup>^</sup> above. 2 Thess. ii. 8, "The Lord shall consume [that is, the wicked one] by the spirit of His mouth." Rev. i. 16, [Of the Son of man:] "Out of His mouth went a sharp two-edged sword."

<sup>^</sup> Rev. ii. 27, id., [said of him that overcometh, and keepeth Christ's works unto the end.] Psa. ii. 9, [Of the Son of God:] "Thou shalt break them with a rod of iron." Rev. xii. 5, [Of the woman clothed with the sun:] "She brought forth a man child, who was to rule all nations with a rod of iron."

<sup>^</sup> Isa. lxiii. 3, on <sup>^</sup> above. Rev. xiv. 19, "The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. 20, And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles."

<sup>^</sup> Verse 12.

<sup>^</sup> 1 Tim. vi. 15, id., [of Him who is the blessed and only Potentate.] Rev. xvii. 14, id., [of the Lamb.]

Dan. ii. 47, [Nebuchadnezzar speaking to Daniel for interpreting his dream:] "Of a truth it is, that your God is a God of gods, and a Lord of kings."

<sup>^</sup> Verse 21.

<sup>^</sup> Ezek. xxxix. 17, "Thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field . . . Gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18, Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. 20, Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

<sup>^</sup> Ezek. xxxix. 18, 20, on <sup>^</sup> above.

<sup>^</sup> Rev. xvi. 13, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14, For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 16, And He gathered them together into a place called in the Hebrew tongue Armageddon." xvii. 13, [Of the ten kings:] "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings."

<sup>^</sup> Rev. xvi. 13, 14, on <sup>^</sup> above.

<sup>^</sup> Rev. xiii. 12, [Of the beast that came out of the earth:] "He . . . causeth the earth and them which dwell therein to worship the first beast, [which rose up out of the sea.] 15, And he had power to give life unto the image of the beast."

<sup>^</sup> Rev. xx. 10, which see. See Dan. vii. 11, [Of the fourth beast, in the vision of the four beasts:] "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

<sup>^</sup> Rev. xiv. 9-11, "If any man worship the beast and his image . . . he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever." xxi. 8, which see.

<sup>^</sup> Verse 15.

<sup>^</sup> Verses 17, 18.

<sup>^</sup> Rev. xvii. 16, [Of the ten horns upon the beast:] "These shall hate the whore . . . and shall eat her flesh"

## CHAPTER XX.

2 *Satan bound for a thousand years.* 6 *The first resurrection: they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and general resurrection.*

A.D. 96.

AND I saw an angel come down from heaven, <sup>a</sup>having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on <sup>b</sup>the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and <sup>c</sup>set a seal upon him, <sup>d</sup>that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw <sup>e</sup>thrones, and they sat upon them, and <sup>f</sup>judgment was given unto them: and I saw <sup>g</sup>the souls of them that were beheaded for the witness of Jesus, and for the word of God, and <sup>h</sup>which had not worshipped the beast, <sup>i</sup>neither his

CHAP. XX.—<sup>a</sup> Rev. i. 18, [The Son of man said:] "I . . have the keys of hell and of death." ix. 1, [When the fifth angel sounded:] "I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

<sup>b</sup> Rev. xii. 9, [In the war with Michael in heaven:] "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth." See 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6, "The angels which kept not their first estate, but left their own habitation, He [that is, God] hath reserved in everlasting chains under darkness unto the judgment of the great day."

<sup>c</sup> Dan. vi. 17, [Daniel in the den of lions:] "A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords."

<sup>d</sup> Verse 8. Rev. xvi. 14, on <sup>e</sup> above.

<sup>e</sup> Dan. vii. 9, [Of God's kingdom:] "I beheld till the thrones were cast down, and the Ancient of days did sit. 22, The Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. 27, And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Matthew xix. 28, [To the apostles:] "Jesus said . . Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke xxii. 29, [To the same:] "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

<sup>f</sup> 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world? . . Know ye not that we shall judge angels?"

<sup>g</sup> Rev. vi. 9, [When the Lamb opened the fifth seal:] "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

<sup>h</sup> Rev. xiii. 12, on <sup>i</sup> above.

image, neither had received his mark upon <sup>j</sup> A.D. 96. their foreheads, or in their hands; and they lived and <sup>k</sup>reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such <sup>l</sup>the second death hath no power, but they shall be <sup>m</sup>priests of God and of Christ, <sup>n</sup>and shall reign with Him a thousand years.

7 And when the thousand years are expired, <sup>o</sup>Satan shall be loosed out of his prison,

8 And shall go out <sup>p</sup>to deceive the nations which are in the four quarters of the earth, <sup>q</sup>Gog and Magog, <sup>r</sup>to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast

<sup>j</sup> Rev. xiii. 15, [Of the beast that came out of the earth:] "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

<sup>k</sup> Rom. viii. 17, [Of God's adopted ones:] "— if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." 2 Tim. ii. 12, "If we suffer, [that is, with Christ Jesus,] we shall also reign with Him." Rev. v. 9, 10, [Song of the four beasts and four and twenty elders before the Lamb:] "Thou . . hast made us unto our God kings and priests: and we shall reign on the earth."

<sup>l</sup> Rev. ii. 11, "He that overcometh shall not be hurt of the second death." xxi. 8, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

<sup>m</sup> Isa. lxi. 6, [Of the faithful:] "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God." 1 Pet. ii. 9, "Ye are . . a royal priesthood." Rev. i. 5, "Jesus Christ . . hath made us kings and priests unto God and His Father." v. 10, on <sup>n</sup> above.

<sup>o</sup> Verse 4.

<sup>p</sup> Verse 2.

<sup>q</sup> Verses 3, 10.

<sup>r</sup> Ezek. xxxviii. 2, [The Lord said:] "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him," &c. xxxix. 1, "Prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal," &c.

<sup>s</sup> Rev. xvi. 14, on <sup>t</sup> verse 19 above.

<sup>t</sup> Isa. viii. 8, [Judah threatened with the king of Assyria for infidelity:] "The stretching out of his wings shall fill the breadth of thy land, O Immanuel." Ezek. xxxviii. 9, [The malice of Gog against Israel:] "Thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. 16, Thou shalt come up against My people of Israel, as a cloud to cover the land."

<sup>u</sup> Verse 8.

A.D. 96. *into the lake of fire and brimstone,* "where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11 And I saw a great white throne, and Him that sat on it, from whose face "the earth and the heaven fled away; "and there, was found no place for them.

12 And I saw the dead, "small and great, stand before God; "and the books were opened: and another "book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, "according to their works.

13 And the sea gave up the dead which were in it; "and death and hell delivered

up the dead which were in them: "and A.D. 96. they were judged every man according to their works.

14 And "death and hell were cast into the lake of fire. "This is the second death.

15 And whosoever was not found written in the book of life "was cast into the lake of fire.

# CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND "I saw a new heaven and a new earth: "for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw "the holy city, new Jerusa-

church in Thyatira:] "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." xxii. 12, [Message of the Alpha and Omega:] "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

"Rev. vi. 8, [When the Lamb opened the fourth seal:] "Behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death."

"Verse 12.

"1 Cor. xv. 26, "The last enemy that shall be destroyed is death." 54, [Of the resurrection of the body:] "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55, O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Verse 6. Rev. xxi. 8, which see.

"Rev. xix. 20, [In the war against Him that sat on the white horse and His army:] "The beast was taken, and with him the false prophet. . . These both were cast alive into a lake of fire burning with brimstone."

CHAP. XXI.—"Isa. lxxv. 17, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18, But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19, And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall no more be heard in her, nor the voice of crying." lxxvi. 22, [God's promise to His church:] "As the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain." 2 Pet. iii. 13, "We, according to His [that is, the Lord's] promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"Rev. xxi. 11, which see.

"Verse 10. Isa. lii. 1, "Jerusalem, the holy city." Gal. iv. 26, "Jerusalem which is above is free, which is the mother of us all." Heb. xi. 10, [Of the faith of Abraham:] "He looked for a city which hath foundations, whose builder and maker is God." xii. 22, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." xiii. 14, "Here we have no continuing city, but we seek one to come." Revelation iii. 12, "The city of My God . . . is new Jerusalem, which cometh down out of heaven from My God."

"Rev. xix. 20, which see.

"Rev. xiv. 10, 11, on "page 648.

"2 Peter iii. 7, "The heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 10, But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . all these things shall be dissolved." Rev. xxi. 1, which see.

"Dan. ii. 35, [Nebuchadnezzar's dream:] "Then was the iron, the clay, &c., broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them."

"Rev. xix. 5, "Praise our God . . . ye that fear Him, both small and great."

"Dan. vii. 10, [Of God's kingdom:] "The judgment was set, and the books were opened."

"Psa. lxxix. 28, [Of David's enemies:] "Let them be blotted out of the book of the living, and not be written with the righteous." Dan. xii. 1, [Of Israel in their troubles:] "Thy people shall be delivered, every one that shall be found written in the book." Phil. iv. 3, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Rev. iii. 5, [Of him that overcometh:] "I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." xiii. 8, "All that dwell upon the earth shall worship him, [that is, the beast that rose out of the sea,] whose names are not written in the book of life of the Lamb." xxi. 27, [Of the new Jerusalem:] "There shall in no wise enter into it anything that defileth. . . but they which are written in the Lamb's book of life."

"Verse 13. Jer. xvii. 10, "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." xxxii. 19, [The prophet's prayer to God:] "Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Matt. xvi. 27, [Of the coming of the Son of man:] "Then He shall reward every man according to his works." Rom. ii. 5, "God . . . will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rev. ii. 23, [The Son of God sending to the angel of the



A.D. 96. lem, coming down from God out of heaven, prepared <sup>d</sup> as a bride adorned for her Husband.

3 And I heard a great voice out of heaven saying, Behold, <sup>e</sup>the tabernacle of God <sup>is</sup> with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 <sup>f</sup>And God shall wipe away all tears from their eyes; and <sup>g</sup>there shall be no more death, <sup>h</sup>neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And <sup>i</sup>He that sat upon the throne said, Behold, I make all things new. And He said

<sup>j</sup>Isa. liv. 5, [Of the relation of God to His church:] "Thy Maker is thine Husband; the LORD of hosts is His Name; and thy Redeemer the Holy One of Israel." lxi. 10, [The Lord's blessing to the faithful:] "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels." 2 Cor. xi. 2, "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ."

<sup>k</sup>Rev. xxvi. 11, "I will set My tabernacle among you . . . and I will walk among you, and will be your God, and ye shall be My people." Ezek. xlii. 7, [The sin of Israel hindered God's presence:] "The place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever, and My holy Name, shall the house of Israel no more defile, *neither* they, nor their kings." 2 Cor. vi. 16, "Ye are the temple of the living God;" as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be My people." Rev. vii. 15, [Of those who have washed their robes white in the blood of the Lamb:] "He that sitteth on the throne shall dwell among them."

<sup>l</sup>Rev. vii. 17, id., [of those who have washed their robes white in the blood of the Lamb.] Isa. xxv. 8, [The Lord's saving benefits to His people:] "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

<sup>m</sup>1 Cor. xv. 26, 54, on <sup>n</sup>page 650. Rev. xx. 14, which see.

<sup>o</sup>Isa. xxxv. 10, [Privileges of the gospel:] "The ransomed of the LORD shall . . . come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." lxi. 1, [The office of Christ:] "The LORD hath anointed Me to . . . bind up the broken-hearted, to . . . comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." lxxv. 19, on <sup>p</sup>above.

<sup>q</sup>Rev. iv. 2, "Behold, a throne was set in heaven, and One sat on the throne." 9, "— Him that sat on the throne, who liveth forever and ever." v. 1, "— Him that sat on the throne." xx. 11, which see.

<sup>r</sup>Isa. xliii. 19, [Of God's wonderful deliverance of His people:] "Behold, I will do a new thing." 2 Cor. 7. 17, "If any man be in Christ, *he* is a new creature: old things are passed away; behold, all things are become new."

<sup>s</sup>Rev. xix. 9, "These are the true sayings of God."

<sup>t</sup>Rev. xvi. 17, id., [said by a great voice when the seventh angel had poured out his vial.]

<sup>u</sup>Rev. i. 8, id. xxii. 13, id.

unto me, Write: for <sup>v</sup>these words are true and faithful. A.D. 96.

6 And He said unto me, <sup>w</sup>"It is done. <sup>x</sup>I am Alpha and Omega, the Beginning and the End. <sup>y</sup>I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit <sup>z</sup>all things; and <sup>aa</sup>I will be his God and he shall be My son. <sup>1 Or, these things.</sup>

8 <sup>bb</sup>But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in <sup>cc</sup>the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of <sup>dd</sup>the seven

<sup>ee</sup>Isaiah xii. 3, [Thanksgiving for God's mercies:] "With joy shall ye draw water out of the wells of salvation." lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." John iv. 10, [Jesus answering the woman of Sychar:] "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. 14, Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." vii. 37, "Jesus . . . cried, saying, If any man thirst, let him come unto Me, and drink." Rev. xxii. 17, "Let him that is athirst come. And whosoever will, let him take the water of life freely."

<sup>ff</sup>Zech. viii. 8, id., [of the restoration of Jerusalem.] Hebrews vii. 10, id., [as the eternal covenant of the gospel.]

<sup>gg</sup>1 Cor. vi. 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Gal. v. 19, "The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like . . . they which do such things shall not inherit the kingdom of God." Eph. v. 5, "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." 1 Tim. i. 9, "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Heb. xii. 14, "Follow . . . holiness, without which no man shall see the Lord." Rev. xxii. 15, "Without [the holy city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

<sup>hh</sup>Rev. xx. 14, 15, which see.

<sup>ii</sup>Rev. xv. 1, "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 6, And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and

A.D. 96. angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee 'the bride, the Lamb's wife.

10 And he carried me away "in the spirit to a great and high mountain, and showed me "that great city, the holy Jerusalem, descending out of heaven from God,

11 "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 "On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and "in them the names of the twelve apostles of the Lamb.

15 And he that talked with me "had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the

having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God."

\* Verse 2. Rev. xix. 7, "The marriage of the Lamb is come, and His wife hath made herself ready."

\* Rev. i. 10, "I was in the spirit on the Lord's day." xvii. 1, 3, "One of the seven angels . . carried me away in the spirit into the wilderness."

\* Verse 2. Ezek. xlviii. [1, 23, the portions of the twelve tribes; 8, of the sanctuary; 15, of the city and suburbs; 21, of the princes. 30-34, The dimensions and gates of the city.]

\* Verse 23. Rev. xxii. 5, [Of the same:] "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

\* Ezek. xlviii. 30-34, on "above.

\* Ezek. xlviii. 30-34, on "above.

\* Matt. xvi. 18, [Jesus replying to Peter, who confessed Him the Christ, the Son of the living God:] "Upon this rock I will build My church." Gal. ii. 9, "James, Cephas, and John . . seemed to be pillars." Eph. ii. 19, "Ye . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

\* Ezek. xl. 3, [Vision of a temple:] "Behold, there was a man . . with a line of flax in his hand, and a measuring reed." Zech. ii. 1, [God sending to measure Jerusalem, in His care for it:] "Behold a man with a measuring line in his hand." Rev. xi. 1, "There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

\* Isaiah liv. 11, [The fair edification of the Gentile church:] "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make

measure of a man, that is, of the A.D. 96. angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: "and the street of the city was pure gold, as it were transparent glass.

22 "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 "And the gates of it shall not be shut at all by day: for "there shall be no night there.

26 "And they shall bring the glory and honour of the nations into it.

27 And "there shall in no wise enter into it

thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

\* Rev. xxii. 2, which see.

\* John iv. 23, [Jesus answering the woman of Sychar:] "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

\* Verse 11. Isa. xxiv. 23, "The moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." lx. 19, [The great blessings of the church:] "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light." Rev. xxii. 5, which see.

\* Isa. lx. 3, [Of the church of God:] "The Gentiles shall come to thy light, and kings to the brightness of thy rising. 5, The forces of the Gentiles shall come unto thee. 11, Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." lxvi. 12, [Of the gracious benefit of the church:] "Thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

\* Isa. lx. 11, on "above.

\* Isa. lx. 20, on "above. Zech. xiv. 7, [Of the coming of Christ:] "It shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light." Rev. xxii. 5, which see.

\* Verse 24.

\* Isa. xxxv. 8, [Of Christ's kingdom:] "An highway

A.D. 96. anything that defileth, neither *whatsoever* worketh abomination, or maketh a lie: but they which are written in the Lamb's 'book of life.

# CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is Himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me <sup>a</sup> pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

<sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* <sup>c</sup> the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* <sup>d</sup> for the healing of the nations.

<sup>3</sup> And <sup>e</sup> there shall be no more curse: <sup>f</sup> but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it." lii. 1, "Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." lx. 21, [The covenant of the Redeemer:] "Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Joel iii. 17, "I am the LORD your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Rev. xxii. 14, 15, which see.

<sup>4</sup> Phil. iv. 3, "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life." Rev. iii. 5, [Of him that overcometh:] "I will not blot his name out of the book of life." xiii. 8, "All that dwell upon the earth shall worship him, [that is, the beast that rose out of the sea,] whose names are not written in the book of life of the Lamb." xx. 12, which see.

CHAP. XXII.—Ezek. xlvii. 1, [Vision of the holy water in the temple:] "Behold, waters issued out from under the threshold of the house eastward," &c. Zech. xiv. 8, [Of the graces of Christ's kingdom:] "Living waters shall go out from Jerusalem."

<sup>5</sup> Ezek. xlvii. 12, [Virtue of the holy waters in the vision:] "By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Rev. xxi. 21, which see.

<sup>6</sup> Gen. ii. 9, [Of Eden:] "Out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

<sup>7</sup> Rev. xxi. 24, which see.

<sup>8</sup> Zech. xiv. 11, &c., [At the coming of Christ:] "Jerusalem shall be safely inhabited."

<sup>9</sup> Ezek. xlviii. 35, [Vision of Jerusalem:] "The name of the city from that day shall be, The LORD is there."

<sup>4</sup> And <sup>g</sup> they shall see his face; and A.D. 96. <sup>h</sup> His Name shall be in their foreheads.

<sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for <sup>i</sup> the LORD God giveth them light: and they shall reign forever and ever.

<sup>6</sup> And he said unto me, <sup>m</sup> These sayings are faithful and true: and the Lord God of the holy prophets <sup>n</sup> sent His angel to show unto His servants the things which must shortly be done.

<sup>7</sup> Behold, I come quickly: <sup>p</sup> blessed is he that keepeth the sayings of the prophecy of this book.

<sup>8</sup> And I John saw these things, and heard them. And when I had heard and seen, <sup>q</sup> I fell down to worship before the feet of the angel which showed me these things.

<sup>9</sup> Then saith he unto me, <sup>r</sup> See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

<sup>10</sup> And he saith unto me, Seal not the sayings

<sup>s</sup> Matt. v. 8, [Of the pure in heart:] "They shall see God." 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then [when that which is perfect is come] face to face." 1 John iii. 2, [Of the sons of God:] "When He shall appear, we shall be like Him; for we shall see Him as He is."

<sup>t</sup> Rev. iii. 12, [Of him that overcometh:] "I will write upon him the Name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new Name." xiv. 1, "I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads."

<sup>u</sup> Rev. xxi. 23, 25, which see.

<sup>v</sup> Psa. xxxvi. 9, "In Thy light shall we see light." lxxiv. 11, "The LORD God is a sun and shield: the LORD will give grace and glory."

<sup>w</sup> Dan. vii. 27, [Of God's kingdom:] "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Rom. v. 17, "They which receive abundance of grace and of the gift of righteousness, shall reign in life by One, Jesus Christ." 2 Tim. ii. 12, "If we suffer, [that is, with Christ Jesus,] we shall also reign with Him." Rev. iii. 21, [Christ's promise:] "To him that overcometh will I grant to sit with Me in My throne."

<sup>x</sup> Rev. xix. 9, "These are the true sayings of God." xxi. 5, "These words are true and faithful."

<sup>y</sup> Revelation i. 1, [Of the Revelation of Jesus Christ:] "He sent and signified it by His angel unto His servant John."

<sup>z</sup> Verses 10, 12, 20. Rev. iii. 11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

<sup>aa</sup> Rev. i. 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

<sup>ab</sup> Rev. xix. 10, id.

<sup>ac</sup> Rev. xix. 10, id.

<sup>ad</sup> Daniel viii. 26, [Of the vision of the ram:] "Shut thou up the vision; for it shall be for many days." xii. 4, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end. 9, The words are closed up and sealed to the time of the end." Rev.



A. D. 96. of the prophecy of this book: 'for the time is at hand.

11 "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 "And, behold, I come quickly; and "My reward is with Me, "to give every man according as his work shall be.

13 "I am Alpha and Omega, the Beginning and the End, the First and the Last.

14 "Blessed are they that do His commandments, that they may have right "to the tree of life, "and may enter in through the gates into the city.

15 For "without are "dogs, and sorcerers, and

whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. A. D. 96.

16 "I Jesus have sent Mine angel to testify unto you these things in the churches. "I am the Root and the Offspring of David, and "the bright and morning Star.

17 And the Spirit and "the bride say, Come. And let him that heareth say, Come. "And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

x. 3, [On a mighty strong angel appearing with a book open in his hand:] "Seven thunders uttered their voices . . . I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

"Rev. i. 3, on "above.

"Ezek. iii. 27, [To the rebellious house of Israel:] "Thus saith the Lord God; He that heareth, let him hear: and he that forbeareth, let him forbear." Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." 2 Tim. iii. 13, "Evil seducers shall wax worse and worse, deceiving, and being deceived."

"Verse 7.

"Isa. xl. 10, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." lxii. 11, [The Lord's proclamation:] "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him."

"Romans ii. 5, "God . . . will render to every man according to his deeds." xiv. 12, "Every one of us shall give account of himself to God." Rev. xx. 12, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

"Isa. xli. 4, [Of Him who hath given mercies to the church:] "I the LORD, the First, and with the last." xlv. 6, "Thus saith the LORD the King of Israel, and His Redeemer the LORD of hosts; I am the First, and I am the Last; and beside Me there is no God." xlviii. 12, "I am He; I am the First, I also am the Last." Revelation i. 8, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty." 11, I am Alpha and Omega, the First and the Last." xxi. 6, "I am Alpha and Omega, the Beginning and the End."

"Daniel xii. 12, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." 1 John iii. 24, "He that keepeth His [that is, God's] commandments dwelleth in Him, and He in him."

"Verse 2. Rev. ii. 7, on "above.

"Rev. xxi. 27, which see.

1 Cor. vi. 9, 10, on "page 651. Gal. v. 19-21, ibid. Col. iii. 5, "Mortify . . . your members which are upon

the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Rev. ix. 20, "The rest of the men which were not killed by these plagues [that is, the fire, smoke, and brimstone, issuing from the horses' mouths] yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." xxi. 8, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone."

"Philippians iii. 2, "Beware of dogs, beware of evil workers."

"Rev. i. 1, on "above.

"Revelation v. 5, [Of Jesus:] "—"the Lion of the tribe of Judah, the Root of David." Zechariah vi. 12, [Christ promised:] "Thus speaketh the LORD of hosts, saying, Behold the Man whose Name is The BRANCH."

"Numb. xxiv. 17, [Balaam prophesying of Christ:] "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob." 2 Peter i. 19, "Ye do well that ye take heed, [that is, unto a more sure word of prophecy,] as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Rev. ii. 28, [The promise of Christ to him that overcometh, &c.:] "I will give him the morning star."

"Rev. xxi. 2, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." 9, "—"the bride, the Lamb's wife."

"Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." John vii. 37, "Jesus . . . cried, saying, If any man thirst, let him come unto Me, and drink." Rev. xxi. 6, [The promise of Jesus:] "I will give unto him that is athirst of the fountain of the water of life freely."

"Deut. iv. 2, [Moses to the people of Israel:] "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." xii. 32, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Prov. xxx. 5, "Every word of

A. D. 96. 19 And if any man shall take away from  
the words of the book of this prophecy,  
God shall take away his part <sup>1</sup> out of the book of  
life, and out of <sup>2</sup> the holy city, and *from*  
the things which are written in this book.

<sup>1</sup> Or, from  
the tree of  
life.

God is pure. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

<sup>1</sup> Exod. xxxii. 32, [Moses praying to the Lord after the people had made the golden calf:] "If thou wilt forgive their sin —; and if not, blot me, I pray thee, out of Thy book which Thou hast written." Psalm lxix. 28, [David devoting his enemies to destruction:] "Let them be blotted out of the book of the living, and not be written with the righteous." Rev. iii. 5, [Of him that overcometh:] "I will not blot out his name out of the book of life." xiii. 8, "All that dwell upon the earth shall worship him, [that is, the beast that rose

20 He which testifieth these things A. D. 96. saith, "Surely I come quickly. Amen.

<sup>2</sup> Even so, come, Lord Jesus.

21 <sup>3</sup> The grace of our Lord Jesus Christ be with you all. Amen.

out of the sea,] whose names are not written in the book of life of the Lamb."

<sup>4</sup> Rev. xxi. 2, on <sup>1</sup> above.

<sup>5</sup> Verse 12.

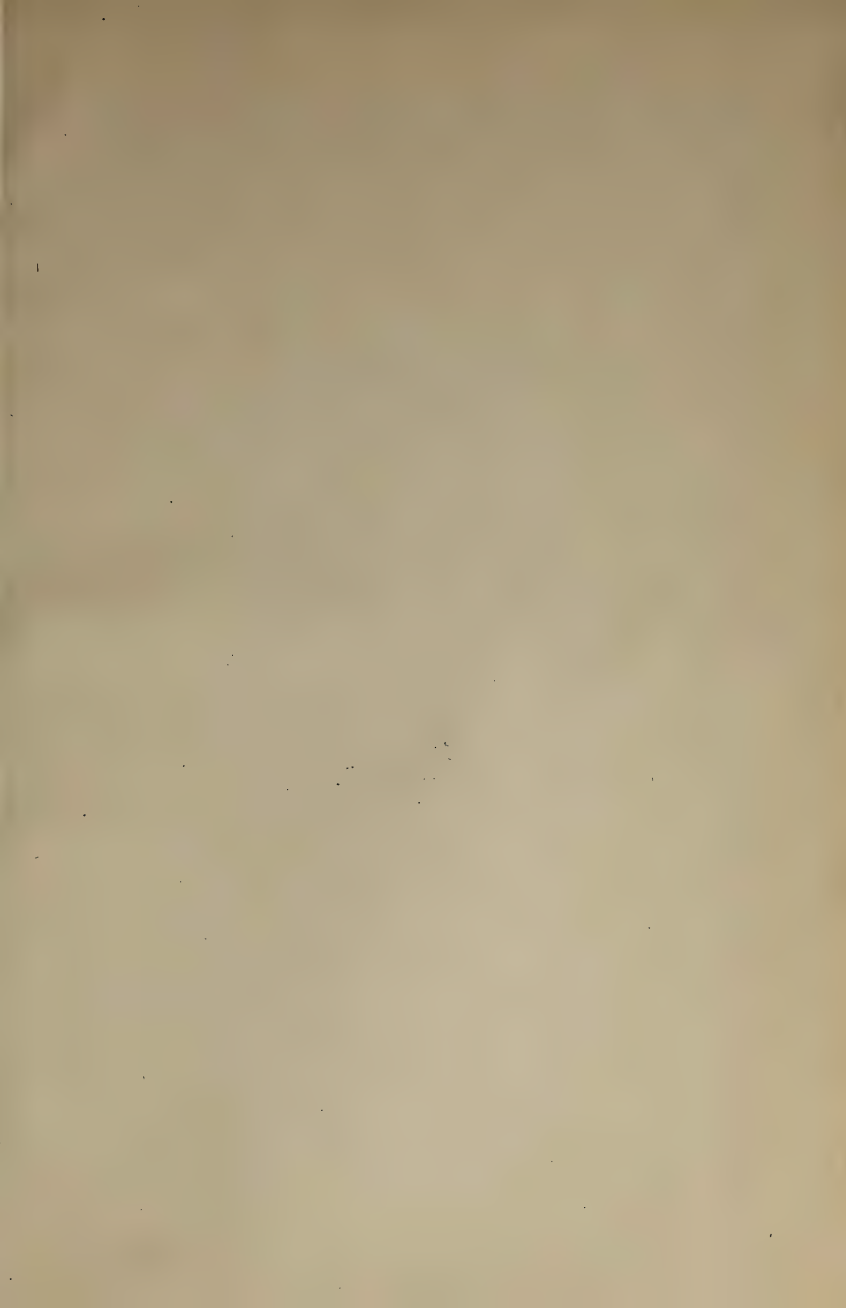
<sup>6</sup> John xxi. 25, "Amen," [being the end of the gospel of John.]

<sup>7</sup> 2 Tim. iv. 8, "There is laid up for me a crown of righteousness, which the Lord . . shall give me at that day: and not to me only, but unto all them also that love His appearing."

<sup>8</sup> Romans xvi. 20, id. 24, id. 2 Thessalonians iii. 18, id.



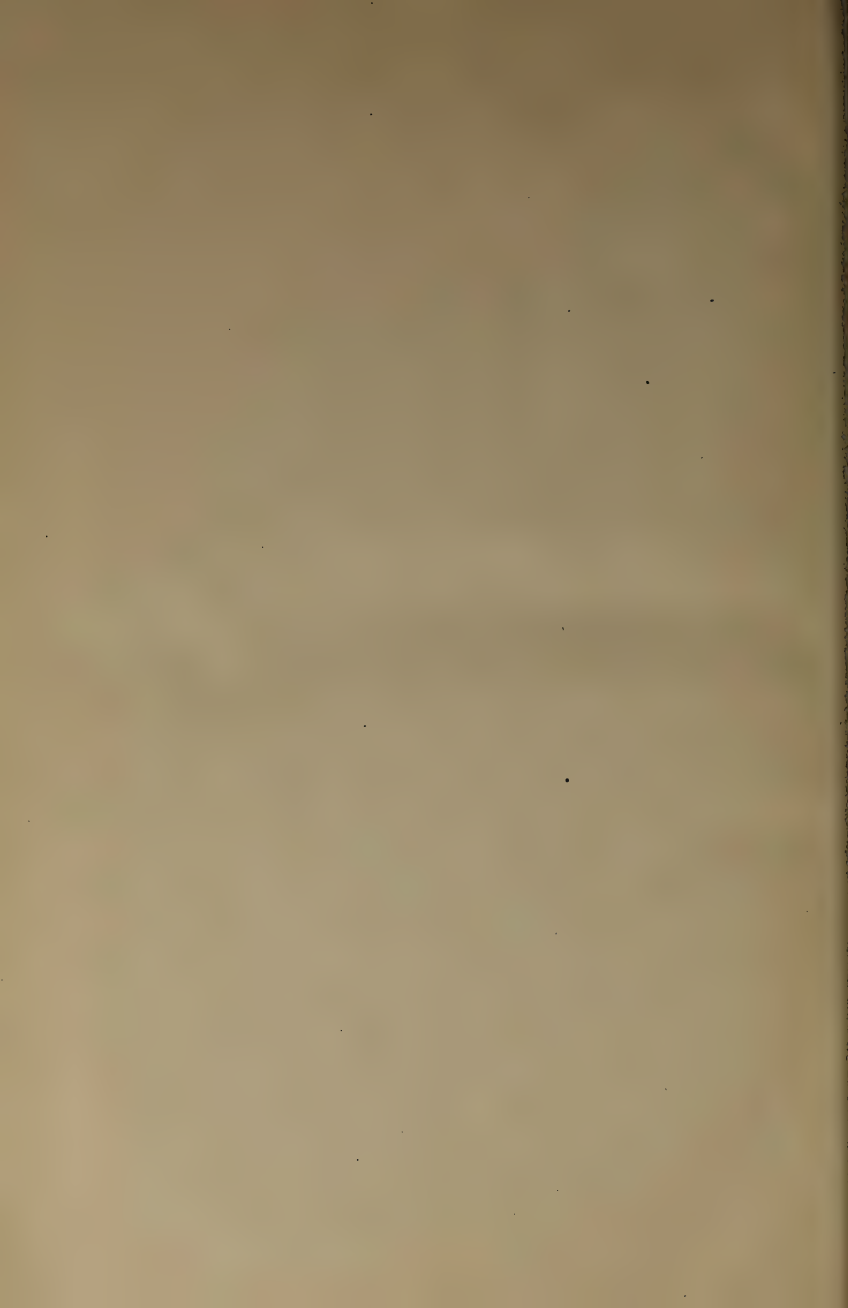














Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: June 2005

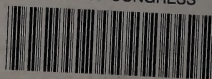
**PreservationTechnologies**  
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111





LIBRARY OF CONGRESS



0 014 381 931 0

